Letters and Papers of the A. B. C. F. M.

Vol. 221.

Missions to the Mahratta People.

Vol. II.

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Shmedunggen Dec 27th 1844.

Rev. & Dear Sir,

27

I received a letter from Mr. Green dated Dec. 27 1843 respecting taking my family to America. I intended to answer it before now, but for want of time I have not done it and can now only say a few words. The case which Mr. Greene supposes, to show the impropriety of my taking my family home I need say nothing about as Mr. G. thinks it is not a parallel case and I think the same. The troubles of going to America are perhaps quite as painful to me as they are to the Prudential Committee. But our feelings must yield to our sense of duty. Nothing but stern necessity would lead me to leave this field for such a length of time "for the laborers are few" and there is much labor to be bestowed on this people. — I should like to see those who complain of a want of zeal & devotedness among modern Missionaries come out to India and devote themselves to this work, at least let them show their zeal & devotedness in some more substantial way than by complaining of a want of zeal in others. We doubtless all come far short but I do believe the Members of this Mission are desirous of devoting themselves and their all to the service of Christ. Mr Bridgman has just left us. Our last the friends of Missions are willing to leave so soon but I hope, I do not think they are. If they have no other love they must expect that we shall soon be worn out & obliged to go to our native Country to renew our strength or go to an early grave. I trust we shall be willing to wear out in our Master's service and that this willingness will lead us to be prudent in taking care of our health.

Our field of labor is quite as encouraging as it ever has been and we intend to spend as much time as possible this cold

season in touring. Mr. Ballantine has been out some & intends going out again as soon as the circumstances of his family will admit. I have been out most of the time for two months past. I have visited 42 or 43 villages going over the same ground I went last year. The farthest village that I have visited is 20 miles from Ahnedhungan. It appears very evident that the Truth is working silently in the hearts of the mass of the people of all castes. In some villages a partial knowledge of Christianity has created general opposition yet in most villages the reverse is the case. Where we have formed schools & performed the most Missionary labor the people listen to the truth with greater interest than of other villages — From remarks which we sometimes see in the Herald & other places, it seems to me that there is in some respects a wrong impression with regard to the comparative interesting state of the people of the Mahar caste so far as my observation extends, and I have probably had as good opportunity of observing as any one in this part of the Country. The truth is taking hold of other castes & there is as much encouragement to labor among them as there is among the Mahars. The fact that the Mahars have nothing to loose & something to gain in reputation & no pecuniary loss, the immediate effects of preaching are more visible. The Brahmins & Koombees have, in their own estimation, every thing to loose in respect to reputation, and this civil, social & pecuniary losses are realities, and will be so till they become Christians en Masse. Besides loosing wife & children, they have a prospect of starvation. Missionaries cannot support a family by employing them as servants. And God is able to provide for the rest but I can see no way in which it could be done at present. I do not believe any Koombee would be able to cultivate his farm or to carry on any trade should he become a Christian. Nor do I believe any Brahmin after becoming a Christian would be able to get a living

by begging as most do now, or to get employment in
any Government office. This may seem strange, that a
Christian Govt. and the head of the office a Christian, would
not employ a native Christian. — Govt. would be glad
to employ Christians and if in any office there was a Majority
of Christians they probably might retain their places. But
no prudent native Christian would venture to take a situation
in a Govt. office at the risk and probability of being punished
or imprisoned for some great crime of which he would
be perfectly innocent. It is a common opinion that an honest
Christian could not retain such a situation much less a Christian
village. We have had in contemplation the establishing of a Christian
village, or of getting such a control over a village that we
could give security to any person presenting any honest one
calling should he become a Christian. Beginning means
would not be wanting to carry such a plan into operation
but it would be folly for us to attempt it until the things
we are interested — (There are at present several individuals
of the Nishol cast who are candidate for baptism and some
of them will probably be received soon.) About a month
ago we received a Mussulman Moonshee into the Church
He had come from Mussouri to give testimony in some
law case and was taken sick on the road, after arriving
at Ahmednuggur he laid in the Civil Hospital about
a month. Finding that he was not likely to recover he
sent for us expressed a strong desire to be baptized & known
as a Christian. He stated that he had been convinced of
the truth of Christianity six or eight years that he had
in the mean time lived a profligate life. He said his
mind had been filled with the sin of his sins
and that he had for a few days past felt he could not
overcome this sin & his faith in Mahomed. He said that
when his mind was filled with sin he felt no fear of death. But he now
felt no fear of death, that he trusted alone in a Cru-

Alexandria Va. Dec. 27. 1844

Rec'd. April 4. 1845

Ans'd. May 24

Write May 27.

Lt. N.

N. F. A.

Rev. Thos. Stephenson

Washington City

Dear Sir, Your favor of the 15th

Family have come safely to hand. I
am happy to inform you that
we have been preserved in health
while the Great God has been
graciously pleased to bless the
Gospel. Many are daily
coming to the Lord.

Dear Sir the Lord is
daily adding to the
church in this city.

Dear sir the bearer of this letter is
the contributor the last expected
to his account which he will be prepared
of showing which is not in our power
The health of the different members
good. I have borrowed half a dollar
for the last which I will
pay you when I

To the Rev. R. Anderson D.D.

2

Ahmednuggur Aug. 1845

My dear Sir,

Your very kind letter of May 27th was received a few days ago. And I shall now feel free to write fully on the subject of my taking my family to America. And in fact I have not felt much reserve before.

I have never entertained the thought that the Prudential Committee had any thing but feelings of kindness towards their Missionaries. And whatever may have been the appearance of what has been written respecting Missionaries returning home. I have supposed that it was owing to the fact that the subject was one of the most perplexing that comes before the Committee, and a subject which they would very gladly be excused from grappling with. — It is a subject about which I have had many difficulties and still have. But I think I can look at the subject without selfish feelings. Unless my heart deceives me I wish to do that which will redound to the glory of God. — You ask me to write freely and fully stating my plans about coming home. So far as I have any, I shall do so with the greatest pleasure. I do not see my way clearly in all respects, but there are a few things about which I feel clear and by which I feel I must be governed. 1st If if my children are spared they should go to America. And they should go some time previous to their arriving at womanhood, or almost to a certainty suffer through life from a ruined constitution. 2nd As we are at present situated we cannot discharge our duties to them, as parents by sending them to their friends

in America, we remaining here.

It is by no means certain how long we can keep our oldest girl here with impunity. Our christian friends have for two or three years urged the propriety of sending her. Physicians too, often tell us that we ought not to keep her here any longer and that we are keeping her at a great risk of ruining her constitution, but the fact of her being small of age has led us to run the risk of keeping her here longer than we otherwise should and our own inclinations lead us to retain her as long as we can with apparent safety. We do not feel certain that we are doing right by keeping her so long and we do not feel sure that we ought to leave the field now. We hope to keep her in India through one more hot season and so have the privilege of laboring through two more cold seasons. But while this is our hope and our ardent desire, we feel that it is very uncertain, - I fear that it is quite probable that we may before many months think that we ought not to keep our oldest girl through another hot season.

Her health has been poorer than usual, probably the effects of the last severe hot months. Should she not be better in her general health, we should wish to go before the next hot season, say sometime between Jan. & April of 1846.

If however no opportunity should occur of going by a sailing vessel to America we should not have the same anxiety as in that case our responsibility of keeping her would I suppose cease & we should regard it as Providential. And there are of course numberless other contingencies which may altogether change our circumstances in regard to our Children. In respect to the subject of sending our Children home, I think I wrote you in my last.

If not I must refer you to articles on that subject that have appeared lately in the N. York Observer. they generally exhibit my views. As God has given us children I feel that we have obligations to discharge towards them which no obligations to others of a less near relation are paramount. And while this is the ground on which I shall feel that I am doing right in leaving the field for a season in other respects the thought of leaving is painful. But I can look forward to other things which makes the subject appear less painful. Our own health demands a change, though perhaps no greater change than we could avail ourselves of in this Country. Our spiritual health requires it. We do want to breath in a Christian atmosphere a while. We need to renew our acquaintance with our Christian friends in America that we may feel that we have their sympathy that they may feel more for us and that we may be encouraged by knowing the interest they take in our cause. We need to get our asperities worn off by coming in contact with society. In many respects I should hope to be benefited and be prepared for greater usefulness by spending a year in America.

Perhaps you will expect me to state particularly what are our intentions about returning to India - I can only say, that if a sense of duty will permit, we should most anxiously desire to return after spending a year in our native land. I could not look forward to spending my life any where with as much pleasure as in India. But will not my views of duty to my children prevent my return to India, as well as lead me to feel that I cannot send them home & remain myself here? This is

the question which is the most painful for us to think of. We dont like to think of it nor speak of it. We comfort ourselves with the thought that it is enough for us to know our present duty. "Sufficient unto the day is the evil thereof"

From the above it will be seen that I could not enter into any engagement to any man or body of men that I would return, yet I cheerfully make this engagement with my Devine Master that I will ever endeavor to do his will whether it is in accordance with or contrary to my own feelings — I know of nothing further that I need to say As for my children without, I feel no anxiety at all. As for their physical and intellectual training I could leave them in the hands of friends, and even their moral training if the Providence of God showed it to be his will.

I have now to ask again that the B. Com. will allow me to take my family to America as soon as I may feel it to be my duty to go, and an opportunity of going in a sailing vessel occurs.

With grateful acknowledgments for all your kindness I am dear Sir,

Yours Sincerely

A. Abbott

P.S. I must here add that if our Station could be reinforced before I leave, my mind would be relieved of a great burden. How can I leave this Station already so weakhanded that we are overburdened with work, and feel that besides putting additional labor on my brother here who will have to toil alone, some of the operations of the Mission must be given up.

A.A.

Hindoostan, Aug. 7, 1845
Rec'd Oct. 29.
Ans. Nov. 18.

3

Bombay Jan 15th 1847.

My dear Sir

I arrived in Bombay with my family on the 6th inst. and have engaged a passage in the "Mermaid" a Liverpool ship which sails on the 20th. I pay (£200.) two hundred pounds to St. Helena and should we not find a direct passage from that place to America I pay £50 more to Liverpool.

The accommodations on the Mermaid are good and we hope to get on comfortably without a servant. We had the offer of a passage in a ship which carries a physician for £330. and no deduction on account of leaving the ship at St. Helena.

We found it very trying to leave the field where we have labored so long. We would gladly spend the remainder of our days in Ahmednuggur if the Providence of God seemed so to direct.

We left our Mission circle there well. The late reinforcement seem to be making good progress in the language and will soon be able to render efficient aid. The Seminary is now in a very interesting state. For more than a year past some six or eight

boys have manifested an anxiety for the salvation of their souls and a few days before we left two of the boys were received into the Church. One was the son of a Christian, a lad of promise. The other was the head monitor of the school. He has been longer connected with us than any other boy in school. and has always been very unexceptable for his upright character.

I hope some other boys will soon come out boldly on the Lords side. This will materially change the character of the Seminary, and make it more in accordance with the views of the Committee — "a school for raising up native preachers and catechists."

Just before I left Ahmednuggur, I went with Mr. Munger to look at a few places and report on the most eligible situation for an out station. I do not know how soon the Mission will be able to carry out the views of the Committee. Some friends have tried to dissuade the new brethren from going out to such a station, & represent it to be hazardous to go where there is no regular physician even if an intelligent apothecary could be obtained. Off repeated letters of this character doubtless produce some effect. Others who may be willing of themselves to go and occupy such a field & feel no hesitancy on the score of medical aid would feel a reluctance to go where in the

event of their being called to leave their field, ~~I~~ felt it doubtful if the Mission would keep up the station. I hope the brethren will write freely on this subject, and state all the difficulties.

The Members of the Mission in Bombay are all in good health excepting Mr. Hume, who appears to suffer in his head a good deal. Mrs. Graves is now in Bombay. She is in pretty comfortable health and may be spared a long time yet. She prefers spending the remainder of her days in India to going home. Miss Farrar accompanied us from Nuggur. Her health has not been very good and it was thought that a change of a few weeks in Bombay would be beneficial.

We are daily looking for Mr. Burgess & Mr. Hagen. I am very anxious to see them, before I leave.

With our united kind regards

Yours sincerely

A. A. Abbott

Rev. R. Anderson D.D.

Rev. C. H. Stoddard

Bombay Jan. 15, 1847.

Rec'd. April 21.

ans'd. April 29.

Seminary

M. C.

(44)

D. S. M.

Rev. Chas. C. Hopson

Hopson Seminary

Bombay

Rev. Chas. H. Stoddard U. S.

Ahmednuggur

Rev. Amos Abbott

Ahmednuggur Feb. 22. 184[illegible]

Rec'd. April 13.

My Dear Dr. Anderson,

Mr. Hastings & the Mission a few weeks ago, on the subject of education, the Compound system Rd. We was read with great satisfaction and I hint it will materially affect our operations here. I could send you some facts corroborative of the views you express. In Ahmednuggur with a good sabbath school system, and some systematic means of giving religious instruction I think much of the secular education might be acquired in the Govt. Schools. In my field however there is only one Govt. school that is at Rahoree where yet we have no Christians. I hope however I can sometime avail myself of it.

In regard to the Compound system I more & more convinced of its numerous influence, and I believe

Rev. A. Abbott

thirteen conversions, of these only one of them remains in his village to let his light shine there. At Wambore where last year there appeared to be some interest and four conversions, there is now only one christian man left there besides the Assistant and his family. This poor man is a cripple and afflicted with a kind of black leprosy and is unable to leave the place. I am thankful to say that he is a most consistent Christian. This state of things cannot be bettered altogether until the means of education can be found out of Ahmednuggur. At Wambore there of those converts are promising young men, and it would be very desirable that they should be educated for usefulness. I think your letter as well as our growing experience will bring about a gradual change. Already things are in a train that will bring about a more healthy system. I have spent this cold season in tents with my family stopping a week or two & even three weeks in a place. This not only the advantage of greater economy, but I think promises a better result. More interest is

awakened, and impressions must be more permanent, the people become better acquainted with us and will be more ready to receive us when we visit them again. Mrs. Abbott was invited into the houses of brethren and other respectable inhabitants and had excellent opportunity of thus meeting a good number of females who were invited to be present. In one or two instances I was invited to accompany her and had an opportunity of addressing a good number of both sexes. We feel greatly encouraged in this kind of labor, and believe that God will bless his truth. There is nothing here that resembles a revival in America. Nothing of that conviction of sin & nothing of that irresistible power felt, nor any thing of that spirit of opposition that usually accompanies a revival. But there does seem to be that "small still voice" accompanying the presentation of the truth, telling the wanderers that this is the true way. It seems to be a still quiet influence moving

this people to listen to the word of God
I cannot but feel that it is a divine influen

I have at last succeeded in purchas
a piece of land at Kahoorce for a build
site and am well pleased with it It
was the only good site I could find b

It is very desirable that the house shou
be built as soon as possible, but I fe
somewhat embarrassed about it. With
the past year the price of labor has
greatly increased and timber has bee
enormously dear. Good house builder
say that buildings will cost at least
50 percent more than they did two
years ago. and there is no prospect
of a change for the better. I hope
to be able to send by this mail an
estimate for the house and out
buildings, but it is not ready.
I have no hope that a house like
Br Fairbanks for instance can be
built for less than 2500 rupees:
and likely it would cost more
The great expense is in the doors & wi
and the timbers of the roof. To dim
the size of the house ~~here~~ does n

very much diminish the cost. We have necessarily a certain number of rooms and be they small or large they require about the same number of doors and windows. The walls of my house will not probable cost over 500 rupees. The doors will cost about 20 rupees each and windows with blinds will cost at least 20 rupees each.

To cover the house with thatch will be less expensive than tiles, principally because it will require less wood and of poorer quality. But it is very questionable whether we had in these times better build with thatch. It would be greatly exposed to fire, and again the difference in the first cost while considerable is nearly if not quite counterbalanced by the repairs that must be made to a thatch every year or two.

My family are all enjoying good health. Mr Dean & family are also well and have been out more than three months touring. This turning in

in the cold season may often be made
a good substitute for a change of he
to another place.

Mrs. Abbott unites in very kind
regards. Please remember us
affectionately to Mrs Anderson and
the other members of your family

Respectfully & sincerely yo
S. Abbott.

Mrs. Abbott will answer Mrs Anderson
[illegible] soon.

St. Helena Apr 6th 1847.

My dear Sir.

We arrived in this place yesterday, have had a pleasant passage and are all in our usual health. We found Mr. & Mrs. Fyvie here waiting for an opportunity of going direct to America. He has fortunately engaged his passage on board a Whaler bound to New London and expects to sail on Friday the 9th inst. We are disappointed in not being able to get a passage from this to America and so go on to Liverpool in the Barque Mermaid. I send a box by Mr. Fyvie for my friends in Wilton N.H. and have written to my friends about it. Please keep it till called for or send it should an opportunity occur. It is a box of seeds and I am anxious it should reach America by the earliest opportunity.

We have not heard from Bombay since we left and of course have not heard of Mr. Burgess' arrival. We hope to leave this evening and our Capt. thinks we shall reach

Liverpool in about 10 weeks. and I trust we shall not be detained there more than a few days.

Mrs. Abbott unites with me in very kind regards.

Very Sincerely Yours

A. Abbott

P.S.

Mr & Mrs Tyrie have been a long time faithful Missionaries in India and of course are well known to the friends of Missions in Boston. and I have no doubt they will find many friends to give them a hearty welcome. They will be very glad for advice as to where he can be most useful during the remainder of his life which he expects to spend in America

A. A.

5

Rev. Rufus Anderson D.D.
Boston Mass.
Mission House

Missionary
A Mission, Mar. 6, 1847
Rec'd May 26.

Ans.

Liverpool June 16th 1847.

My dear J. E. Anderson

You will be interested to hear that we arrived here with my family on the 11th inst after a long passage of 136 days. What rendered the latter part of our voyage tiresome was that we had head winds, and we were short of provisions. Had it not been for some private stores of our own we should have been reduced to distress. We are all in excellent health, and all very much improved by the voyage. On many accounts we should like to stop a few weeks and get refreshed and visit some interesting places near here but the circumstances of my family and the state of this Country make it desirable that we get home as soon as we can. We find it very expensive living here and there is a great deal of sickness especially among the poor Irish emigrant of which there are multitudes, they are dying of pestilence and starvation. We have engaged our passage in the Switzerland bound to Boston and is to sail on the 21st inst. We pay (£72) seventy two pounds for us all. We could have gone in other vessels for about 6 pounds less, but these ships will be crowded with emigrants and without any medical man on board. The Switzerland will take only a very few and perhaps will take none. The accommodations appear to be very good and Capt. thinks we may calculate upon a voyage of 30 or 35 days. Capt. Nichols has his lady & one child with him.

We were much disappointed in not finding a passage direct from St. Helena, I wrote you from that place and sent it by the Rev. Mr. Fyvie. Mr & Mrs. Fyvie obtained a passage in a Trader bound to New London and have probably arrived before this unless they met with some accident. We spoke several vessels between this and St. Helena in the hope of getting

a passage but did not succeed.

We have not heard from India since we left, but hope to hear tomorrow from a friend in London who left Bombay some six or eight days after we did, of the arrival of Mr Burgess and the company that went out with him.

Mrs. Abbott unites in very kind regards to you & Mrs. Anderson

Yours Sincerely

A. Abbott.

[illegible]

[illegible]

[illegible]

Per Steamer

33

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Rev. R. Anderson D.D.
Mission House
Pemberton Square
Boston
U.S.A.

Mr. Allen Wright
Fairfield, Ia.
Aug 3 1875

My dear Dr. Anderson,

I am thankful to say that we arrived in the harbor this P.M. and all all well. As I am not permitted to go ashore this evening I shall feel much obliged if you will forward any letters that may have been left for me

We have had a long passage but a pleasant one. Capt Nichols & his lady have been very kind and have done every thing in their power for our comfort. I hope to be able to go on shore tomorrow

till then I

Believe me

Yours Sincerely

July 29th 1847.

A. Abbott

Mr. A

Birk

Abbott.

Friday 29/47

July 30.

Same day

BOSTON
JUL
30
MASS

Rev. R. Anderson D.D.
Mission House
Boston

By the politeness of Capt. Nichol

Wilton Oct. 15th 1847.

My dear Sir,

When I requested leave of the Prudential Committee, to return with my family to America, I stated as a reason for that request, that we felt it to be our duty to take our children home. This was the only reason for coming when we did. We did feel, and I expressed the same to you when I was in India, that I ought to come home and remain a year or two on my own account. We should not however have come home on that account, till the Mission was in better circumstances to spare us.

We were not without some hope that we should be able to return in the course of a year or two, but after seeing the state of our friends we feel that we cannot consistently leave our children with them to return. We are I trust willing to make the sacrifice but we feel we should be doing wrong.

We have talked with pious and judicious friends of Missions on this subject, and all who have expressed any opinion, have with one single exception expressed the views we entertain.

We have come to this conclusion deliberately and I have delayed asking a dismission from the Board until now that we might have ample time to consider and not act hastily.

In asking our dismission, I feel under

the necessity of stating, that I am entirely without any means of support, and the circumstances of my family are such that I cannot at present leave them to seek employment. I hope within a month to be at liberty. In the mean time I am doing what I can by writing to friends who will interest themselves in my behalf.

Since returning to this country my expenses have necessarily been considerable We were almost entirely destitute of winter clothing. This item alone will be 75 or 80 dollars. Not including this outlay nor travelling expenses, I hope we shall be able to live upon 34 or 35 dollars per month.

This calculation is made upon the supposition that Mrs. Abbott has her health and that we practice the strictest economy. We have now six children and a maid, nine individuals in the family — I trust the P. Committee will feel no objections towards assisting me till I can find some employment.

In asking our dismission from the Board I wish to say further, that we feel a deep interest in the cause of Missions, more so than we could have felt, had we never engaged personally in this field of labor. And we entertain some hope that if our lives are spared, we shall some time be in circumstances to return to India. and we intend to keep up our

knowledge of the language, that we may be prepared to go and again labor among the Muratta people should the Providence of God ever indicate this to be our duty.

With esteem

I am Sir,

Yours Sincerely

A. Abbott.

Requesting Discussion.

Milton, N.H. Oct. 15, 1847

Rec'd. Oct. 21

Ans'd. Oct. 24

For Pub. Lands

Hon. B. Anderson U.S.

Illinois Avenue

Southern District

Boston

Milton N.H.

Oct 19

Sir

Wilton Nov. 22nd 1847.

My dear Sir,

Yours of the 29th ult. informing me of my dismission from the Board, was received on the 1st inst. I thought I should then be able to make out my accounts with the Board without delay, but I hardly know what will be the most convenient way of doing it.

The Ahmednuggur Mission have an open account with me, and furnished the funds to take me to this country & of course will bring it into their account with me. I suppose therefore that it will be better to settle up my accounts with that Mission up to the 1st of Aug. the day I came into Boston.

In regard to my accounts with the Board from that time, up to the time of my dismission I should like to inquire what has been the practice in regard to returned Missionaries. Have they any stipend? & if so what is it? What allowance for children? and does this allowance include traveling expenses?

The information you will be able to give me in regard to what has been the practice with returned Missionaries will doubtless enable me to make out my accounts more satisfactorily to the Prudential Committee as well as to myself.

Since I last wrote you, I have been seeking employment. I have not yet found any

school where a teacher is wanted. Last week I was in Manchester and the people there gave me some encouragement to hope that I might succeed with a private school in that place, and after a few months might be able to realize enough for the support of my family. If nothing more encouraging should offer in the course of two or three weeks I intend to make a trial there.

Mrs. Abbott unites with me in kind regards to you & Mrs. Anderson.

Sincerely Yours,

Amos Abbott

Wilton N.H.
Nov 24

5

Rev. R Anderson D.D.
Mission House
Boston.

Wilton, Jan. 22, 1857.

Dear Sir,

Yours

The wish of Bro. A. Abbott to pursue a course of theological study one year at some seminary, having been expressed to the Hollis Association by one of its members, it was in accordance with their views & feelings, that he should receive aid during the time in supporting his family from the American Board of Com. for For. Missions, if consistent with their rules of action.

Humphrey Moore } Com.

Daniel Goodwin } Scribe

Amherst N.H. May 3, 1848.

11

Wilton May 22nd 1848.

Rev. R. Anderson D.D.

My dear Sir,

At the time I received my dismission from the Board, it was intimated that I should receive such pecuniary assistance as might be necessary for the support of my family till I could get into some business, with the understanding that only a reasonable time would be allowed me to visit friends &c before I engaged in business.

Before I succeeded in finding employment I was taken sick and confined to my house all winter and spring till about the last of April. My health is now nearly recovered, but in order to establish my health my physician urges upon me the importance of travelling this summer. Should I feel at liberty to do so I shall probably be able, by taking some agency, to bear my travelling expences and perhaps something more.

In selecting employment for the future, it is my wish, to be in a situation where I may be useful. And it is the earnest wish of my friends, and in accordance with my feelings, that I should after some preparation enter the ministry.

What I have to ask of the Prudential Committee is, that owing to my peculiar circumstances, they continue their aid in the support of my family, so that I may travel this summer, and then study one year in some theological Seminary, commencing in Autumn.

I ask nothing of the Committee for my own suppo
or expenses while travelling or while studying as
a preparation for the ministry. I only ask the Commi
to continue to support my family, while I am trav
for my health this summer and while studying fo
the ministry as proposed above.

The committee will perceive the importance of my
knowing soon whether they will be willing to grant me m
request. I beg to enclose a paper handed
me by the Hollis Association of ministers, as expres
of their wish that the Prudential Committee wou
comply with my request if their regulations wil
permit them so to do.

I am Sir

Yours Obediently

Amos Abb

Wilton, May 22, 1848

Pub. May 23.

Ans. May 26.

✓ For Pub. Cont.

$100 enclosed in a check

Geo. A. Schiedemann Esq.
Assistant Assessor
Boston

Wm. Lyne
Albany N.Y.

5c

12

Wilton N.H. May 31st 1848.

Rev. R. Anderson D.D.

My dear Sir,

Your communication dated May 26th was duly received. I thank you for bringing my request before the Prudential Committee and thank the Committee for the kind manner in which they treated my case, and also for their generosity in giving me 100 dollars in addition to what I had already received. Should I succeed in business, I may not have occasion for it, in which case it will afford me much pleasure to refund the same.

You express a desire that your communication be submitted to the Moderator & Scribe of the Hollis Association. I have taken the liberty of sending them only an extract, the whole from the commencement down to nearly the bottom of the 3d page, ending with the words "whose names are appended to the certificate"

The reason for not sending the whole letter was, that there are some statements in it, which would require some explanation. or would I think give a wrong impression. I will briefly mention ~~some~~ them. In regard to the expenses of the voyage from India to Boston, it was supposed to be not much short of $2,000. It was I believe just ($359.2.9d) including the $174.24 which was paid on my arrival in Boston. In my account with Mr. Hill I have acknowledged the receipt of the $174.24 with what I have

since received, and on the other side of the account I exhib
my family and travelling expenses &c.

Again you say "As you have retired from the Missiona
work in good health &c" It is true that I did not make the sta
of my health the ostensible reason for coming home, and
should not have asked to come home when I did, had it n
been for my children. Yet it could not have been said th
"I was in good health." You will perhaps recollect that I cons
Dr. Hale in Boston, on my arrival in regard to my lungs
Dr. Hale thought one of my lungs considerably affected, but th
if I could get through the winter without being laid up w
a cold, I might stand a good chance of living a good nu
of years. I purposely avoided saying any thing about m
health when speaking about my return & I think there were
reasons for so doing. While I asked permission to come h
in 1847 on account of my children, there were other reaso
why I felt that it was my duty to return about that ti
I expected my own health and Mrs. Abbott's also would be gr
benefited by a change to this country. My health was impro
and before my sickness in the winter my health was bet
than I enjoyed in India. Again, I felt that I ha
accomplished the particular object for which I went to I
I was sent out as a superintendent of schools. I succe
in establishing boys common schools upon a system, w
is approved of by the Mission and which works well. Ma
have been raised up who can teach these schools & a
superintend them, with a very little assistance from the Missio
I had charge of the Seminary ~~a number of years~~ 14 from

establishment till I left India with the exception of a few months. (It was some time ~~nominally~~ nominally under Mr Burgess). The Seminary did not flourish to the satisfaction of the Bud. Committee, and they thought it had better go into other hands. I thought so too. But had the Committee been aware of all the circumstances of the case I do not think they would have attributed the supposed failure to a want of superintendence. It seemed to me that the only object of remaining in India was to preach the Gospel and although my brethren gave me a license to preach, I did not think it proper to receive ordination, & exercise all the functions of a minister of the Gospel without more preparation. & I feel thus now. And in remaining in this Country, I should be sorry to have it supposed that I remained "solely" for the purpose of providing for my children.

I mention these things merely to show that there were some reasons why I thought that the whole letter had better not be sent, and also to remove a wrong impression from the minds of the Committee.

In regard to the decision of the Committee, I am perfectly satisfied, and feel that I have occasion for gratitude to God for their liberality.

With undiminished interest in the cause of Missions.

I am sir,

Respectfully Yours

Amos Abbott.

Wilton N.H.
June 2

5¢

Rev R Anderson D.D.
Missionary House
Boston Mass.

Miss A. M. Ives Silver
Pa Penn 3.

Wilton Nov. 10th 1848.

Rev. R. Anderson,

Dear Sir,

I have been engaged for
for or five months in distributing Bibles and
Testaments in Hillsborough County N.H., and
expect to continue in the business as long as
the weather will permit, and then I think
of going South to spend the winter.
Should I go, I shall be among strangers, and
I shall, no doubt, find it for my advantage, to
that people know that I have been several years
in the service of the A.B.C.F.M. Some people
however might suppose that I had been dismissed for some
misdemeanor and had forfeited the confidence
of the Prudential Committee.

If there are no objections therefore, I should
feel greatly obliged for a paper, from you,
which would dispel any such suspicions,
and would be a kind of introduction
wherever I might go.

With our united kind regards

Yours Sincerely Amos Abbott.

Wilton N.H.
Nov 10

Paid 5

Rev. R. Anderson D.D.
Missionary House
Boston
Mass.

Wilton, Nov. 10, 1846
Rec. Nov. 11.
Ans. Nov. 11

Portsmouth Jan 24. 1836

Rev. R. Anderson D.D.

Dear Sir,

I am very glad to hear of your safe arrival home, on your own account and that of your family. And I have been anxiously awaiting your arrival on my own account. As soon as conveinent to you I want to see you, in regard to the Ahnechnagque Mission, and in regard to my future plans.

I shall have business in Boston on the 5th of Feb. and if you know of any appointment that will prevent your seeing me at that time I shall feel greatly obliged if you will let me know and tell me when I may call to see you.

My family are all at home this

winter and in their usual health.
I trust you found your family
well, and found your voyage to be
beneficial to your own health.

Respectfully & Sincerely Yours
Amos Abbott.

Mr. Amos Abbott,

Portsmouth, N. H. Jany. 24

Recd. Jany. 24/

Ans. Jany. 30 —

Portsmouth Mar. 7. 1856

Rev. R. Anderson D.D.

Dear Sir,

You are aware, I believe, that ever since my return from India in 1837, I have cherished the hope, that I might again be engaged in that field of labor.

One of the obstacles that has appeared to be in the way of returning, has been the condition of my children. I could not feel that I should be justified in leaving my children in the care of any of my friends, who would be willing to have the care of them.

My older children have now become somewhat mature, and capable of watching over one another, so that they could be left with judicious friends without so much anxiety on the part of the parents.

Good health on the part of Mrs. Abbott & myself has removed another obstacle.

We have now a plan which we wish to submit to the consideration of the Prudential Committee, a plan which if approved of, we think will so remove other objections, that we shall gladly return to India

The plan is this, to remove my family to

Andover this Spring, and make the best arrangements we can for the education of our children, and to so connect myself with the Theological Seminary there, as to derive the greatest benefit possible in preparing myself to preach the Gospel in India.

In a year from next May or June or when there should be a vessel bound to Bombay, we propose to embark with three or four of our youngest children and to leave three or four in America.

We propose also to take with us our oldest daughter unless Providence make it desirable in her mind and that of the Committee for her to remain longer in this country.

In order to sustain myself in Andover a year it would require as near as I can calculate, $800,— of this I could probably realize $100, by preaching. My friends would do something.

If the Committee should think proper to make an appropriation of five or six hundred dollars I should not hesitate to run the risk of raising the remainder.

My oldest daughter has for a long time had the fixed purpose of devoting herself to the Missionary work in India if permitted. It is her desire to devote herself to giving religious instruction to the Hindoo women, a field of labor which only females can occupy to any considerable extent.

If she should go out single, she would feel that she must be under the protection of her parents, and consequently labor in the same field with us. This would also be in accordance with our wishes. In my preparatory studies at Andover I think they might be so pursued as to be of great service to her as well as to myself.

I have no particular field in India where I wish the Committee to send me. I should not like to labor in Bombay. It would be pleasant to go to Ahmednuggur and labor during 9 months in the year, in the surrounding villages, but there are many other very desirable places.

I shall feel greatly obliged if you will lay my case before the Prudential Committee at as early a day as possible for I have no engagement here in Portsmouth after the 1st of May and if I should go to Andover it is desirable that I should be there at the commencement of the term. I must make some arrangement for my family without delay.

Very respectfully yours
Amos Abbott.

P.S. I have a number of letters from the Missionaries and native Christians in India urging me to return. extracts of which I might have made but as you have so recently been there and as several of the Missionaries are here in America, I do not think it necessary to send these letters A.A.

Rev. R. Anderson D.D.
Missionary House
33 Pemberton Square
Boston Mass.

Portsmouth Mar. 7/58
P.O. Mar. 10/58
Ans: Mar. 12-
W. P. Lee

Portsmouth Mar. 20. 1836.

Rev R. Anderson D.D.

Dear Sir,

Your letter of the 12th inst. was duly received, and is quite satisfactory. I feel very much obliged for the promptness with which the case was attended to.

I perceive from your request that I should let you know when I have any thing definite as to the matters on which the case seems to turn", that I failed to express my position exactly. My idea was that if the Committee wished to send us to India and aid us in the preparation as proposed, we agree to go. We are willing to trust to Providence to provide for those children that we leave. We did not intend to make any definite arrangement for them till we had moved to Andover,

and I do not think we could do so the
very well.

In regard to how many we shall you
leave, we thought that could be no
better determined some six months
hence than now, We have not as yet
been able to decide what we should
about it, if it was a matter of indifference
on the part of the Committee.

We think Providence is directing
in the matter of returning to England
and we wish to be governed by what
seems to be the will of God in the
matter.

If there are any points now about
which the Committee wish us to be
more definite than we have been
before they can come to a definite o
please let me know those points
distinctly.

I think I shall go to Andover

the last of this week or the first of next, and if desired, I will see you in Boston before returning home.

Respectfully & Sincerely Yours

Amos Abbott

Mr. Amos Abbott.

Portsmouth, March 20, 1

Rec'd. March 20/56

Ans'd. March 27

✓ Pub'd. Cal

Dr. Anderson

Dear Sir.

I find that the allowance which the Bd. Committee made for my support, pretty much used up, and I have not realized what I expected from preaching & nothing from other sources where I expected. And it seems necessary for me to take some measures to secure a support for my family till I leave for India.

There are so many people here in Andover who depend on preaching when ever they have an opportunity, that it is very uncertain how many opportunities I may have this winter.

It has occured to me that as the agency for N.H., Vt. and Maine soon will soon be vacant that the Board might be willing to

employ me in this field.

I could prepare a few sermons with reference to this object, and could find towns enough to occupy me every sabbath, which would be so near that I could leave here Saturday P.M. and return Monday A.M. and so not lose any of the lectures in the Semi

I shall feel much obliged if you will give this matter consideration and if you think favorably of it bring the subject before the Prudential Committee

Respectfully Yours

Amos Abbott

P.S. It is desirable on our part that at as early a date as you may think proper, some more definite arrangement should be made for our return to India

With all of Mrs. Abbott's family cares a considerable time must be occupied

in preparation, and she would be glad to commence soon.

A. A.

I have written Miss Adams a temporary agency -

ALB.

Amos Abbott –

Andover, Ms, 1856.

Rec'd Nov. 11.

A. " "

Prud. Cad. Engd. Nov.

Dr Anderson,

Dear Sir

The Prud. Committee last Spring generously granted me $500. towards my expenses to enable me to pursue my studies at Andover one year with reference to my returning to India.

I expected in addition to this to realize about $100 from preaching and $200 more from another source, but have realized only about $50. from preaching and from the other source have entirely failed, and I am reluctantly induced to ask you again to present my case to the consideration of the Committee

I do not think my first estimate $800 was any too high for 6 years expenses.

If the Committee can consistently

do any thing further for me I sh
feel greatly obliged.

Respectfully Yours

Andover Nov. 24. 1856 } Amos Abbo

Mr. Amos Abbott.

Andover, Nov. 24. 1856.

Rec'd Nov. 25/56

✓ Pub. Cal Acq. Nov. 26

$200

19

Andover Feb 23. 1857.

Rev R Anderson D.D.

Dear Sir,

Will you please bring before the Prud. Committee as soon as convenient, the subject of my return to India.

I am willing to labor at any place in the Mussulta country to which the committee may send me but am not anxious to have any particular field assigned me till my arrival there.

I shall be ready to embark early in June next, in which case I might expect to arrive soon after the close of the rains. And if thought best, I could spend the coming cold season in touring in the villages, one object of which would be to ascertain the most eligible situations upon which to concentrate my future labors

It is our desire to take with us our four youngest children, the eldest of which is a girl of eleven years. She is very small & is generally taken to be seven or eight years of age. We think we see important reasons for taking her with us.

We have made arrangements for our oldest boy to remain at Andover in the Academy, till he is fitted for college. His tuition and other expenses, will

be defrayed by friends in Andover with the allowa[nce] made by the Board for children of Missionaries.

We have found an excellent home for our two old[er] daughters, in the family of the Rev. Mr. Turner, agen[t] of the Tract Society. Their board is to be two dollars a week not including fuel & lights. They attend the Punchard School where tuition is free

We do not know at present what our friends mi[ght] do to meet their expenses, We expect that they will do something. Should they fail us, we must ha[ve to] rely upon the Board for the means of their support.

Their expenses including every thing, it is thoug[ht] cannot be less than $150 a year, each.

I shall be happy to answer any inquiries the Committee may think necessary to make, [in] acting upon my case

Respectfully Yours
Amos Abbott.

Recd. Feb. 24, 1857.
Recorded Feb. 25.
Recorder Feb. 13, 1857.

Wilton May 9. 1857.

Rev. R. Anderson D.D.

Dear Sir,

I have just received a letter from Mr. Whiting saying that he shall have to attend the Rockingham Conference on the 10th & 11th of June, and he would like to have the Ordination on the 9th of June & could have it on the 4th but he has to be in Concord on the 3rd. We will have it on either day as will best accommodate you. If either day will suit you, will you have the kindness to write a line to him to that effect as it is important that the day be fixed upon as early as may be.

Would you have occasion to write me within 10 days address me at East Wilton

Yours Sincerely Jnos. Abbott

Mr. Amos Abbott

Milton, May 9, 1807.

Rec. May 9 –

Andover June 1. 1837

Rev. R Anderson D.D.

Dear Sir

I saw Prof. Park on Saturday and he says he will preach the sermon at Portsmouth.

I trust you will be able to be there and take your part of the service.

Very truly yours
Amos Abbott.

Mr. Ann Abbott.

Andover, June 1, 1857

Rec'd. June 1/57

ans: same day.

Ahmednuggur June. 1858

Rev. R. Anderson, D.D.

My Dear Sir,

You probably received the report of our mission by the last mail which with letters from individuals will inform you of our condition and prospects. I have not written you since my arrival here. I dislike to write about mission matters. I dislike more than ever to give my opinion in regard to the conditions of things here. Not that I have discouraging views of things here. I have not, I fel encouraged more than ever, and I am particularly interested in my particular field. But my representations must be very different from some others, in many respects. For example look in the last annual report of the A. B. C. F. M. page 93. where it speaks of gov.t vernacular schools

about being established in every village."

Now where are those numerous schools. In the whole Rahoore Talooka of some 120 villages there is <u>just one</u> Govt. school. In the Ahmednuggur Talooka of some 100 villages if we except the city, I believe there are only two schools. In the Newassee Talooka which is quite as large I think there is but one Govt. school, and the same may be said of other Talooka's. And there is no prospect whatever of the schools being increased but on the contrary they are diminishing & must diminish until a different system is adopted. The "Grant in aid" system has proved a failure in this part of India, and Govt. has never had in the Deccan anything of the success with vernacular schools that this mission had a number of years ago. Just now there is a discussion on the subject of a general

system of Govt. Education, but until there is a great change in the English public opinion here I do not expect they will devise any plan which will succeed. Natives in a few places get up schools and support them for a little while. One in my field has been in existence some two years. They use christian books, some they bought and I have furnished some gratis. We formerly had a school in that village. (Kudhamba)

The Mission schools so far as I can learn are in a very low state. The teachers feel but little interest in them, and some of them devote most of their time to preaching, where they find more encouragement. In my field there are three christian schools. In one of these are four! scholars. In another some eight or ten, and in another some ten or twelve. None but christian children &

Mahors attend these schools and the Mohars feel but little interest although full of professions. The christian all want to send in their children to Nuggur to be educated. and come themselves and live in our compounds. I found my compound full and it is now full and if I had more houses in it they would be full also. I trust however no more houses will be built here for their accommodation. We are to have a Mission meeting soon, when I shall propose that one of our schools in my compound be given up. They are young boys and a large proportion of them from the villages.

The large school for pious young men I think should be rendered more efficient We are in want of a larger number of young and pious men in the villages where there is any interest. I think we ought to call

for more funds for this schod. In regard to other schools in the villages I think we may improve the present system some but I doubt whether it is expedient to spend any more upon the schools than we have done. I have spent most of my time in touring and found the people generally attentive and the truth appears to be making steady and slow progress. There is now a little more interest at Wamboree, also at Shinguvey, at Guhoo some seven or eight miles beyond Rahooree there is also some interest. I visited the place two sabbaths ago with Mr. Dean. We organized a church there, and also received into it three persons, two men and a woman. I also baptized four children. That little church has now eight members. There are a number of inquirers there some of whom I hope soon may be received into the church.

On the occasion of forming the church we had delegates from the Shungvey church and also from the Kokar church. The church was formed on Saturday and the baptisms and communions season were on the Sabbath. The services were held in the Choudee, and the place was well filled. Other castes came in and a large number of all castes sat near during the services.

After the services we were invited into the town where I had an opportunity of addressing 150 or 175 people who listened with respectful attention. In the evening we had a more ~~sacred~~ social meeting with the christians and I told them of the prayer meetings and revivals in America. They seemed quite aroused by it. After I dismissed them they went and held a prayer meeting. I ~~think~~ trust the influence of the revival in America

will be felt even here. Some three weeks ago we appointed a morning prayer meeting in the chapel in our yard. and it has continued ever since. I do not perceive that it has had any influence ~~as~~ yet on the unconverted, but it is doing the christians good. Their prayers are more fervent and some of them seem more interested in the salvation of those around them.

I have not yet succeeded in securing any land in the villages on which to build. We have fixed upon Bahooree as the place, but good building sites are very few and those few I fear we shall find much difficulty in obtaining. There are individuals who would love to have us come and live in their villages, but the majority are opposed.

I was very anxious to secure the land

so as to lay the foundation for the house before the rains, but have hitherto been completely baffled. Mr. Dean has succeeded no better in endeavoring to secure land. As soon as the rains are over I expect to be able to be out in my field nearly all the time with my family, and can be out myself some in the hot season but my family will have to be in Nuggur during the hot and rainy season till I have a house in the village. The collector & assistent collectors are able to live out in tents during the hot season, but they have large tents costing almost half as much as a house. It may be well for one Mission family to try the same experiment. The living out in the villages in the rains is yet an experiment to be tried. I see no reason why it may not be safely done provided in cases of emergency they can come

into Nuggur. The state of the country may compel us to relinquish the villages for a time. There is now some apprehension that the present quietness here may not continue long. The Rohillas with some of the rebel sepoy are collecting within the vicinity Jaulna where we once had a station; troops have been sent to disperse them. The Bheels also are attempting to rise again, and it is expected that gang robbery will become quite frequent about here. We have been but little interrupted in our work thus far.

My health and that of my family has generally been good and we are happy in our work here. I find enough to do here but it will be pleasanter laboring in the villages.

We ~~were~~ continue to hear good accounts from our children. I thank you for the

pleasant home your house furnished Anna for a fortnight she enjoyed her visit very much. Mrs. A unites in much love to you and Mrs. Anderson,

Respectfully yours.
(signed) A. Abbott.

P.S. Perhaps I ought to say some thing more on the subject of schools in order to be understood. My idea is, that as far as Govt. provides for the <u>secular</u> education of children we should avail ourselves of it, and attend to the <u>religious</u> education of the children. Govt. have ordered that no child shall be excluded from their schools on account of caste. In Nuggur therefore we might send the christian children to Govt. schools and we can provide for their daily religious instruction, as well as Sabbath school

instruction.

I believe it a sound principle that children should not be secluded from the influence of the community of which they are to form an integral part but that christian influence should be brought to bear upon the child to counteract the bad influences from the society around them. It does not therefore seem desirable that our native pastors should spend any considerable portion of their time in teaching their own children secular knowledge to save them from the influence they would receive in our christian schools, nor that we should hesitate to send the children of the common christians to Govt. schools on account of the influence they will be subjected to there. I think that most of these children would be improved in man-

ners and in many other respects by being associated with children of the higher classes of society, which would very materially qualify them for usefulness among the different classes of society.

Yours.

(Signed) A. A.

Wheedington, Jan 1858

Rec'd Apr. 10, 1858.

Ans. Nov. 16 th

Rev. Amos Abbott 23

Rec'd. Aug. 10. 1858.

Arrived in Calcutta June 1853.

R. Anderson Esq.

Clay. Nov. 16

My dear Sir,

Rec'd. Aug. You probably received the report of our Mission by the last mail, which with letters from individuals will inform you of our condition and prospects. I have not written you since my arrival here. I dislike to write about Mission matters. I dislike more than ever to give my opinions in regard to the conditions of things here. Not that I have discouraging views of things here. I have not. I feel encouraged more than ever, and I am particularly interested in my particular field. But my representations must be very different from some others, in many respects. For example look in the last annual report of the A.B.C.F.M. page 93 where it speaks of Good venacular schools about being established in every village."

Rev. Amos Abbott
Dec. 1st, 1869.

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being

it

The state of the country may compel us to relinquish the villages for a time. There is now some apprehension that the present quietness here may not continue long. The Rohillas with some of the rebel sepoys are collecting in the vicinity of Jaulna where we once had a station, troops have been sent to disperse them. The Rebels are attempting to rise again, and it is expected that gang robbery will become quite frequent about here. We have been but little interrupted in our work thus far.

My health and that of my family generally been good and we are hopeful in our work here. I find enough to do here, but it will be pleasant laboring in the villages.

We continue to hear good accounts from our children. I thank you for the home your house furnished Anna a fortnight. She enjoyed her visit very.

Mrs. A. unites in much love to you. Thus.

Respectfully Yours A. A.

P.S. Perhaps I ought to say something more on the subject of schools in order to be understood. My idea is, that so far as Govt. provides for the secular education of children, we should avail ourselves of it, and attend to the religious education of the Children. Govt. have decreed that no child shall be excluded from their schools on account of caste. Suppose therefore we might send Christian children to Govt Schools and we can provide for them daily religious instruction, as well as Sabbath school instruction.

I believe it a sound principle that children should not be secluded from the influence of the community which they are to form an integral part of that Christian influence should be brought to bear upon the child to counteract the bad influences from which they are surrounded there.

It does not therefore seem desirable
that our native pastors should
spend any considerable portion of
their time in teaching their own
children secular knowledge & save them from the
influence they would receive in
Christian Schools, nor that we
hesitate to send the children of
common Christians ~~children~~ to Gov
schools on account of the influence
they will be subjected to there. I think
that most of these children would
improved in manners and in many
other respects by being associated
with children of the higher classes
society, which would very much
qualify them for usefulness amongst
the different classes of society.

Yours &c

(Copy)

Ahmednuggur, May 20, 1859.

Dear Br. Wilder,

Your letter of Mar. 14 was duly received & I must devote this sheet mainly to answering your questions. I have shown your letter to Brs. Ballantine & Fairbank & they will probably write you by this mail.

In regard to your first & second questions I think the fact that I had only one months acquaintance with you, is a reason why I should not answer those questions.

In regard to the third question I can heartily say that I should be glad to have any one who loves the cause of Christ come and labor for the spiritual good of the Hindoos. The field is a large & inviting one.

In regard to Mr. Ballantines feelings he will doubtless answer for himself.

In regard to Dr. Anderson's feelings you are in a position to know much better than I do, & of

course you can judge much better than I can as what influence their opinions should have upon you in deciding the question of your return, & this brings me to your last question & an answer to the other questions are involved in my answer to this.

My opinion is that if you cannot come out to India with the fully approbation of the Pruden-tial Committee, that it should be regarded as strong presumptive evidence that it is not your duty to return. Should you see fit to come to India under different auspices, the fact that the Prud. Com. did not think it expedient to send you here, would be, in my opinion a valid rea-son why it may not be your duty to come & labor in any part of the field that is regarded as belong-ing to the American Board.

This would be my judgment, however, high my opinion might be of your christian character or missionary efficiency. The fact also that you

have had some half dozen good parishes offered you, I should regard, in your circumstances, as an indication that God may be calling you to a sphere of labor & usefulness in your native land.

Let us commit all our ways to him who has infinite wisdom, and we may then feel assured that he will overrule, all feelings & prejudices & all circumstances to his glory & to our good.

Our mission seems to be in a prosperous condition. There is a good state of feeling among the different members of the mission & among the native brethren & between them & the missionaries.

Our village system seems to be working well, & will work still better I believe when all our plans are more fully developed.

We need about three more missionaries so as to occupy all the field where there appears to be a decided interest among the people. Mrs. Abbott has been intending to write to Mrs Wilder, but she gets

very little time to write excepting to the children. I am glad that my children had an opportunity of seeing you. You will be interested to learn what a providential escape my family had a few days ago. They were all standing in the large south room, where we have Marathee prayer with the servants, several natives also & servants were there, Augusta proposed that they go into an adjoining room and most of them had just barely left the room when the whole roof of that room came down with a tremendous crash & the falling tiles filled the whole house with dust almost to suffocation. For a moment we were in agony. My little boy Justine was known to have stopped to get some water & the Ayah was getting it for him. We soon found that he was safe, he had run out he hardly knew how or why & the Ayah was in the water room & only got a few bruises, no other one was hurt at all. I cannot bear to think what the consequences

would have been had it fallen <u>one moment</u> sooner. How forcibly we are reminded of God's providential care over us. With our united love to Mrs Wilder, Yours truly,

(signed) A. Abbott."

Copied from and compared with the original

Janet A. Holmes.

July 13. 1859.

Ahmednuggur May 20. 1854.

Rec'd. July 13.

Prd. Cal

Shinedungguu May 21. 1839.

Rev. R. Anderson D.D.

My dear Sir

After writing
to Mr. Wilder in answer to his
enquiries it occurred to me that
it might be well that you should
know just what had been written.
You will see from the tenor of
my letter what his questions
were, I believe that most
of the Mission here have received
letters containing these questions
like the first three in mine
In my letter however he asks
advice as to what he had better
do under present circumstances.

I have not written him so f
as I perhaps might be justified
doing if I knew just what use
he intended to put these letters.
From all I can learn, he was
a laborious Missionary and
think accomplished good. an
I am inclined to think that
ill health and other external con
had much to do in running him
off the track.

I sincerely hope he may
be advised to take such a
course, that there will be no
necessity for good people to
appose him, and I hope
he may yet be saved

to do good service to the
cause of Christ in America.
The weather has lately been
very trying but we are all
enjoying our usual health.

Respectfully & Sincerely Yours

A. Abbott.

Rev. Jonas Abbott
Hinsdale, Mass.
Dec. 31. 1881

Rev. Amos Abbott {1859.}
Ahmednuggur May 21.
Rec'd. July 13.

Mr. Wilder

Rev. R. Anderson D.D.
Corr. Secy of the A.B.C.F.M.

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Vol. 3.

OBITUARY NOTICE OF MRS. A. C. ALLEN.

[Reprinted from the Oriental Christian Spectator for July, 1844.]

The last No. of the O. C. S. mentioned the death of Mrs. Allen and expressed the wish that some obituary notice of her might be furnished. From her short residence in Bombay, her personal acquaintance was necessarily limited, but as her death exhibited the power of divine grace in a manner not often witnessed, many to whom she was personally unknown, may read a brief sketch of it with interest and profit.

Mrs. Allen, then Miss Azuba C. Condit, left New York in 1836 in the family of her brother-in-law, the Rev. E. Nevius then proceeding on a Mission to Netherlands India. Mr. N. lived for some time in Java and Borneo — the latter being eventually fixed on as his station, which they continued to occupy till compelled to leave it by ill health. After residing for some time on the Neilgherry Hills without experiencing the permanent advantage hoped for, Mr. N. and his family came to Bombay in the latter part of last year. He subsequently embarked for America viâ England.

The state of Mr. Nevius' family was such when they left Borneo, that it was clearly Miss C.'s duty to accompany them. But it was her intention, as soon as their state would admit of her leaving them, to return again to Borneo, or to join some other Mission of the same Society. On the 12th of December, she was married to the Rev. D. O. Allen, of the American Mission in Bombay. Having been for some time in a changing and unsettled state, she rejoiced much in the prospect she now had of being useful in the cause of female education, and in this accession to their number and efficiency all the Mission rejoiced. But how different from their hopes were the purposes of God — of Him who doeth all things right.

Mrs. Allen enjoyed her usual health from her arrival in Bombay till near the end of May, when she became slightly indisposed, which was thought to originate in the state of the weather, then very changing for a few days. Medical advice was obtained and the means apparently suited to her complaint were used, but with little effect. She daily became weaker and her state was soon such as to make her friends feel anxious about the result. From the commencement of her illness her thoughts were much occupied on spiritual subjects, and she several times expressed her wishes concerning certain things in the event of her death. The view she had of the nature and result of her disease, was more unfavorable than those of her friends; while they were indulging the hope that she would soon become better, she had given up all hope of recovery and spoke of her dissolution as being near. For this great change her own views and feelings were quite prepared. She was resigned to the will of God, and had great peace of mind and joy in the Lord. She said that

she had felt at the beginning of her illness, some fear of death and too much desire for life. But the Lord had given her such views of divine things, such assurance of his favor and love, and such foretaste of heavenly blessedness that all love of life and all fear of death were gone. Death appeared as a welcome messenger sent to call her to the presence of her Saviour. She often repeated such passages of Scripture as expressed her views and feelings : — as " I know in whom I have believed, &c." " We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens, &c." " Blessed be the God and Father of our Lord Jesus Christ, &c." 2 Peter 1 : c. 3 — 4 v. She requested at different times that some of her favorite parts of the Scripture might be read to her : — as John 14 Chap. Romans 8 Chap. 2 Cor. 5 Chap. and other places. The doctrines and promises contained in such chapters gave her great comfort; the views and feelings described in them were such as she could fully adopt as her own — such as she was then experiencing.

She often expressed her feelings by repeating parts of her favorite hymns : — as,

" Jesus lover of my soul,
Let me to thy bosom fly, &c."

" Jesus, thy blood and righteousness,
My beauty are, my glorious dress, &c."

To one of her friends who coming in, inquired how she was, she replied—

" Jesus now makes my dying bed,
Feel soft as downy pillows are;
While on his breast I lean my head,
And breathe my life out sweetly there."

To the members of the Mission and others who at different times came in, and of whom several were natives, she spoke in the language of of comfort and consolation or of warning and exhortation, as she thought the spiritual state of each required. — As one instance of this, she called a native girl to the bed-side, told her she was expecting soon to die, that her faith and hope were fixed on Jesus Christ and how happy she felt in view of death and the happiness of heaven. She then entreated the girl to repent of all her sins and to seek for pardon and salvation through the Redeemer ; she dictated to her a short but most appropriate prayer, and hearing her say it over till she could repeat it from memory, entreated her to use it daily. Several natives were much affected by what she said to them, and they appeared to be impressed by seeing her in such a calm, peaceful, and joyful state of mind, though in hourly expectation of death. One man who saw her several times in the last days of her illness and who was present when

she died, remarked that he had seen many people die, but never saw any death like hers ; and he requested to know the chapters in the Bible which were read to her, and the passages repeated to her and which she repeated, and which gave her so much comfort. Several of these were shown to him and it is known that he with several others was the day after her death, carefully examining them.—Thus was she able to give a striking testimony before Christians and heathen to the power of divine grace in giving support, comfort, and joy, in the view of death and in the hour of dissolution.

The night before her death she perceived as she thought some indications that her dissolution was near. She believed that the hand of death was already upon her and that she should not live till morning. The same peace of mind continued, or rather appeared to increase as death approached. When her mind wandered, as it sometimes did, her thoughts and affections, as her language showed, were still all heavenward. She several times broke out in singing parts of her favorite hymns — the same or similar to those she repeated at other times. Once, when in this wandering state of mind, she sung the 2nd stanza of the hymn called "the dying Christian to his soul," thus—

Hark !—they whisper—angels say,
"Sister spirit, come away :"
What is this absorbs me quite ?—
Steals my senses—shuts my sight—
Drowns my spirits—draws my breath—
Tell me, my soul—can this be death ?

The whole stanza she sung accurately and in a sweet tone of voice, slowly repeating after a short pause the words, "Tell me, my soul —can this be death ?—can this be death ?"

The next morning for some time she appeared to be better and her friends had some hope that she would recover. In this hope she did not appear to participate. She continued in the same peaceful and happy state of mind as the previous day. Though not perceiving symptoms of her dissolution being very near, she yet believed her illness would soon terminate in death. And it soon became evident that she was not mistaken in respect to her state, as various symptoms showed that death had begun to do his work, and that she must yield her mortal part to his power, though in respect to her immortal part and in anticipation of a glorious resurrection of her mortal part now to return for awhile to the dust, she could say, "thanks be to God who giveth us the victory through our Lord Jesus Christ." To those who stood near her she remarked that she was certain what she then felt must be the work of death. Then looking upward she said,

"Jesus, to thy dear faithful hands,
My naked soul I trust ;
And my flesh waits for thy command
To drop into the dust."

Death of Mrs Allen

Bombay Rec'd Oct. 3, 1844

After repeating some directions concerning things to be done after her decease, she requested that she might be commended to God in prayer. When this was done, she offered a short prayer in which she praised the Lord for all his past mercies to her, especially for the comfort she had experienced in her sickness, and for the consolation she now enjoyed when the hand of death was upon her, and she closed by committing her departing spirit to the Redeemer. Soon after this she "feel asleep" and her spirit departed to be with the Lord, to behold his glory and to serve him forever in his temple above. "Precious in the eyes of the Lord is the death of his saints."—"Blessed are the dead that die in the Lord."

She died on the 11th of June at 2 o'clock in the afternoon. Her funeral was the next day in the afternoon, when a large number of friends, Europeans and natives, united in showing their respect for the deceased and their sympathy with the Mission. The funeral services were performed by the Rev. R. W. Hume, and her remains, followed to the grave by those who had assembled at the funeral, were deposited in the Mission burying-ground, there to rest till the Saviour shall appear in glory to judge the world. 1 Cor. 15: 51—58. 1 Thes. 4: 13—18.

1 Lo! round the throne, at God's right hand,
The saints, in countless myriads, stand;
Of every tongue, redeemed to God,
Arrayed in garments washed in blood.

2 Through tribulation great they came,
They bore the cross, despised the shame;
From all their labors now they rest,
In God's eternal glory blest.

3 Hunger and thirst they feel no more,
Nor sin, nor pain, nor death, deplore:
The tears are wiped from every eye,
And sorrow yields to endless joy.

4 They see their Saviour face to face,
And sing the triumphs of his grace;
Him day and night they ceaseless praise,
To him their loud hosannas raise—

5 "Worthy the Lamb for sinners slain,
Through endless years to live and reign;
Thou hast redeemed us by thy blood,
And made us kings and priests to God."

Rev. 7: 13—17. 1: 5,6. 5: 12,13.

When shall the days, dear Lord, arrive,
That I shall rise to dwell above;
To stand and worship with thy saints,
To see thy face and sing thy praise.

L. B. Allen.

Bombay July 12. 1844

For Rev. Dr Anderson —
See Note in the letter accompanying this —

The following Obituary Notice of the late Mrs. Allen of the American Mission in Bombay, is taken from the Oriental Christian Spectator for July, 1842.

Mrs. Allen, then Miss Graves, arrived in Bombay in September 1834, having accompanied her brother, the Rev. A. Graves, on his return from a visit to America for his health. As Mr. G.'s health was feeble, he proceeded in a few days after his arrival, to Mahabuleshwur. Here Miss Graves assisted Mrs. G. in commencing the Female Boarding School, which from that time has been so well known to the European residents and visitors at that place. Thus employed, and also engaged in acquiring the native language, she continued at Mahabuleshwur until near the close of 1836, when she removed to Bombay to supply the place of Miss Farrar, who was obliged to leave India for a while on account of the failure of her health. In this new sphere of labour, she had the charge of a small Boarding School for girls, and the superintendence of several female schools. The Boarding School occupied a part of the same house with her, and two of the female schools were on the premises; the others were in different parts of the city. The zeal, devotedness, and deep sense of responsibility with which she commenced and pursued her labour in this new sphere, will be long remembered by many persons with whom she then became acquainted.

In February 1838, she was united in marriage to the Rev. David O. Allen, of the same mission. Her marriage made no change in her sphere of labour. They occupied the same house in which she had lived, and she continued to have the charge of the same schools. In October 1839 the state of her health rendered it necessary for her to take some change, and she went to Mahabuleshwur, where she remained for some months in the family of her brother. When there she was so ill that but little hope for considerable time was indulged of her recovery or long continuance. More than once she was thought by her friends and by herself, to be nearly if not really in the agonies of death. During this part of her illness she enjoyed for several weeks in a remarkable degree the consolations of religion. She had great peace of mind and continual joy in the Lord. Possessing a full assurance of her salvation and enjoying a lively sense of the Redeemer's presence, she had no fear of death; — his approach was viewed as a welcome messenger, sent to call her to her heavenly home. But it was not the purpose of God that she should then enter into rest. She began gradually to recover, and in June returned to Bombay, after an absence of more than eight months. Her health continued to be feeble for some time after her return, but she gradually recovered such a state of health as enabled her to resume her former sphere of duty, and the hope was indulged that she might be spared for many years to labour in the cause of female education, for which, in her knowledge of the language, in the experience she had acquired, in her love for the work, and devotedness to the missionary cause, she possessed uncommon qualifications.

This hope however was not to be realized. In April last she was taken very ill. Some of the symptoms of her disease were similar to those she had two years before at Mahabuleshwur. She suffered much from difficult respiration. So great was this difficulty sometimes that the power of breathing was near being suspended. She suffered much also in other ways. She was soon led to regard her recovery as very uncertain, and she often said that it appeared better to depart and to be with Christ. She gave directions concerning some things to be done in the event of her death, saying she wished to have all such things disposed of, as far as they depended on her, while she had the use of her reason and could speak of them, and then she should feel no further anxiety concerning them. Some weeks passed without much apparent change in her state. Her disease however was making progress, and her increasing weakness

and some other symptoms indicated that she must probably soon yield her mortal part to its conqueror death. To her it was a painful circumstance of her sickness that it often rendered her unable to see and converse with her Christian friends, who called to see her. And it was a yet more painful circumstance, that she was not able to speak more on the great things of salvation to some native persons for whose spiritual state she had long felt very anxious. She one day said to Mr. A. "When I see so many persons around who are ignorant of the gospel, or who neglect and reject it, and feel, that if well, I could tell them of the way of salvation, I feel strong desires to recover. And when I meditate on the heavenly world, on the happiness of beholding the glory of the Redeemer and being forever in his presence, I feel strong desires to depart and to be with the Lord" "Now," continued she, "I fear that in both views, my feelings are not as they should be; I fear these desires are too strong and not so much in submission, as they should be, to the divine will. And I wish we may pray together that all my feelings in view of living and dying, may be such as God will approve, such as will be pleasing to the Redeemer." After some conversation on such views and feelings as she had expressed, Mr. A. prayed with her in reference to them. This conversation and prayer she afterwards referred to, as having given her at the time and subsequently much comfort.

Her sufferings from her disease were often great, but her mind appeared to be kept in perfect peace. She appeared to enjoy a full assurance of her interest in the covenant of grace, and that nothing could ever separate her from the love of Christ. These feelings she often expressed by repeating appropriate passages of Scripture, as "I am persuaded that neither death nor life, &c." "I know in whom I have believed, &c." "We know that if our earthly house of this tabernacle is dissolved, we have a building of God, &c." "It doth not yet appear what we shall be, but we know, &c." She also often expressed her feelings in parts of hymns,—as "I know that my Redeemer lives, What joy this blest assurance gives," &c. "These precious hopes we owe, To Jesus' dying love," &c "Jesus to thy dear faithful hands, My naked soul I trust; And my flesh waits for thy command, To drop into the dust." She frequently spoke of her death as being near, and gave particular directions in respect to things connected with it. She manifested no dread nor dismay in view of it, but was fully assured that the Redeemer would support her by his grace, and illuminate the dark valley by his presence. She remarked that the approach of death and the symptoms of being in a dying state, were generally more obvious to others than to the dying person, and she requested that when this was observed to be her state, she might be informed of it. A few hours before her dissolution her articulation became so indistinct that, whether she tried to speak to those around her, or uttered her views and feelings without regard to any one, it was difficult to understand her meaning.—Some words however could be distinguished, as "Jesus, Saviour, dear Redeemer, worthy, welcome, glory, &c." As she appeared to be sinking, Mr. A. said to her, "you remember Stephen's prayer, "Lord Jesus, receive my spirit." The inquiry and the words recalled her to a state of consciousness, she looked upwards, her lips moved, and in a few minutes, without a struggle or a groan, she "fell asleep," and her spirit departed to be with the Lord, to behold his glory, to rejoice in his presence, and to serve him forever in his temple above.

She died on Sabbath morning the 5th of June. Her funeral on the following day, was attended by a large number of persons, Europeans and natives, who thus manifested their respect for the deceased, and their sympathy with the living. Her remains were buried in the burying-ground of the American Mission Chapel.

Bombay June 19th 1844

Rev. R. Anderson D.D.

Secy of the A. B. C. F. M.

Rev. & Dear Sir.

I send the enclosed letter to the Miss. Rowens under cover to your address. It is unsealed that you may read it. You will see that the afflictive hand of our Heavenly Father has been again laid upon us as a Mission and his chastening hand upon myself. In this holy providence he has removed from this world and taken to his heavenly kingdom, one whose companionship with us was formed only a few months ago, who was beloved & esteemed by all who knew her, and who rejoiced in having found, after some years of uncertain wandering, a wide & encouraging field for usefulness in the cause to which she had devoted her life. It is the Lord who hath done it and he doeth all things well. "And blessed be his glorious name forever and let the whole earth be filled with his glory. Amen & Amen".

This letter as you will see is designed for her friends and it should reach them before the news of her death shall appear in any of the papers or in the Missionary Herald. As her friends live only 40 miles from New-York, the letter will probably reach them in 2 or 4 days after it is dispatched from Boston. You will then be at liberty to make any use you may think proper of the intelligence contained in the enclosed letter.

And this brings to mind a circumstance which has always appeared strange in respect to the death of my former wife — her who was previously Miss Graves. — It has always been the custom to insert in the Missionary Herald some notice of the circumstances &c of the death of the missionaries of the Board when such intelligence was at hand & known. The insertion of such notice is very proper, and is what the Christian public generally and the personal friends particularly expect. For such information they look. Now the only notice of the death of my wife that ever appeared in the Herald is the simple fact mentioned on the 412 page of the Herald for 1842. Why no account of the circumstances of her death was given I know not. Certainly it was not for want of information on the subject for the letter giving a particular account of her sickness & death was sent under cover to the Missionary Rooms and was there read before it was dispatched to her friends. And by the same mail there came several copies of a short printed* notice of her death &c which went to the Rooms and were received there. This obituary notice must have

* I enclose one of them

Berlin, Juli 19. 1844.

Reg. Sekr. 3. 1844.

Ex. 19.

Amtliche Akte des Ministeriums

Bauten

Betreffend

Die Anlegung des

Mainzer Hafens

[illegible]

417

Den vorstehend in Akte Beilage sind es so was es so mögl. Anschein stand ist Akte-Bestimmung Königsberg Reg. Post-Akte [illegible]

Y. Ew. rechnen x. [illegible], von [illegible], of [illegible]

[illegible] zu [illegible] u. [illegible]

Min. Ei. [illegible], in Akte letzter Punkt-Akte [illegible]

Mainzer [illegible]. Ohne [illegible] Akte 460 Regs. und Akte 49 Regs. Akte Beilage für 1842.

4.

iginal forwarded to the Bombay June 20. 1844
Mrs Allen, W. F. A.

py of a letter from Rev. D. C. Allen to
Mr. Hiram Condict & family.

Letters written to some of you in the early
art of last month, and perhaps one of them
late in the month as the 23, will have inform
you that my dear wife was then enjoying
r usual health. Near the close of the
onth I beleive on the 20th she spoke of not
eling well which she ascribed to having probably
ken cold. The next day she was nearly or quite
ll again. But the next day she was again
well and continued in apparently nearly
same state for several days. She was able to
end to her common domestic cares and to
end a part of the day in the school.
physian was called and such means as her state
peared to require, were prescribed & used.
ut they did not produce the desired effect.
he became weaker and her digestive powers
came a good deal deranged with occasional
ver, chiefly in the head. On the 6th of this month
e was still so well that she was able to ride out more
an a mile. As she continued to become weaker
began to be anxious about the result of her
lness; another physian, a man of long practice
nd much experience in the diseases of this country,
s called to consult with the other physian and
ive advice. The means and medicine which
ppeared to be most suited to her complaints
were used but they produced but little effect.
These symptoms made us yet more anxious for her.

symtoms that her dissolution was near. — Such continued to be her feelings and our fears through the night. On the morning of the 11th she appeared to be better. We had hoped that the crisis had passed, and that she would be raised up again. I am not certain that she participated any in this hope, and it was soon apparent that our hopes concerning her were not to be realized. She soon became worse again. it wees evident that life was fast declining that death had marked her for his victim and that she must yeild to his power. She died at half past 2 o'clock in the afternoon. She suffered scarcely any acute pain in any part of her sickness and most of the time she was quite free from suffering. For several days 2 physians saw her daily and examined her state with great care. All the means & medicins which her complaints appeared to require were used. but they were of no avail. Her disease was begond medical skill & any human aid. The declaration, "dust thou art and to dust shalt thou return" was now in her case to be fulfilled.

I must now give you some account of her spiritual state. She had some apprehension concerning the result of her illness almost from its origen, and these became stronger as her sickness continued.

She had given up all hope of recovering while her friends and physiand were indulging strong hopes of soon seeing her restored to health. The day before she died she expresed her views and feelings freely to all around her, — said she did not expect to recover, that she felt resigned to

he will of God, concerning her whatever this
ight be, and that she was willing, rather
desirous to depart that she might be with christ,
he had great peace of mind and continual joy
the Lord, She said she could not describe the
iews she had of christ, his lovelinesS & his glory,
These views had taken away all love of life and
ll fear of death, which appeared now as a welcome
messenger sent to call her to the presence of her
avior. She often repeated such passages of scriptures
as expressed her feelings; "I know in whom I have
believed &c. — 1 Tim. 1.12 "We know that if this earthly house
our tabernacle be dissolved, we have a building of God,"
Cor. 5, "Blessed be the God & Father of our Lord Jesus Christ, &c,"
her request the 14. Chap. of John, the 5 of 2 Cor. and
ther passages & chapters were read to her & gave her
eat comfort.

At different times she expressed her views and
elings by repeating parts of her favorite hymns, as
"Jesus lover of my soul", "Let me to thy bosom fly &c." —
and I am thine forever thine &c. To one of her friends
who inquired how she was, she replied "Jesus now
akes my dying bed, Feel soft as downy pillows are;
hile on his breast I lean my head, and breathe my
fe out sweetly there,

The night before her death she beleived the
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e did not expect to live till morning.
he same peace of mind continued, or rather
continued to increased as death seemed to
proach. When her mind wandered, as it sometimes did, ~~as~~ her thoughts as her language showed
re still heavenward, and she often broke out
singing some of her favorite hymns

Once when in this wandering state of mind she sung the 2 stanza of the hymn called the dying christian to his rest, thus,—

"Hark; thy wishes angels say,
Sister spirit, come away."
What is this absorbs me quite.—
Steals my senses shuts my sight,
Drains my spirit, draws my breath.
Tell me, my soul can this be death?

The whole stanza she sung accurately and in a clear & sweet tone of voice, and after a short pause repeated slowly the words. "Tell me my soul can this be death?—

To the members of the mission & other persons who came in, of whom some were natives, she spoke in the language of comfort & consolation & of warning & exhortation as ~~the~~ she thought the state of each required. Not long before she died feeling the hand of death coming upon her, she said "Jesus to thy dear faithful hand, my naked soul I trust; and my flesh waits for thy command, to drop into the dust".

She then requested that the might be commended to God in prayer, and when this was done she offered up herself a short prayer in which she praised God for all his goodness & mercy to her especially in her sickness, & for the comfort & consolation she now enjoyed while ~~the~~ the hand of death was upon her, and she closed by committing her departing spirit to the Redeemer. Soon after this she fell asleep and her spirit departed to be forever with the Lord.

The funeral was the next day in the afternoon when a large number of our christian friends and many natives united in showing their respect for the deceased & their sympathy with us in our affliction.—

Bombay July 12. 1844.

To the Prudential Committee
of the A. B. C. F. M.

Gentlemen—

I have a son in America,—an only child—now 13½ years old. By a letter from the Treasurer of the Board, it appears that his maternal aunt, with whom he has generally lived, has received from the Treasury of the Board for his support 4 payments of $50 each. These payments I suppose were for or in the years 1839, 1840, 1841, & 1842. No payment I believe, owing to his peculiar circumstances was made for 1843. The general principles which you have adopted, if I understand them, respecting the allowances to the children of missionaries in America will allow to him only 2 payments more of $50 each.

In view of these facts and of his present & prospective circumstances I feel it my duty to request of the Committee that they will be pleased to allow $50 to him for 1843 (last year) and to continue the same allowance to him yearly until he shall be 18 years old:—beyond a which age it is not expected, I believe, that any allowance will be made for the support of the children of missionaries.

Some statements & remarks in connection with this request appear to be not irrelevant to the subject. My son was removed from India to America when 22 months old, and since then I have received nothing from the Board on his account. The amount paid on his account in America is $200; and if the sum of $50 should be paid for him yearly till he shall be 18 years old, the whole amount will be about $450 or $500. Had he remained in India the allowance for him from 2 years old till 18 years—viz for 16 years at Rs 15 per month (which

was the established allowance for children in this Mission when I became a member of it in 1827 and has continued unchanged) would amount to 2880 rupees which is more than $1300. So should the allowance of $50 yearly be continued to him till he shall be 18 years old, the whole amount amount paid for him in America would be $800 or $900 less than the allowance (or expenses to the Board) for him; had he remained in India.— Again supposing he had remained in India till was 12 years old, the allowance for him from the age of 2 years to that of 12 years, would amount to 1800 rupees, or more than $800, and then arriving in America at the age of 12 years he would be entitled to $50 yearly for his support until he should be 18 years old.— So the present usages of the Committee allow no more for the support & education of a child who arrived in America when 2 years old than they would allow for this same child if he had arrived when 12 years old. Though in the latter case the expense to the Board of supporting him in the Mission where he was from the age of 2 to 12 years had been more than $800,— or in other words his parents had received more than $800 for supporting him with them for this period?

(2) Should the Committee for any reasons decide not to grant the allowance of $50 yearly to my son till he shall be 18 years of age I have to request of them that they will grant the payment of $50 for 18[illegible] (last year) and also the same sum for this year (1844) and that they will permit me to charge in my accounts from the beginning of 1845 the same allowance for him which members of this Mission have always charged & been allowed for children and which I should charge & which would be allowed for him, were he in India with me.— And I will remit this amount to him yearly for his support.

(3) Should the Committee be unwilling to permit me to make such a charge in my accounts, I have then to request that they allow the sum of $50 for my son for 1843 (the past year) and the same sum for the present year (1844) and that they increase my personal salary 15 rupees per month (which is the sum allowed for the support of a child in this Mission) from the beginning of next year (1845) and the amount of this increase I will remit to America yearly for the support of my son.

More than half the time since I arrived in India in 1827, I have been a single man and and received only the personal salary of a single missionary. Such is now my state and my salary is 90 rupees per month.- The salary of a married man in this Mission is 136 rupees monthly. When I have been single I have generally been able to manage so as to make no charge for house-rent. The charge for house-rent is commonly a heavy item in the expenses of a missionary family. The only charge that ever appeared in my accounts for child was for one child for 22 months.

The salary or personal allowance of a single missionary of the Church Missionary Society in Bombay is 177 rupees monthly, and this sum includes no kind of expense which is not included in, & to defrayed by, my salary of 90 rupees monthly. The monthly personal allowance or salary of a single missionary of the Propagation Society, and of the Free Church of Scotland in Bombay is considerably more than of the Church Missionary Society. It is for the Committee should be aware of these facts, though I have asked for no increase of salary for my own expenses.

In the fellowship & service of our common Lord-

I remain

Gentlemen

Yours very truly

D. O. Allen.

P.S. This subject of this letter is one of importance to myself and others, and I shall feel anxious to know the views of the Committee as soon as may be convenient.

D. O. A.

Bombay

Rev. R. Anderson D.D.

Missionary Room.

Boston

United States of America.

Nov 1st 1856

Recd Feb 3

Answ. 28 Apr 1857

Bombay July 19th 1844

Rev. Dr. Anderson

Dear Sir—

I send a letter to your address for the Prudential Committee which may be laid before them as soon as they can take the subject into consideration. Since writing it, I have found some regulations of the Board on this subject which are probably still in force. I had not seen these regulations for many, some years—They are on the 21 & 22 Pages of the 25th Report—1834. I see it is in the power of the Committee to grant the 1st request if they should consider this an "extraordinary case": in the last paragraph on the 21st page above referred to. And if they can not grant the 1st request even the 2d. they will I suppose be quite free to grant the 3rd request, as they have power to do so to any reasonable extent this circumstance seems to really require.

I inclose a printed obituary notice of my late wife which you are at liberty to use as you may think proper—I took this from the Bombay Gazette in the form—It has not yet appeared in this country but will soon—
(49th non pirated)

The people in Armenia as well as ye
missionaries around the Mediterranean, appear
to be in the way of becoming acquainted with the
true genius & spirit of Episcopacy. We see
of this in India — in Bombay as well as Bengal &
Madras. There is in Bombay a bishop, an archdea
& chaplain & 3 missionaries — all Episcopalians —

// At the time the Rev. G. Landy was ord
ended to the bowmitten to be elected a
corresponding Member of the Board the occupan
was expecting & expected to occupy — an inde
ent position — to be in no way connected wi
missionary Society. But for some years he
has been in full a missionary of the Presbyt
Society. This Society pays him his salary, ow
house of worship and by its bowmitten in
governors him & all his operations — which
are. Mr. L. is ardent & zealous for the Church
England as Mr. Badger in Western India and
missionaries of the Propagation Society. But
this Mission had any expectation of seeing Mr.
circumstances &c between what they are, we
never have recommended him to be elected a
corresponding Member of the Board. There is so
important & generally will be sufficiently for our

to be — or feel himself to be — invested with any
power or authority over those of another Society
and another denomination in the same place
to not mention this in the way of complaint
on of Mr. B. but the Committee should be
this state & circumstances — his Society &c —

Dr. Stevenson, another of your Committee-
y members — one of the Scottish Chaplains in
Bombay — went to Scotland nearly 2 years ago
& never expected again in B. The Scottish mis-
sionaries seceded from the national Church — Dr.
adheres to it and so there are to be 2 Scottish
missions in B. Dr. S. and his party claim & will no
doubt obtain all the property belonging to the Mis-
— or rather to the General Assembly when the
missionaries seceded — This property has probably
2 times as much as all the property the
Board have there — including houses — chapel &
building establishment. The loss of this property
be sorely felt by the seceding missionaries
division in the Church of Scotland makes
division in Bombay & increases the number of
— now 2 of the Church of England — 2 of Scotland — & two
missions in Bombay however are still in number
number of missionaries connected with them in
other Men in Madras — or Calcutta. //

Rev. D. O. Allen.

Bombay, July 19. 1844

Rec^d. Oct. 3. 1844.

Augt. Dec. 19

We have seen things so strange from time to time
sions sometimes that we could not but doubt
whether their committees or societies had sanc
such measures. For instance, are the Presbyterian
committee aware that their Ahmednuggur Mission is
printing an edition of the New Testament in Mar
different from that of the American Bible Society wh
used by us & by all the missionaries (some Mis
Ch. excepted) on this side of India? This subject
the careful consideration of the committee.

For 2 or 3 months we looked every steamer f
Suez for your form the Mediterranean Mission
there in India. We should gladly have seen you
Been sad you see our state, circumstances, of
prospects &c. We suppose you may arrive in the
perhaps already arrived there. The prospects of the
mission cause us to seem plain rather dark. B
bend onwards — let the earth rejoice."

I remain, dear Sir, yours very sin

D. O. Allen

P.S. Allow me to suggest whether it would
be well for the committee to revise the list
outstanding members of the board: — one of them —
and Colley has become a Roman Catholic — the P
and the Protestant religion in Italy seem g
The missionaries are in America from Leghorn
ally give you some information concerning each
Leghorn. The Res. are left the ministry & become
planters

yours &c D.O.

Brooklyn Dec 21. 1844

Rev & Dear Sir -

I inclose a few lines in a letter to Mr. Hill - We have received your letter - written just after the annual Meeting of the Board - We are glad to hear that the meeting was so large & so interesting. May its influence at home & abroad be greatly felt. We have also received your letter informing us of the sum appropriated by the committee to this Mission - We want an estimate as our letter to Mr. Hill we thought would be sufficient - as these letters now are funds in hand - It is not likely we shall want any part of the $3000 beyond a few hundred dollars, to be paid for in Boston for some supplies &c. Probably we shall not want funds sent to us for 2 years to come. Our financial matters this year will close with this month and the amount will soon be sent to the Rooms. Our accounts for 1843 show only 1 bill sold the Treasurer of the Board, and we advanced more than the amount that bill for Mr. Nevins & family. This year - 1844 - we have sold bills on Mr Hill - and we shall not probably sell any for one month to come.

Mr. Waters - brother at Jerusalem - is now with us - so also is Dr. Pickering who is also acquainted with you - They will probably accept to Armenia via Egypt &c in about 2 months -

We are in novel health in Bombay - Mrs. Graves is
at Mahabuleshwar - Our Brethren at A - will doubtless inf
you of this affair - When are we to expect a reinforcem
There was commenced the 18th year of my seminary labor in
Were I one of the Government chaplains I should now be entitled
pension of £365 yearly for life. I note I have felt the inf
of a higher nature - "Be thou faithful unto death, and I will
thee a crown of life." In haste - I remain
Dear Sir -
yours very truly
D. O. M

D. O. Mills.

Bombay, Dec. 2, 1874
Rec'd Dec. 20, 1875
Ans. March 31

Rev. Dr. Anderson.

Mr. Hill.

Bombay Feb 25th 1845

To the Rev. R. Anderson D.D.

Secy of the A. B. C. F. M.

Rev & Dear Sir

By a letter from the Treasurer of the Board dated Oct 28th 1844 and received on the 11th of last month I have learned the proceedings of the Prudential Committee on my letter of July 19th 1844, concerning my son. I am sorry—very sorry—that the request contained in my letter should be refused. The request appeared to be proper, reasonable & equitable to several of my friends to whom I showed it and I did hope & expect that it would be granted in some one of the forms or states in which it was made.— But I will say nothing more here of my views & feelings concerning that in fact. I write now for another purpose. I wish you would communicate to the Committee the following requests with the facts & reasons annexed to it, and inform me of their proceedings upon it by the earliest opportunity—viz.—

That my salary or personal allowance which is now Nearly Rupees (Rs 90) per month be increased to One Hundred & Twenty Rupees (Rs 120) per month while I remain a single man and a member of the Bombay Mission the increase to commence at the beginning of the present year—viz Jan. 1st 1845

It will be expected probably that I shall assign some reasons for such a request. And this I will do under the following heads—or will assign reasons of the following kinds—viz I Facts. II Opinions III Means. And.

I Facts. Happily we have the advantage of knowing the principles of other missionary societies as we occupy Bombay in common with missionaries of three such—viz the Society for Propagating the Gospel, the Mission of the Free Church of Scotland, and the Church Missionary Society. Each of these societies has its corresponding, or superintending or styling committee in Bombay consisting of several gentlemen eminently good in number. The salary of these missionaries, if not fixed by these committees, have been fixed by the Home Societies in accordance with their opinions and upon their recommendations. And as one who is personally acquainted with these committees

with question this being as competent to determine what is a proper & necessary salary for a missionary in Bombay as any committee in Scotland would be proper & necessary for the support of a man filling any given situation or place there. It is unnecessary for me to know what these committees have determined concerning the salary or sum believed to be necessary for missionaries who are subject to them or who are connected with them.

1 The Society for Propagating the Gospel.— This Society gives, as a general rule in all its Missions in India, £200 yearly to a single missionary and £300 yearly to one who is married. I have never heard of their giving less than these sums. This Society has now only one missionary in Bombay. He is a married man and his salary, as fixed by the Society's committee in Lo in Rs 400 per month — for all his expenses.

2 The Scottish Missionaries — This Mission was for several years in the South near Bombay. While there, their salaries were £150 to a single missionary and £200 to a married one with separate allowance for house rent, children &c. But this removing to Bombay & becoming connected with the General Assembly of the Church of Scotland, their salaries were raised to £250 to each missionary whether he was single or married. These Missionaries have now joined the Free Church of Scotland but their salaries continue unchanged — nor do they expect any change will be made in them.

3 The Church Missionary Society. I sent a pamphlet containing the rules, salaries, &c of their missionaries on this side of India to the Missionary House in and you acknowledged its reception in a letter dated

So I need not say more than that the salary of a single missionary in Bombay is Rs 177 (One Hundred & Seventy Seven Rupees per month exclusive of house-rent, medical attendance and medicine.

The above are facts concerning the salary of a single missionary in Bombay. I will now proceed to give another kind of answer to my question viz.

II Opinions. When I concluded to write to the Foreign Committee on this subject I thought they would like to know the opinion of their corresponding Members who are all (3 of them) now in Bombay. So I addressed to them the following note:—

"The salary or allowance to a single missionary in the Mission with which I am connected has not been altered for 16 years past and has scarcely been changed since the Mission was commenced. It is my intention to suggest this subject to the Committee by the next Mail. As you are well acquainted from long residence with the expense of living here and have fixed & definite opinions of missionary expenditure & economy I shall feel obliged if you will inform me what in your view is a proper salary for a single missionary in my circumstances, — a salary sufficient for the expenses of food, clothing, servants, hospitality, charity to benevolent Societies and to suffering individuals, for purchasing & keeping a conveyance — in short, sufficient for all his expenses except house-rent, medical attendance, & medicine."

The following is the reply of the Rev. Dr. Stevenson —

"In answer to yours of yesterday's date I beg leave to state that till the withdrawal of the Scottish Missionary Society from the field about ten years ago, this unmarried missionary had, exclusive of house-rent, £150 yearly. The missionaries of the General Assembly of the Church of Scotland, without reference to their being married or unmarried men, have £350. per annum. This includes not only house-rent but all travelling expenses for such missionary tours as they may make. I believe the Free Church keeps up the sum paid to the missionaries at the same rate as that last mentioned.

"I hope you will excuse me saying any thing more than simply stating these facts within my cognizance, and adding that the allowance of the Church Missionary Society of Rs 177 per mensem to an unmarried missionary seems to me framed in a due medium of regard to the comfort of the missionary and that economy which a Missionary Society is bound to exercise."

The following is the Rev. Geo. Candy's reply —

"In reply to your note of yesterday's date received to day through Dr. Stevenson, I have much pleasure in stating as my opinion

that in so expensive a place as Bombay is, a single missionary can not well meet the various calls upon him (exclusive of house rent, medical attendance & medicine) under an income of Rs 170 or Rs 180 a month. This is the consolidated allowance fixed by the Church Missionary Society after correct careful consideration and I think about hits the golden mean."

The note I sent to Mr. Townsend (it was the same I sent to Dr. S. & Mr. L.) was also addressed to Mr. R. J. Webb — they both living together. Mr. W. is among our oldest & best friends. He is the most prominent & higher layman on this side of India; our other one is so closely connected, in management & support, with the missionary & other benevolent operations of Bombay. Of his good will & liberality to our Mission we have often had abundant evidence. Of the Rs 1318 donations we received in 1844, Rs 620 were from Bombay, two or 3 days after sending the note to Mr. & Mr. J. I happened to meet Mr. W. who the subject was about my salary as a single missionary. And always been and I told him. He expressed surprise and sometimes his opinion of it (my salary) in his reply which is as follows —

"Mr. Townsend & I have given the subject of your note our best consideration and do not see how it is possible for a missionary at the Presidency to manage upon Rs 90 per mensem. The expense of living generally and the many calls to Christian hospitality lead us to fix upon Rs 140 as the least that an unmarried missionary living alone can live upon without feeling a continual necessity to suppress every Christian call to hospitality & charity.

Were 2 unmarried missionaries residing together we think their wants would be equally well supplied with Rs 120 or Rs 130 per mensem.

These sums above named, are exclusive of medicines, and medical attendance, house rent, servants & taxes, and on the supposition that a compound & furniture, or a separate allowance for the purchase of them is granted them on their first joining the Mission."

Having stated some facts & opinions in favor of my request I will now say something of the

III Means of granting it. When the Mahratta Mission was divided at the beginning of 1842 there was there in the Treasury Rs 1103 of which Rs 450 fell to this Mission. This sum added to the avails of bills sent from the Bombay made our income from the Board for 1842 Rs 9550. Of this sum we paid Rs 2565 for a piece of ground adjoining the Chapel & office and at the close of the year we had Rs 2074 in the Treasury — so that we expended for common Mission expenses in that year less than Rs 5800 received from the Board. This sum appropriated by the Committee was ~~nearly~~ double this sum.

We began 1843 with the abovementioned sum (Rs 2074) on hand, and through 1843 & 1844 we had only the avails of one bill of £300 and we paid a larger amount than this for Mr. Nevins & family which was transferred by the Treasurer of the Board in his accounts from this Mission to the Bombay Mission. — So that in effect we used no remittance whatever from the Board for our own expenses during the 2 years. And yet our accounts at the close of 1844 close with more than Rs 5000 in our Treasury. The Treasurer of the Board made some payments in Boston for the Mission & the Printing office, but the amount of these scarcely if any exceeded what was paid into the Treasury of the Board for the use of the Mission by the American Bible & Tract Societies. Of the appropriations to this Mission for 1843 & 1844, how much was remitted to us in bills by the Treasurer of the Board we know not — but probably not more than half, as we requested him long ago not to send us any more till we should inform him of our being in want. And yet we have bills on hand to the amount of £1700.

The ~~sums~~ abovementioned which we have on hand and those which we hope to realise as time shall pass on, I expect will be fully sufficient for all the expenses of the Mission as long* as I shall want the increase I have asked for. So the wants of the Board — as we expect to want nothing in the matter of funds from them — will be no objection to granting my request — unless the Committee (Board) expect that we furnish half to support their Missions. The increase I have asked for will be but a small part of what we have received in this country. — It will not amount to one twenty fifth (1/25) part of the clear profits of the Printing office, for some years under my care.

(*"while I remain a single man & a member of the Bombay Mission")

I will conclude this letter, which has extended far beyond what I expected when it was commenced, by repeating the request with which I began it, — viz —

That my salary or personal allowance which is now Ninety Rupees per month be increased to One Hundred & Twenty Rupees per month while I remain a single man and a member of the Bombay Mission. — The increase to commence at the beginning of the present year — viz — January 1st 1845.

And as this is a matter of much importance to me in my present circumstances I shall feel obliged if you will lay this request with the names first annexed, before the brotherhood and communicate to me their proceedings upon it at your earliest convenience —

In the service & fellowship of our common Lord & Redeemer

I remain,

Dear Sir,

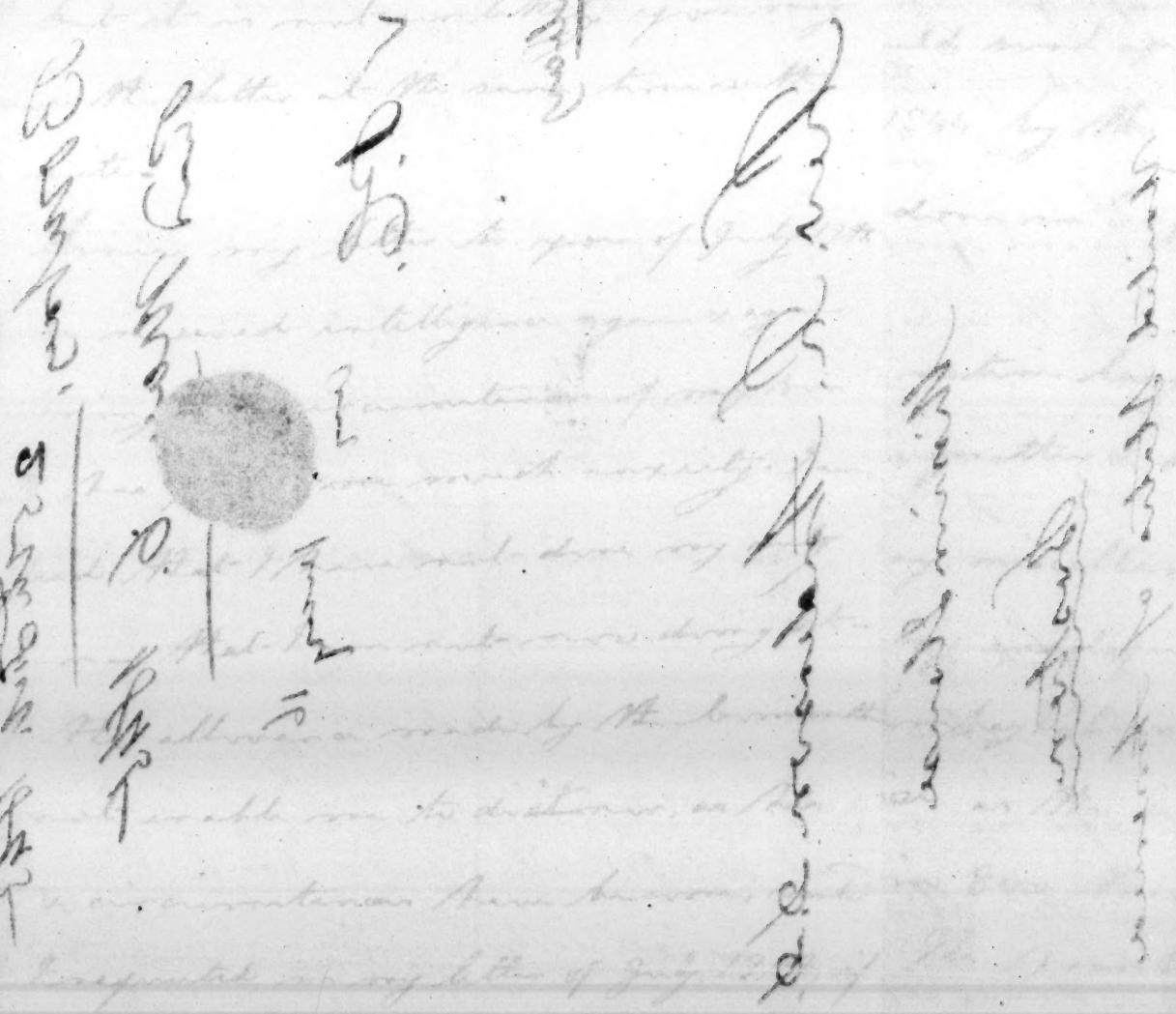
Yours very truly

D. O. Allen.

P. S. Some of my friends in America who are well informed of my circumstances, my views, & prospective intentions, will probably call at the Mission House not many days after you receive this letter to ascertain the proceedings of the brotherhood upon the subject of it. If I mistake not it is a rule of the Board that the proceedings of the brotherhood shall be open for the inspection of any persons who may have an interest in knowing what they are.

In June 1833 I embarked at Boston on my return to India with a list of instructions in my hand, saying that I might in 3 years (if I should return to America. Nearly 12 years have since passed and I have never

for a single day left the limits of the Mission with which I have been connected. For 30 or 40 years past I have written here to the Mission House than in previous years. However these years may appear to pass at the distance of eternity, I know they have been years of labors, toil & trial — and I may add of affliction too. And I know too that these years have been productive of as important results in the opinion of those who see us & our labors & take a lively interest in the missionary cause, as any years of my missionary life.



What course duty may require me to pursue in future I know not. The Lord can make the path of duty appear plain, and I can cheerfully commit myself to Him whose grace has always been sufficient for me in labors, & trials & afflictions which have been the lot of most for missionaries — to Him be glory now & ever.

Yours &c

D. Lee.

Bombay, 25th Feb. 1845

Recd May 6. 1845

Ans. May 16

✓ P.C.

Bombay

Rev. R. Anderson D.D.

Mission House

Boston

United States of America

Bombay March 1st 1845

Dear Sir-

I wrote to you on the 25th
t, but it is not unlikely you may
ive the letter at the same time with
s note.

Since my letter to you of July 19th
ave received intelligence again & again
cerning the circumstances of my son
ich has given me much anxiety. I am
tified that I have not done my duty
him — that I am not now doing it —
d the allowance made by the Government
not enable me to do it more, as his
t & circumstances have become, would
t I requested in my letter of July 19th, if
granted, enable me now to do it.

Bombay, 25th March 1845

to nothing more is required
it appears to me (and so it appear
ers) that what I have asked, is reas
& equitable — For six years — viz — from 183
1838 neither myself nor any of my
received any thing from the Board
support of my wife. — My entire
to the Board on account of children
not amounted to so much as the
ance for one child in this Mission
For more than 9 years of my wi
life I have been a single man,
these years my expenses to the Bo
scarcely exceeded one half the ex
of ordinary missionary families (as my
of July 29th stows) — amounting to sev
hundred dollars each year, — and
thousand dollars in the aggregate —

I shall wait to hear from y
result of my letter of the 25th Ult. A

ybjil is not one which requires
lay for its consideration & decision so I
he there will be no delay in informing
of the proceedings of the Committee
on it.

Yours very truly
D. C. Allen

P. S. The Foreign Missionary Board
the Presbyterian Church in the United
tes – though comparatively of no recent
gin – have disposed of the whole subject
of the Seldom of their missionaries in
a liberal & Christian manner – by
mend law to allow the expenses of
return to America and then an allow
e every year for their support from
time they reach America (at a distance
this may be) till they shall be 18
s of age –

Yours &c D. C. A.

Rev. D. V. Allen

Bombay. 1 March. 18

Rec'd May 6.

Mission

Bombay

Rev. D. V. Allen

Bombay March 1. 1845

To H. Hill Esq
Treasurer of the A. B. C. F. M

Dear Sir

I wrote to you on the 1st of February and transmitted a copy of the statement of this Mission for 1844. In that letter I said that I would send upon a statement of the work done in the office during 1844 by the next mail.

The amount of printing done in English in 1844 was 3,434,000 pages.

The amount done in the native languages was 1,488,000 pages. These have been in Mahratta, Guzzerattee & Hindoostanee languages.

The English work is of a very miscellaneous character and the number of pages gives but a very inadequate view of it. A part of it is in folio, as newspapers - the Bombay Witness for instance, Policies of Insurance &c. Some of it is quarto size as the Temperance Advocate the Dnyanoday &c. More of it is in 8vo than in any other size and a small part of it is in 12mo. The printing in the native languages has been chiefly in 8vo & 12mo.

The public statements made in America concerning the work done in the different printing establishments of the Board - statements in pages - the number printed in such a year and the total amount printed since a Mission was commenced - give a very unequal comparative view of such establishments - both in respect to the amount of work done and of the importance of such work to the missionary cause - and for the following reasons -

1 In some of these printing establishments a large part of the work is in small - often in very small - books and in large editions. The labor of 500,000 or even 1,000,000 pages of such is not so much as 5000 of some other work. Thus for instance ~~we~~ we have now in the press an English & Mahratta Dictionary in 4to large size - 1400 copies - Each page of this work requires as much labor as 15 or 20 or 25 pages of some small books printed at Bombay or the Sandwich Islands of which they will print 15 or 20,000 copies. To reckon such works merely by the number of pages is as unequal as to ~~reckon~~ reckon page for page of the N.E. Spectator or N.Y. Observer and Children's books published by the American Sunday School Union -

2 In some missions of the Board books have been multiplied far beyond any proper demand for them - an unhappy misapplication if not a waste of Mission funds. There is no department of missionary operations concerning which missionaries are so liable to misjudge. And in this respect some missions have erred very much. But this has not been the fault of the Mission.

The pecuniary state of the office was fully stated in the accounts of the Mission for 1844 which were sent to the Prudential by the last mail. More than a year ago we sent some pages of type as specimens which have been printed in the Missionary Herald. Nearly a year ago an account of the press was drawn up & printed in the Oriental Christian Spectator, of which some extra copies were struck off & sent to the Prudential. And a Report of the Mission for 1843-4 which I lately prepared & have printed & sent to the Prudential contains a somewhat particular account of the printing establishment. ~~The~~ ~~Prudential~~ different accounts sent to the Prudential there does not appear to be any occasion for enlarging here.

I remain, Dear Sir

Yours very truly

D. O. Allen

Bond

May 6. 1845

A. 15.

Boulency

H. Hill Esq

Missions House

Boston

United States of America

[This letter is not to be printed — Ed.] 36

Bombay July 19th 1845

To the Revd R. Anderson D.D.
Secy of the A. B. C. F. M.

Revd & dear Sir

I enclose a manuscript & part of a pamphlet, which I trust will all be printed in the Herald — If they can not be printed entire in the Herald I request that they together with this letter enclosing them may be given to the Editors of the New England Puritan to be inserted in that journal.

This is the most important law or measure of Government, in its bearing on the ~~[illegible]~~ conversion of India, in the history of the East India Company. Compared with this, the matter of education, referred to in the Herald for April 1845 is of small importance. The Hindoo laws ~~of the~~ concerning property in connection with caste & the loss of it, have ever been a constant source of anxiety & inquiry among all missionaries in India. Twice I united with many others in signing & sending petitions on this subject to the British Parliament. It is only a few months since there were several private meetings of a large number of Gentlemen (among them were one Judge, one Government Secretary & the Sheriff deceased) in our chapel on this subject — to deliberate & take such measures as might seem expedient for effecting ~~[illegible]~~ this very strange contin

ed in the draft of the law on the printed paper enclosed. The increased — and yearly increasing — facilities should have their effect upon the friends of missions in America.

The people — even the Christian people of America have little conception of the astonishing power & influence of England in all the parts of the world — look at every active government — Mahomedan or Christian — from the Mediterranean & Red Seas to the eastern borders of China — look at their political, social, intellectual, religious state — & to their prospects too as far as any thing good originate among them. It is to English power & influence, direct & indirectly exerted — & to them alone that we must look for an opening brightening prospect in civilization, liberty & christianity for the inhabitants & the standard of millions of people — of all Asia. It appears not improbably that before the close of the present century or in a certain time all Asia will be divided between England & Russia — In haste —

I remain dear Sir, in the service of our common Saviour

Yours very truly

D. C. Allen

D. C. Allen

Hender

Rec^d. Oct. 3 —

Ans^d. Nov. 18 —

Rev. R. Anderson D.D.

Mission House

Boston

United States of America

(For the Missionary Herald or
the New England Primer)

All who have any knowledge of India, have heard that the Hindoos are divided into different & distinct classes called castes; and that such divisions have an unhappy influence on the state & character of the people. These divisions the Hindoos believe to be of divine origin; and the rules for preserving and perpetuating them make an important part of the Hindoo religion. The origin of these divisions is not well ascertained, as they commenced prior to any authentic history of this country. It is well known, however, that in their origin important alterations have taken place in them. The Hindoos are generally said that one of the four original castes has become extinct; while the other three have become much divided & subdivided that no one attempts to know the number of castes that actually exist among the people, generally called Hindoos, and who possess the Hindoo religion.

P.J. Ark. 3 —

It is not easy, even for those who
lived long in this country, to form any
quate conception of the unhappy influence
divisions of caste on the social state & n
character of the people. A prominent ob
view evidently was to perpetuate the p
influence of the hereditary priesthood
were the authors of the Hindoo religion.
they were most interested in preven
any changes in the principles of this s
and ~~also from a principle~~ in making a
renunciation of it for another system
speculative as possible.** It is one of the
which are common to all the differen
or castes into which the Hindoos are di
that when any person so far violate
the rules of caste that he is excluded
the particular caste to which he belo
he is to be regarded as dead, and fun
ceremonies are to be performed for
Down this time his friends, as parents,
children, relations these may be, are

[illegible]ve him again, or to speak of him as be-
[illegible] alive. This property belongs to his legal
[illegible]irs who are expected at once to take pos-
[illegible]ssion of it; for the rules of caste, in all
[illegible]st cases, are to be the laws of the country.

To renounce the Hindoo religion for anth
[illegible] system has always been regarded as de-
[illegible]ving immediate exclusion from caste;
[illegible]d when any persons were thus excluded,
[illegible] was the duty of kings & princes & magistrates
[illegible] every kind, to enforce the rules of caste
[illegible]ering them personally & all that pertain-
[illegible] to them. Hindoo rulers were seldom,
[illegible]ver, wanting in energy & cruelty towards
[illegible] persons or classes of people. The Mo-
[illegible]hammedans had no respect for the Hindoo
[illegible]ion, and showed little regard for their
[illegible]toms or usages; and the rules of caste
[illegible]ering kowtowing were never enforced
[illegible] Mahommedan princes in respect to any
[illegible]dras who embraced the Mahommedan religion
[illegible] were the rules of caste enforced by Pro-
[illegible]er Christian governors in respect to any

Hindoos who embraced the Roman
The English, unlike the Mahomed
& Romanists, never avowed the con
of the Christian to their own faith th
of their nations for coming to India,
extending their conquests in this cou
or for retaining possession of any part
it which had once become subject to
Their general policy was to make
novation upon the customs & usages
inhabitants, unless for urgent & obvi
reasons. They established the rule of a
uting justice according to the Moh
dan laws for the Mahomedan popu
tion, and according to the Hindoo
for the Hindoo population. The adm
tration of these laws became gradu
somewhat modified by state of Parl
— especially at the seats of the different
dioceses — and also by statutes enacted
the Indian Government. New laws
rous, were passed which in any way

the Hindoo laws of inheritance connected with the loss of caste. And it was every where believed among Europeans & natives, that if any Hindoo should profess the Christian religion, this property would at once be claimed by those who would be the legal heirs in the event of his death, and that the claims & right of these persons to it would be supported & established in the courts of law. Many cases occurred in which persons lost all this property by converting, baptisms, & embracing quietly such loss, because they were told by the most competent judges that while the Hindoo laws of inheritance continued as they were, it would be of no use whatever to take any legal measures on the subject. This was literally suffering the loss of all things for Christ's sake.

This was certainly a strange state of a country to be in, which was subject to Christian nations, and where the administra-

tenaciousness of the laws were in the hands
professedly Christian magistrates. Th
and who were opposed to the progre
Christianity among the native popu
or who were indifferent to it, were de
that this state of things should contin
It was often said by such persons in
papers, journals, on public occasions an
in Parliament, that Government could
alter the Hindoo laws of inheritance
ing as these did upon their religion, w
violating pledges & engagements it had
with the people of India. No attempt
made to show when, where, or by whom
pledges or engagements had been made
such public, confident, & re-iterated ass
were made, by persons who, it was supp
would not say such things unless they
then to be true, that many friends
missionary cause believed that some
pledges or engagements must really ha
a place in some proceedings of this Gover

idea was very pleasing to the native population generally, who are opposed to the progress of Christianity. They appeared to be, and probably many of them did really believe, that the English Government was not fully under obligation, by its own engagements, to enforce the Hindoo laws of inheritance on those who should embrace the Christian religion; but that the Government could dispense with these laws without violating its engagements with all the Hindoo population.

And if these unrestrictedly abrogated laws, if believed, would prove to be the greatest of actual obstacles to the conversion of the Hindoos generally; inasmuch that while the people were governed by such laws, the Christian religion never could make rapid progress among them.

This page contains a strange state of things for a country to be in which gives liberty to a Christian nation and where the

This state of the native population — so unfavorable to the progress of Christianity — was the subject of much anxious inquiry & consideration among missionaries and all who were in any way connected or felt interested in the missionary cause. Efforts were made, at different times, to effect a change in such unreasonable & intolerant laws. Petitions, carefully framed & numerously signed, were once drawn to England to be presented to both Houses of Parliament. But persons who were favorably to the desired change, for a long time, to prevent any thing effectual being done. The first legislative act, I believe, on this subject was in 1832. The Royal Government passed an act that no native who should change religion, should be deprived of any civil right, or liability to which he, by change, in his religion, he would be just right as claimed. This constitution

properly applied*, would seem to
prove the unhappy part of the Hindoo
of intercourse, which proved so heavily
Christian converts, and was so great
abstacle to many's even considering the
tive & claims of Christianity. This law
as passed before the last renewal of
the East India Company's charter, when
ch Presidency made its own laws, and
d its own separate code. To this law,
plied only to those parts of India which
re those subject to the Bengal Government
ent.

On the renewal of the East India
Company's charter, in 1834, provision
as made for the appointment of a body
be called the Indian Law Commission,
ho were to prepare a system of civil
criminal laws for all India, and adapt
to all classes of its population. To this
commission all who felt anxious for

the progress of the Gospel in India
ed for some equitable enactment which
supersede the unreasonable & intolerant Hindu
laws of inheritance. The Indian Law Com
sion was appointed; and Mr. T. B. Mac
a distinguished member of the House
Commons, was put at the head of it.
came to India, remained in Calcutta
considerable time, and, in conjunction
the other members of the Commission
prepared a civil & criminal code
all parts of the country & for all c
of people subject to the East India Com
It was necessary, however, that the
should be approved by Parliament
it could come into operation. Bu
which have not, so far as I know,
communicated to the public, seem
to be neglected, and grievial neglect.
likely in future to prevent, this c
being laid before Parliament for c
ation.

Since the Charter of the East India Com-
pany was renewed in 1853, the power of
legislating for all India, (for the Bombay
Madras Presidencies as well as for Bengal)
is vested in the Governor General in
Council. In the early part of this year
they published in the Government Ga-
zette the draft of an Act of which the
following are two of the Sections, viz.

XI. Provided always that no Hindoo or Ma-
hommedan shall, in consequence of any thing
in this Act contained, by renouncing the Hin-
doo or Mahommedan religion, lose any rights
or property, or deprive any other person
of any rights or property.

XII And it is hereby enacted that so much
of the Hindoo & Mahommedan law as in-
flicts forfeiture of rights or property upon
any renouncing, or who has been excluded from,
the communion of either of these religions, shall
cease to be enforced as law in the Courts of the
East India Company.

This is the form of a contemplated law, which is
[illegible] for general information, and at some future [illegible] of jurisdiction
[illegible] taken into consideration with the opinions which have been
[illegible] & the objections which have been received, concerning it.

Since

~~[illegible]~~ It might reasonably be
ed that the Publication of such a Proposal
would excite the Opposition of those who
opposed to the Progress of Christianity.
hey there was much consultation & w
ing among the Hindoo part of the com
ty. ~~in Bombay~~ It is not generally know
er any petition or memorial ~~on~~ the m
was sent to the General Government.
ply of the Government, ~~of Bombay~~ seve
years ago, to a petition signed by
thousands of the principal inhabita
Bombay, praying that some laws m
be enacted which would restrain mis
sionaries, check the progress of reli
ious inquiry, and so prevent conversion
Christianity, was not such as would encou
to engage further efforts of this kind. In March
, in further efforts of this kind. In March

the Hindoos made a great effort,
lled a public meeting, prepared a me-
orial and sent it to the Governor Gen-
l in Council. Memorials were also got
in Calcutta and sent to the Govern-
nt. The result of this proposed law,
d the feelings thus manifested, and the views
expressed, or the protests made against
was worked for with great interest.
A few days ago, one of the Calcutta
pers contained the reply of the Govern-
nt to the petitions or memorials which
d been received. The reply is in the form
a letter, addressed by the Chief Secretary
the Chairman of the public meeting in
ctions, at which the memorial from that
~~memorial from~~ that place, was adopted; the
that memorial was the most able, & of a character
to deserve particular consideration: & when
this letter was sent to those who sent
other memorials. So this letter, ~~in~~

containing, as it does, the views of the government, is in effect a reply to all the memorials received on the subject. The following is the reply:

[Here insert the letter contained in the accompanying printed paper and ending — "Sir, I am directed to acknowledge the receipt &c."

Memo

I hope it will be found convenient in the thing I be thought expedient to resume all the letter and the whole of this printed letter subject is one of great importance to Bombay in all India, and in authorities in England & Bombay, as a deep & painful interest — and they feel sincere joy in seeing this matter with present state & prospects]

[The following is to be inserted after printed letter or reply]

This reply is interesting as show the general Government had given consideration to the matters contained in

...ation-flated law, and also to the feelings,
...ions, statements & reasonings of the various
...bits.)

The letter distinctly declares that the
...ion of the Government, being bound
...pledges & engagements to make no change
...the Hindoo laws in religious matters, is
...erroneous. ...tely. At the time of the pledges of the Board were over
...n; no such engagements were ever made.
...Government is in force to enact such laws
...religious matters, as the rights of individ
...ous classes require, and yet evaluation faith-
...to all their engagements, as they are to make
...s concerning commerce or any other subjects
...ous declarations, explicit as they are, and con-
...from the Supreme authority, will, it is hope
...effectually silence the contrary opinions
...serving no foundation.

The reply is important as it sets forth
...ions of the Government of India in
...ttters of religion, and the Provincial Govt

[Rev. D. O. (16) Allen, Rev. Oct. 3, 1845.]

they intend to follow & establish in
Gold Nov. 60.
enacting & administering laws.

It is stated, near the close of the subj
that the Government intends to remove
articles objected to from this act, and me
the matters to which they refer, the subj
a distinct act. What this act in its re
provisions will be, remains to be seen
we have reason to expect that they will be in
ance with the general principles set forth
reply. + In view of the present stati
facts of this subject, which, from the ori
visions in this country, has been one gr
obstacle to the progress of the gospel, al
divine to see India, with its 100,000,000
inhabitants, becoming a part of the kin
kingdom of the Redeemer, have cau
to praise the Lord, and be encourag
in their prayers & efforts.

[D. O. Allen

[Thursday July 17th. 1845]

RECEIVED

RUTH IN LOVE.

DAY, JULY 10, 1845. No. 54.

SIR,—I am directed to acknowledge the receipt of a Memorial from a Meeting of Hindoo inhabitants of the presidency of Fort St. George held at the Hindoo Literary Society's Rooms, on the 2nd April last, of which meeting you were the Chairman.

2. The Memorialists pray that clauses XI, XII, and XIII, may be expunged from the Draft Act for establishing a *Lex Loci* in British India, which was published on the 15th January, 1845. As they appear to labor under considerable misapprehension as to the principles which guide the Government in legislating for the native inhabitants of India, I am directed to communicate to you the following observations for their information.

3. The enactment to which the Memorialists principally object is, "that so much of the Hindoo and Mahomedan Law as inflicts forfeiture of rights or property upon any party renouncing, or who has been excluded from, the communion of either of those religions, shall cease to be enforced as law in the Court of the East India Company."

4. The Memorialists declare that "such a spoliation would be a breach of faith on the part of the Indo-British Government, incompatible with the engagements of former Governments."

5. The principle which guides the Government of India is, that all the religions professed by any of its subjects shall be equally tolerated and protected.

6. The Government acts upon this principle, not on account of any engagement it has come under, (for no such engagement exists) but because it is just and right so to act.

7. If the Government were to deviate ever so widely from this principle, it could not justly be reproached with breach of faith, though it might justly be reproached with partiality and intolerance.

8. It is just and right to tolerate a Hindoo in the exercise of his religion, and to protect him from any loss of property on account of the profession and exercise of religion.

9. But the Hindoo religion is not the only religion which the Government is bound to consider. The Christian religion, the Mahomedan religion, and all others which exist in the Country, have claims (quite independent of the fact, that one of them is the religion of the Government itself) to the same impartial protection; and if a Hindoo becomes a Christian or a Mahomedan, it is just and right that he too should be protected against any loss of property on account of the profession or exercise of the religion he has adopted.

10. If the Government refuses to protect such a person against the loss of any property, to which, but for his change of religion, he would be entitled, the Christian and Mahomedan communities would have just cause of complaint, and the Government, consistently with its own principles, could give no answer to their complaint.

11. In such a case, too, if the notion entertained by the Memorialists, that the Government has entered into an engagement on the subject, were correct, the Mahomedan community might justly allege that the engagement had been disregarded, and the faith of the Government broken.

12. For in every one of the legislative measures adduced by the Memorialists, and relied upon by them as engagements entered into by the Government, the Mahomedan religion is put, as it certainly ought to be upon a footing of equality with the Hindoo religion.

13. If the Government were really pledged to enforce every provision of Hindoo Law, it would be equally pledged to enforce every provision of Mahomedan Law.

14. The Memorialists cannot be ignorant that the Mahomedan Law does not permit a Mahomedan, who has been converted from the Hindoo religion, to be deprived of any property, or subjected to any disadvantage in consequence of his conversion.

15. In the case, then, of a Hindoo who has become a Mahomedan, if it be really true that the Government is pledged to enforce the whole of the Mahomedan Law, the community who follow that Law would justly complain if the Government were to deny to such a Mahomedan any part of the rights which his own Law promises to him. But the Government being in truth not bound by any engagement, is happily free to make such provisions for the conjuncture, shall be equitable, not to one class only, but to all classes of its subjects.

16. But putting aside the incorrect notice of an engagement on the part of the Government to abstain from any alterations of the existing Statutes and Regulations, the Mahomedans have an unquestionable right to insist upon all the advantages which the Law, as it now stands, confers upon them. The Statute to which the Memorialists appeal, the 21st Geo. III., c. 70, provides "that their inheritance and succession to lands, rents, and goods, and all matters of contract and dealing between party and party, shall be determined in the case of Mahomedans by the laws and usages of Mahomedans; and in case of Gentoos, by the laws and usages of Gentoos; and when only one of the parties shall be a Mahomedan or a Gentoo, by the laws and usages of the defendant." So that, according to the Statute, which the Memorialists (however erroneously) consider, and rejoice in considering, as irrevocable law, a convert from the Hindoo to the Mahomedan religion who has got possession of his Hindoo ancestors' property, is entitled to retain it against the Hindoo claimants.

17. If the Memorialists were to act consistently upon their own doctrine, that the unjust portion of the Hindoo Law of Inheritance can in no case, without a breach of faith, cease to be administered by the Courts of British India, they ought to ask Government immediately to alter this Law, instead of asserting that it is an irrevocable engagement. They ought to ask that so much of it as enabled a convert to the Mahomedan faith to defeat the unjust provision of the Hindoo Law of Inheritance, should be immediately repealed. They are quite right not to ask this, because they must know that an impartial Government would never accede to such a request; but they are as inconsistent in applauding the Statute, as they are wrong in supposing that it is a law which can neither be repealed nor altered.

18. Upon an occasion of this sort it is proper to advert to the history of this country.

19. When the Hindoos became, by conquest, the subjects of a Mussulman prince, they were deprived of their own Law of Inheritance if they entered the Courts of justice, and compelled to submit to the Mahomedan Law.

20. From this injustice, the Hindoos have been delivered by the British Government, and they are now protected in the enjoyment of their own Laws of Inheritance. The Government will continue that protection to them, but it will not suffer them to force their Law upon persons who have chosen to quit the Hindoo community. Those persons are entitled to the same toleration and protection as the Hindoos, and they will receive the same.

21. How completely the Hindoo Law of Inheritance was set aside under the Mahomedan dominion, may be seen from the remonstrance made in the year 1772 by the Naib Dewan of Moorhedabad, against a declaration of the British Government of Bengal, that "matters respecting Inheritance, and the particular laws and usages of casts of the Gentoos, should be decided by the established magistrates, assisted by the proper persons of the respective religions according to the law and usages of each."

22. The substance of this remonstrance is quoted by the Law Commissioners in their Report, upon which the *Lex Loci* Act is founded, from the sixth Report of the Committee of the Secretary, appointed to enquire into the state of the East India Company, as follows:—

"The Council of Revenue, in a letter to the President in Council, 1772, a remonstrance of the Naib Dewan respecting that part of the instructions in the last letter of the President and Council, which directed, that in cases of the Inheritance of the Gentoos, the Magistrate should be assisted by the Brahmins of the caste to which the parties belong. In that Memorial, the Naib Dewan strongly remonstrates against allowing a Brahmin to be called in the decision of any matter of inheritance or other dispute of Gentoos; that since the establishment of the Mahomedan dominion in Hindustan, the Brahmins had never been admitted to any such jurisdiction; that to order a Magistrate of the Faith to decide in conjuction with a Brahmin, would be repugnant to the rules of the Faith, and an innovation peculiarly improper in a country under the dominion of a Mussulman Emperor; that where the matter in dispute can be decided by a reference to Brahmins, no interruption had ever been given to that mode of decision; but that where they think fit to resort to the established judicature of the country, they must submit to a decision according to the rules and principles of the Law, by which alone these Courts are authorized to judge.

"That there would be the greatest absurdity in such an association of judicature, because the Brahmin would determine according to the precepts and usages of his caste, and the magistrates must decide according to those of the Mahomedan Law.

"That in many instances the rules of the Gentoo and Mussulman Law, even with respect to Inheritance and Succession, differ materially from each other."

32. The British Government delivered the Hindoos from this oppression, and gave them the free enjoyment of their own Law of Inheritance. In the same spirit of justice and impartiality, the Government of Bengal enacted the 9th Section of the Regulation VIIth of 1832, to prevent that Law of Inheritance which the Government had restored to the Hindoos, from being converted into an instrument of oppression against those who have ceased to be Hindoos. This Law has been the law in Bengal since 1832, and has never been complained of as being oppressive or as a breach of any engagement entered into between the Government and the Hindoos; and now, in the same spirit, the Governor-General of India in Council is about to extend that principle to the whole of the British Indian Empire.

24. The Chapter (Act 3, 4, Wm. 4, c. 85) to which the Memorialists justly refer as strengthening their feeling of confidence in the British Government, contains the last of those provisions which the memorialists consider as pledges that the whole of the Hindoo Law shall be for ever enforced.

25. The supposed pledge is contained in the 53d section of the Charter Act. The Memorialists have quoted a portion only of that section. It is proper to quote the whole:—

"And whereas it is expedient that, subject to such special arrangements as local circumstances may require, a general system of Judicial Establishments and Police, to which all person whatever, as well Europeans as Natives, may be subject, should be established in the said Territories at an early period, *and that such laws as may be applicable in common to all classes of the inhabitants of the said Territories*, due regard being had to the Rights, Feelings, and peculiar Usages of the people, should be enacted; and that all laws and customs having the force of law, within the same Territories, should be ascertained and consolidated, and as occasion may require, amended; be it therefore enacted, that the said Governor General of India in Council, shall, as soon as conveniently may be after the passing of this Act, issue a Commission, and from time to time, Commissions, to such persons as the said Court of Directors, with the approbation of the said Board of Commissioners, shall recommend for that purpose, and to such other persons, if necessary as the said Governor General in Council shall think fit, all such persons not exceeding, in the whole, at any one time, five in number and to be styled, "The Indian Law Commissioners," with all such power which shall be necessary for the purposes hereinafter mentioned—and the said Commissioners shall fully enquire into the jurisdiction, powers, and rules of the existing Courts of Justice and Police Establishments in the said Territories, and all existing forms of judicial procedure, and into the nature and operation of all laws, whether Civil or Criminal, written or customary, prevailing and in force, in any part of the said Territories, whether Europeans or others are now subject; and the said commissioners shall from time to time make reports, in which they shall fully set forth the result of their said enquiries: and shall from time to time suggest *such alterations as may in their opinion be beneficialy made in the said Courts of Justice and Police Establishments, Forms of Judicial Procedure and laws, due regard being had to the distinction of casts, difference of religion, and the manners and opinions prevailing among different races and in different parts of the said Territories.*

26. The memorialists consider the sections of the *Lex Loci* Act, against which they remonstrate, so completely at variance with the section of the Charter Act, that they think the law Commission are not competent to propose such a Law, and are prohibited from doing so by the Charter from which its own existence and legislative powers are derived.

27. So far is this section from being a pledge that the Laws existing in the country shall not be altered that it is, on the contrary, an announcement that the Legislature contemplated the alteration and amendment of them. It lays down, indeed, the principles which are to control and limit any proposed alterations; and the real question therefore, is, whether the enactments in question infringe those principles.

28. It is expedient, says the Charter Act, that "such laws as may be applicable in common to all classes of the inhabitants of the said Territories, due regard being had to the Rights, Feelings and peculiar Usages of the people, should be enacted; and again, the Law Commissioners shall from time to time suggest such alterations as may in their opinion be beneficially made in the said court of Justice and Police Establishments, Forms of Judicial Procedure, and Laws, due regard being had to the distinction of castes, difference of religion and the manners and opinions prevailing among different races, and in different parts of the said territories."

29. A law which provides that in a country where several different religions prevail, no man, to which ever of those religions he may belong, shall suffer loss of rights or property, because his conscience impels him to adopt another, is "a law applicable in common to all classes of the inhabitants of the said territories" and the Law Commissioners in suggesting such a law, have shown "due regard to the *difference* of religion and the manners and opinions prevailing among

Bombay Sept. 15th 1843

Rev. R. Anderson D.D.
Secy of the A. B. C. F. M.

Rev & Dear Sir

At the commencement of this year I prepared a kind of Report of this Mission for the previous year which was printed for the use of our patrons & friends in America in this country & elsewhere. A copy of it was sent to you by mail via England and Mr. Waters also left us Feb 1st, taken a copy for you & copies for a considerable number of persons in America. The preparation & printing of the Report and the despatching of copies to the Missionary Rooms, was also mentioned by Mr. Hume & myself in letters to you. But none of the letters from you or from Mr. Hill contain any mention of having received any copy, nor any allusion to it, nor have we seen any notice of it in the Herald nor the Day-Spring. The natural & obvious inference is that no copy of it has reached the Rooms. As I enclose a copy now. We shall be very sorry if no copy has reached you, as we confidently expected you would have one in preparing the Report of the Board for this year. — If you have had no copy of this Report from us, you have found in our communications I fear but scanty materials for any suitable notice of this Mission. But in these as well as other things the Lord directs.

Within a few years past you have had frequent opportunities to obtain information concerning us personally, our circumstances, operations &c from persons who have been here; as from the Messrs Waters & Ward of Salem, Rev. J. Dickinson formerly of Singapore, Mr. Nevins, Mr. Burgess, Doct Pickering, Mr. Williams of the Siam Mission, & others. I trust these opportunities have been improved for acquiring the various information

ARRIVAL OF THE STEAMER "SESOSTRIS" FROM SUEZ WITH THE LONDON MAILS OF THE 24TH MAY AND 7TH JUNE.—The H. C. Steam

If actually passed, annul the Hindoo Law of Inheritance. If this were true, it would follow that the whole Hindoo Law of Inheritance consists of provisions for

which is the most wanted but is not to be found in letters, or journals or printed reports, nor in any written statement, concerning your thinking.

Your letter of May 16th reached us July 9th. — As I have written in haste I will only say that Mr. Hill's letter of Oct 28th 1844 (which was the only answer I received to my letter to the borough of July 19th) did not appear to me nor to Mr. Howe to contain any "assurance" of the kind which you seem to think it contained. And it appears from Mr. Hill's letter to me of April 28th that he did not regard the proceedings of the borough as giving me any assurance. For the remarks, in connect to my regret that my request was not granted in some one of the states in which it was made, they voted as they did, "As the members of the borough are elected annually they do not wish unnecessarily to bind their successors." If this is not the very reverse of assurance, nearly it is not such assurance as ~~[illegible]~~ I have reason to expect in cases of this kind, when they ask for something definite & specific assigning such reasons & facts as my letter contained. It appears that the opinion expressed in the first draft of my letter to Mr. Hill of which it appeared at the Room was harsh, hasty & uncalled for. Concerning these opinions I will only say that they were not hasty but were formed very deliberately; — they have been my opinion for some years past and they are the opinions of many others of your acquaintance. I believe them to be true and it appears to me that the circumstances of myself personally (in connection with my letter to the borough of July 19th 1844 and their proceedings upon it) as well as the good of the missionary cause, were a sufficient cause for my stating them as I did. I have no copy of the first draft but I remember very distinctly the matter of it. If there was any thing in the manner which was not so respectful & courteous (I am not aware that there was) as it should have been, why, there for I was sorry, & am sorry for it.

Short Term - unbelow -

The frequent return of missionaries (and more are likely to return this year - 1845 - than in any past year) and the difficulty you experience in obtaining missionaries are calculated more deeply to affect the feelings of your missionaries than of the Board or of any body in America. The causes of this unhappy things - the secret & real causes as well as the pretended & obvious ones - have been matter of much inquiry, consultation & conversation in your Missions. And in respect to the return of missionaries those associated with them have the mean probably of forming more correct opinions than the Board - and it would be for the good of the cause I believe if there was more freedom of conversation on the subject - These causes - the true ones - should be ascertained.

I have no time to go into this subject - but will will make one remark. - The Board have sent out a considerable number of missionaries whose intentions were to return to America in a few years. - Such were also the expectations of their intimate friends though neither party disclosed! This feeling & intentions to the Board. Now facts show that very little can be expected from such missionaries. It appears to me that the Board should be careful to know what the secret calculations & intentions of missionary candidates are on this subject before they engage them. It is my decided opinion that no married missionary should ever be sent abroad who has the intention or is indulging the hope of ever returning from again. — I have lately read with much anxiety some articles in the papers from America - about missionaries going out for some years and then returning with their families, to educate or provide for their children &c There appears to be a rising feeling in favor of this. I do hope the Board will not adopt such a course. It would be in many ways extremely unhappy in its influence on the missionary cause. — Should the Board visit their missions, inspect their operations &c they would form somewhat different views of the labors & influence of their old missionaries from what they appear now to have. They would see the great loss

Bombay, [illegible]

Rec'd. Nov. 21 —

Ans'd. Jan. 30 —

Return of Missionaries.

Rev. R. Anderson D.D.

Mission House

Boston

United States of America

Allen
Bombay 3

[illegible] Bombay [illegible] Bombay [illegible] Bombay [

Bombay Dec 15. 1845

To the Rev. R. Anderson D.D.
Secy of the A. B. C. F. M.

Rev. & Dear Sir

Mr. Hume has shewn me a letter he has addressed to you on the expediency of forming missionary stations in small villages. In the views and reasons generally which he has given I concur. If I mistake not my views on this subject were once several years since communicated to the Rooms.

Some years ago when the Bombay Mission (station it then was) consisted of 4 or 5 members (& then belonged to the Ahmednuggur Mission) the importance & duty of 1 or 2 of them being located in some of the large villages on the continent (as at Alibag or Nagotny or some other village) where the mission had had stands for 20 years or more was much insisted in the Mission. All were willing that others should go to form a station there, and some found hard to persuade others that it was duty to go; but no one would consent to go himself. At length a letter arrived from the Rooms containing a Resolution of the Committee locating one member (mentioning his name) at Nagotny, under the Mission should be of the opinion that some village in the vicinity of N. should be more eligible. But that member refused to go to Nagotny or to any other village on the continent to live there. And he never did go. Some months after this some unexpected circumstances about a member led to this course and he could not avoid going there to live. But though he had after hard to persuade others that it was their duty to go & live there, yet he went with much reluctance, and I believe no one of the Mission expected he would remain long. And he did not remain; — he lived there only 4 months — I believe there has never been a missionary family in the Bombay Mission who after being 1 or 2 years in this country would be willing to be located as their station at any place on the continent in this vicinity — nor should they go there on their first arrival would they willingly long remain there.

I am acquainted with Ahmednuggur — with the villages in its vicinity and the whole district — as well perhaps as any member of that Mission is. It has always been my opinion — & often expressed — that if the Mission in A — had 3 missionary families, then 1 of them should be stationed at Sirur and if the Mission had 4 families then 2 of them should be at Sirur —

but there is not another place in the vicinity of A— which in my opinion it is expedient to make a missionary station. Indeed I have heard some such said in favor of such stations by some who had no thought of living there themselves. I never yet heard one of the missionary families express the opinion that they would themselves be willing to go to such a place to live as this station. And I do not expect that our missionaries from America, after time & means for forming their own opinions will be willing to do what those who are & those who still are in the Mahratta country are unwilling to do. I believe should any attempt be ~~attempted~~ made to form any new & permanent stations at any places in the vicinity of A— whether 10 or 20 or 30 miles distant, they will prove a failure — that is my deliberate opinion — I have not time to write more as the mail is to leave to-day for Suez —

I remain, Dear Sir
Yours very truly
D. C. Allen

P. S. I have stated as matter of fact what missionaries have been willing & unwilling to do in respect to their own location. What they ought to be willing to do is another thing — What Societies ought to do and what they are willing to do are probably sometimes different things in India as well as in America — I have spoken of the views & feelings of missionary families as I have observed them, and not of my own personal feelings — I know very little from experience of the views & feelings of a missionary family as concerning of parents & children, — I have been most of the time in this country a single man — never married a wife & in India at the same time — & had a child less than a year ago. So I have my opinions rather from observation than experience. Nor is the only one that concerns me personally. My life in this country is not likely apparently to be long, and I am a single man.

Yours &c D. C. A.

Bombay, 15 Dec. 1845
Rec.d 19 Feb. 1846
ans.d March 28.

Rev. R. Anderson D.D.

Mission House
Boston

United States of America.

Bombay Dec. 25th 1845

To the Rev. R. Anderson D.D.
Secy of the A. B. C. F. M.

Rev. & Dear Sir,

There is no Government I believe in the world that embraces more practical wisdom in all its legislative & executive agency and in all its laws & regulations than the East India company. The laws of such a Government are deserving the consideration of all who live in India or who are connected with its affairs.

The Ecclesiastical Establishment of India consists of more than 100 chaplains — all appointed & supported by the East India company. It has long been one of the regulations of this department of the public service, that any chaplain after ten years service, may have 3 years furlough (or any part of this time) to go to England or to any part of the world; and after five years more of service, he can retire on a pension for life. If he does not take any furlough, he can retire on his pension after 15 years continuous service. The object of the regulation is to secure 15 years of actual service, whether continuous & uninterrupted or in parts, the Government care not. This regulation is founded on the opinion (the result of 200 years experience) that chaplains may be expected, after

See letter of Sep. 5 /45

15 years' residence & labor in this country, to become physically or mentally or in both respects, incapable of further efficient service; and so the government allows them then to retire on a pension (£365 per annum) which is supposed to be sufficient for a comfortable support for life.

I have made these statements & remarks as they are very relevant to the object of this letter. No one who is acquainted with the comparative duties, labors, & circumstances of chaplains & missionaries in India, will doubt that the latter have at least as much to wear upon every part of their constitution as the former, and that it may be expected to suffer as much, physically and mentally, in the same length of time. I have now passed more than 17 years of actual missionary service in India (2 years more than is expected of chaplains), and the time is approaching when it will be expedient to bring this service (my connection with the American Board) to a close. The exact time will depend partly upon the state of my health, partly on the state of some work on which I have been for some time engaged, and perhaps partly upon the state of the Mission and the opinion of friends in this country.

I deem it right & proper to give this information to the Prudential Committee, so that so far as depends on them, there may be no obstacle in the state of the Mission to my leaving India when my state & personal circumstances appear to make

it my duty to leave. As time will be too to write you again, and, as I now expect, to hear from you, on this subject I need not say more now than that I hope I shall not need any thing from the Board but my passage to America, — my connection with the Board to close as soon as convenient, — probably immediately — after my arrival. — Such are now my views & calculations. May the Lord grant me wisdom & grace to know, to do & to suffer whatever may be his holy will.

In the service & fellowship of our common Lord and Redeemer, I remain, Dear Sir,

Yours very truly,

D. Scott Allen.

P.S. I returned a few days since from the Northern Konkan (Canara) having gone as far as to Sunet — 200 miles. I made some notes which I intended on my return to Bombay to write out as a journal and send to the Rooms, but — I have not had time to do it; nor does it appear likely now that I shall find time.

Yours &c. D.S.A.

Bombay, Dec. 28, 1845

Rec'd March 19, 1846

Ans'd March 30.

Van Rens. Ord.

Rev. R. Anderson D.D.

Mission House

Boston

Boston

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Duplicate — early

See Sep. 5/45

Bombay Dec 25th 1843

To the Rev. R. Anderson D.D.
Sec'y to the A. B. C. F. M.

Rev. & Dear Sir,

There is no Government I believe in the world that embraces more practical wisdom in all its legislative & executive agency and in its laws & regulations than the East India Company. The laws of such a Government are observing the consideration of all who live in India or who are in any way connected with its affairs.

The Ecclesiastical Establishment of India consists of more than 100 Chaplains, — all appointed & supported by the Government. It has long been one of the regulations of this department of the public service, that any Chaplain after 10 years service, may have 3 years or any part of this time for a furlough to England or to any part of the world; and after 5 years more of service he can retire on a pension for life. If he does not take any furlough he can retire on his pension after 15 years continuous service; — the object of the Government being to obtain 15 years actual service whether continuous or in parts.

This regulation is founded on the opinion (the result of more than 200 years experience) that Chaplains may be expected, after 15 years residence & labor in this country, to become physically or mentally or in both respects, incapable of further efficient ministerial service, and the Government allows them thus to retire on a pension (£365 per annum) supposed to be sufficient for a comfortable support for life.

I have made these statements & remarks as they are very relevant to the object of this letter. — No one who is acquainted with the comparative duties, labors & circumstances of Chaplains & missionaries in India, will doubt that the latter have at least as much to wear upon every part of their constitution as the former, and that it may be expected

Bombay, Dec. 25, 1843
Sep. 15 1845

to suffer as much in the same length of time. — I have now performed more than 17 years of actual missionary service in India (2 years more than is expected of a chaplain), and the time is approaching when it will be expedient to bring this service — or in other words, my connection with the American Board — to a close. The exact time will depend partly on the state of my health, partly on the state of some work on which I have been for some time engaged, and which I much wish to see accomplished, and partly on the state of the Mission.

I deem it right & proper to give this intimation to the Prudential Committee, so that as far as may depend on them, there may be no obstacle in the state of the Mission to my leaving India when my state & circumstances appear clearly to make it my duty to leave. As there will be time to write to you again to write to you again on this subject, I need not say so much now than that I hope I shall need nothing from the Board but my passage to America, my connection to close as soon as convenient — probably x ~~immediately~~ after my arrival.

In the service of our common Lord & Redeemer I remain

Yours very truly

D. O. Allen

x Such is my intention — My service in the employment of the Board will be finished when I leave India, and my connection with them close on my arriving in America — or as soon as practicable after my arrival.

Bombay Feb. 2 : 1846

To the Rev. R. Anderson D.D.
Secy of the A. B. C. F. M.

Rev. & Dear Sir.

It is not often now that letters miscarry but they sometimes do; and so, as I wish to feel certain that my letter of Dec 25 : 1845, will reach you, I enclose the accompanying which is nearly a duplicate. As my health & circumstances now are, I hope the stage I have intimated will not be necessary this year (1846) and perhaps I may be able to pursue my labors until the completion of 20 years from my embarking for India — June 1827. The expense of my passage to America — a single man as I am — will not be great; and if I supposed there would be any unwillingness to grant it, I would request my dismission to be sent to me, and remain in India till I received it — or wait a reasonable time for it, and then pay for my passage myself. I need not say more now. "Sufficient unto the day is the evil thereof." — "Cast thy burden on the Lord and he will sustain thee." — "If the Lord will, we shall live and do this & that." As ever, I remain, Dear Sir,

yours very truly,

D. O. Allen.

P. S. Were this Mission as strong in numbers as it has been at some periods of its history I should not feel there was any occasion for writing any thing to the Boards on the subject of the enclosed letter before. Postponing my request for the immediate consideration & action of the Board in matter. But you know the state of this Mission for some years past — only 2 members in Bombay. It is important therefore that its prospective state be taken into immediate consideration.

Bombay

Rev. R. Anderson D.D.

Mission House
Boston
America

Bombay Dec. 21 1846

My dear Sir

[illegible]

Bromley March 2. 1846

To the Rev. R. Anderson D.D.
Secy of the A. B. C. F. M.

Rev & Dear Sir

I wrote to you on the 25th of Dec. 1845; and I trust the letter has ere this reached the Prudential. And as the subject of the letter was important not so much as affecting myself as the mission with which I am connected and as letters sometimes miscarry I enclosed a duplicate of it in a letter dated Dec. 2d. I write this merely to refer to those letters;— it has sometimes happened that letters which reached the Prudential are never acknowledged and the subjects of those letters appear not to be attended to. This may be owing to changes in those who have the charge of the foreign correspondence, & to much pressure of business.

As some misapprehension appears to have existed at the Prudential concerning the support which has been allowed to my bro in America I will here state how the matter stands—

In 1833-4-5-6-7 & 8 six years nothing was paid for him. In 1839-40-1-& 2 four years $50 each year was paid to Mr. Newton in whose charge he then was. In 1843 & 4 two years $50 for each year was paid to my brother. And in 1845 $200 was paid to my brother

As the amount paid for him during the 13 years he has been in America is $500 which is rather less on an average than $40 (forty dollars) each year — When I last heard from my brother he was living with my brother Dr. Nathan Allen of Lowell.

In south Carolina —

Yours very truly,
S. C. Allen.

Rev. Dr. Hallenbeck
Missionary Secretary
Chicago

Rev. Dr.

Rec'd Jan 25

Brooklyn March 25th 1846

H. Hill Esq
Treasurer of the A. B. C. F. M.

Dear Sir

In my letter which accompanied the accounts of the Mission for 1845, I intimated that I hoped soon to send you some further statements concerning the Printing office. — In my letter to you on this subject last year I stated that the manner in which the accounts of the different printing establishments of the Board are given in the Annual Reports, do not shew the real state of such establishments nor the comparative amount of work done in them. I have long wished that some more accurate & proper way might be used in making statements on this subject to the public than to give the number of printed pages. But I need not here repeat what I formerly wrote.

I have calculated the printing done in our office in 1845 so as to shew the amount of it in 12mo. size pages. — And this amount is 8,332,246 pages — more than 20,000 volumes of 400 pages each. The Mission accounts which I sent you some time ago and of which I now send you a duplicate, shew the amount of profits carried to the credit of the Mission these profits are the difference between the receipts & expenditure. They do not of course

include the work done for the Mission nor that done for the American Bible Society & the American Tract Society.

The material of the office was considerably increased during the year, partly by the addition of things made in our own foundry and partly by things purchased. The press sent us by the Ibzaide arrived safely in August and was at once put in operation. This press however supplied our wants only in part. Since the present year (1846) began we have purchased 2 bright iron presses. We happened to find them for sale in Boston. They were both new having never been used. The cost of both was only $550 or $250 each. They are not so large as those you sent us, but they are equally good for many kinds of work, and in a large establishment are equally as useful as larger presses. When the one we are expecting on the way shall arrive, we shall have 8 iron presses, and are likely to have work enough for them all. — We have also 2 lithographic presses. — Our printing establishment sustains its character and we trust it will continue to do so.

Dear Sir
Yours very truly
D. O. Allen

Dear Sir,

We have received a most encouraging letter from Mr Hatch which would make any other board of directors remark that it would appear to be a waste of time for Mr Hatch to continue the statements appearing in the papers called for by the Board of Directors.

Immediately upon receipt of your letter we confirmed the Directors and the result of which was a resolution that we would stand by Mr Hatch and support the cause to the last extremity. Statements of our position and by which the 20 land by from Government, we would be engaged to [illegible] have always desired after [illegible] Dividend [illegible] Dividend [illegible] Dividend

June 1. 1846.

H. Hill Esq

Mission House

Boston.

United States of America

Dear Sir.

Mr. Hume in a note accompanying the preceding pages, expressed a wish that I would make any additional or qualifying statements & remarks that might appear to me to be required. I approve of what Mr. Hume has written. His statements appear to be true & his remarks to be proper & called for by the state & prospects of the Mission.

For seven then 4 years Mr. Hume & myself have conducted the Mission in Bombay and there each of us had an amount of labor & care on our hands that has required the constant exercise of all our strength. Should either of us have been removed by death or compelled to have left or laid by from sickness, it is not easy to see how the other could have managed to sustain the labors & cares that would have at once devolved upon him — But the Lord has spared & continued us.

During this period (of seven then 4 years) it has been apparent that the executive of the Board have had but little care for us and felt but little sympathy with us. And it has also so happened they have had to afford us but little in the way of support. Probably the increased value of the Mission property in B. (the result of our labors & efforts) is equal in amount to all that has been sent to the Mission or paid in to our account, during the period above mentioned.

But this course can be continued no longer. The state & prospects of the Bombay Mission must claim the consideration of the Committee for reasons stated in my letter to you of Dec 25th 1848. Allow me, therefore, Dear Sir, earnestly to request & to indulge the hope also that the Committee will give due consideration to the state, the circumstances & prospects & claims of this Mission, as they evidently do to this Madras & to other Missions. Will sending our reinforcements to this

Jan. 1. 1849.

Mission in its present circumstances satisfy its claimants? I think
no one will think so.

Mr. Munger is still with us but purposing to go the Arkansas.
He will inform you fully of his afflictions on his voyage &c. The
[illegible]ora is still here but purposing to proceed to Liberia. The spirit of
Liberia cannot be good condition, & has been set back for years. In the
[illegible] 9 months the Board has added 4 new persons to the establishment — of
2 are Americans & 2 are English. — We do not baptize our pupils as
Romanists do, but we earnestly entreat all our friends & patrons
to pray fervently that they also become partakers of the spirit in
Scriptures & truth — may be baptized with the Spirit.

In great haste as the Mail is about being closed —

In the service & fellowship of our common Lord & Saviour

I remain dear Sir

Your sincere

J. O. Allen

Sunday May 20. 1846

Rec'd June 3, 1846

DINDIGUL. Arrived in the forenoon, and had evening service at my temporary residence. The whole of our native congregation, with some Romanists, and others employed by the American Mission, were present.

Had the pleasure to meet the Rev. C. Hubbard from Madura, who came to deliver over charge of the Dindigul Mission to me. We are both agreed that this Mission should never be given up by our Society. We have above 200 persons, who, by their attachment to us for many years, have shown a decided preference for our form of Church-government. Though they have not had a resident Pastor among them for a considerable time, they have preserved their identity as a body, and the few, very few who have left us, are I trust, usefully employed by the American Mission. Dindigul has been a Mission station in connection with us for nearly half a century. In 1801 Mr. Pohle reported that the number of communicants was 124. These particulars will show, that this Mission, however irregularly superintended, had never ceased to belong to us; and it is very pleasing to find that the congregations continue to be, as they always were, members of our Church, notwithstanding the separate interests which have sprung up in the country within the last eight years, by the establishment of a foreign Mission. Tinnevelly had been for a long time comparatively neglected, but the same spirit of attachment to our Church characterized those simple minded people. Missionaries were located amongst them; they felt the power of the Gospel; placed themselves under our salutary discipline; united in divine worship in the language and spirit of our incomparable Liturgy; and are now enjoying its privileges and comforts. We now rejoice over our successes, and exclaim with astonishment and gratitude, "What hath God wrought!" We perceive favorable indications even in Dindigul, as in all our Missions.

The zeal and piety of contemporary Societies is breaking up the fallow ground. Their system however appears ill adapted for India. The Hindoos are not prepared for a metappysical religion, for a species of rationalism: a century to come will hardly give them a purely intellectual character, that shall shut out the aids of sense and imagination, and fortify itself with the deductions of abstract reasoning. They will relinquish superstition, and renounce mysticism; but the mysteries of the Gospel, as they are exhibited by our Apostolic Church, will attract their attention, and fix their faith. In a word, the Liturgy and the Bible will go together, and the prosperity and extension of the Church of England will be insured by both.

Far be in from me to depreciate the labors of those Societies, who have set up their establishments in the very heart of our Missions. Let them go on and prosper in turning the *heathen* from "darkness to light, and from the power of Satan unto God." We too have a duty: "to be messengers, watchmen, and stewards of the Lord; to teach, and to premonish, to feed and provide for the Lord's family, to seek for Christ's sheep that are dispersed abroad, and for His children who are in the midst of this naughty world, that they may be saved through Christ for ever;" "to bring all such as are or shall be committed to our charge, unto that agreement in the faith and knowledge of God, and to that ripeness and perfectness of age in Christ, that there be no place left among us, either for error in religion, or viciousness in life."

This Paper contains an extract from a "Report of the Deputation of the Society for Propagating the Gospel" in Southern India. When such sentiments and principles are openly avowed - published to the world they cannot fail of their proper effect. Mr. Badger, formerly of Madras & subsequently by this Society, is now one of the Chaplains in the Presidency - Sad news for Dissenters - and rejoicing in the Doctrine of the Church of England - one of the Evangelical Missionaries of the American Board. D.C. Allen

Passages in Missions

Extract of a Report of the
Propagation Society in S. India

Rec.d from Rev D. O. Allen
Jan. 23, 1846.

Ans.d Jan. 30.

Brooklyn July 11 1846

To the Rev. R. Anderson D.D.
Secy to the A. B. C. F. M.

Rev & dear Sir

Among the means used by Missionary Societies to awaken & sustain a feeling of interest in the missionary cause, that are called Mission Papers deserve a high place. — I mean such papers as contain sketches, maps, drawings &c of which the Board has a considerable number, though far less than the English Missionary Societies. A pamphlet of these, called "Maps & Illustrations of the Missions of the American Board of Commissioners for Foreign Missions; September, 1845," is lying near me. Such things are interesting to all classes of people. They exhibit what are no where else to be found, and give at once a living reality to places & scenes of which it is often not easy from reading descriptions to form any distinct idea. And places & scenes thus delineated & illustrated not only excite more distinct & vivid views at the time they are contemplated, but these views are retained in the memory and we invest such scenes and places with feelings of interest as often as they are called to mind — often when the views produced by reading the description of them in language however elegant & forcible this may be would be entirely forgotten. — I hope the Board will increase their papers of this kind and give a wide circulation to them — such expenditure will be the profitable —

But my object in writing is to suggest another kind of Mission Papers — unlike any which have yet been issued by any Society but which would I believe be very useful; — I mean specimens of type &c &c from your Missions. I will explain in detail what I mean —

1 Each Press or Printing establishment of the Board should fill a distinct paper — this may consist of 4 or 8 or more pages according to the importance & amount of matter to be printed —

2 The papers should contain some account of the establishment, its history, state, how many & what class of persons are employed &c —

3 Specimens of type in every language & of every size & kind in which the press has the means of printing, — & state if need be, where such type was manufactured —

4 They should show the alphabets of each language — as the consonants, vowels, & numerals — also state any thing peculiarly striking or remarkable in the language.

5 They should state where each language is used — by how many used, — what proportion of this population can read it, what vernacular literature it contains, what Christian books as translations of the Scriptures, tracts &c have been printed in it — also the religion of the people — progress of the Gospel & any other such brief but interesting notices.

6 These papers should all be prepared by the respective Missions and printed at the press as described, & this last fact should be printed conspicuously on the paper — say at the bottom of the 1st page — A pamphlet consisting of papers thus printed at different Mission Presses would be far more interesting & do more good than if the same papers were printed in Boston or New York —

Such are some of my thoughts. — Allow me therefore to suggest that a letter containing directions & suggestions on this subject be sent to each of the Missions of the Board that has a press. The directions should be so full & particular as to secure such papers as are required. Of such prepared accounts, specimens &c a sufficient number of copies (say 500 or more) should be printed & sent to the Presses. Then let 1 of each kind be taken and made into pamphlets and these be sent to Institutions, Societies, Editors, Literary men &c. where they are likely to be valued & to benefit the cause. Editors will be glad to make use of them and many literary men will value them — They will give many people some new views of the missionary work. They will show what a power the Board has at work in distant & different parts of the world — But I need not enlarge — Others (as editors speech-makers &c) will do enough of this, I believe, if the course I have suggested, should be followed.

I send you an account of our press which I prepared some time 2 years ago at the suggestion of some friends in Bombay. It is not perhaps so full & particular as I have suggested. I had no thought when I prepared it, of its being used any further than to be inserted in the magazine in which it appeared. It afterwards occurred to me to strike off a few copies — one of which I send you herewith.

In 1848 I prepared & forwarded to the Missionary Presses some specimens of types made in our office together with some notices of the countries & people where these languages are used. These were printed in the Herald for 1848 p. 402 & 3. With page 403 we had reason to be satisfied. It appears to have been printed exactly as it was prepared & sent from Bombay. I wish we could say we were satisfied with the other

page. That page (the 402) was sent from Bombay in print; I believe exactly as it stands in the Herald. I am not aware that it was in any way altered; — and if altered, such alteration was uncalled for & unnecessary. And yet it appears in the Herald, as an Editorial — in the Editorial type — not a quotation mark appears — nor is there an intimation of any kind given that it was not penned by the Editor. Now was this proper? was it just to this Mission? was it just towards the Christian public? We believe there can be but one opinion on this question.

And, as the above mentioned is not the only instance in which propriety & justice have not been duly regarded in the Herald and as it appears to know that dissatisfaction with such things is not confined to this Mission, I wish you would make such intimation as the case may seem (and it is important —) appears to require to the Editor. [When the Editor was in 1843, and who is now the Editor, I know not —] To prevent articles received from Missionaries as Editorials, or to write over such communications — neither enlarging nor condensing but only altering the language a little here & there, (such liberties could be expected to in the Herald) there is an easy way to fill the pages of the Herald with what appears to be what is taken for Editorial matter, is not likely to give satisfaction to your friends, nor ultimately be for the honor or good of the Missionary cause. But I have said enough — and not too much — on this subject — there is occasion & the subject is one of importance.

Pardon Dear Sir

Yours very truly

D. O. Allen

Bombay July 16th 1846.

To the Rev. R. Anderson D.D.
Sec'y to the A. B. C. F. M.

Rev. & Dear Sir—

I have to acknowledge your letter of March 20th. It reached me on the 27th of May—nearly 2 months ago. I was glad to know that my letter of Dec. 25 had reached the Mission House in Boston—

Many thanks for your kind information that if I should wish to visit America for a certain purpose, the Committee would assent to my doing so. But I do not regard such a course as expedient nor as my duty. And—

1 For reasons of a personal nature—these I need not state—

2 The state & circumstances of this Mission are such that my aid in sustaining its operations appears to me to be desirable for awhile—We hope the Mission will ere long be reinforced.

3 There are some circumstances in America—the laws & principles or usages of the Board continuing as they now are—which, were I to come to A—, would probably prevent my returning again to India—such is my belief—

My object in my letter of Dec. 25th. was to inform the Committee of my views & intentions in order to continuance in the Mission that they might take its prospective state & circumstances into timely consideration. And the facts I stated concerning the Ecclesiastical Establishment of the East India Company, were mentioned to show that, if I should think it my duty to leave India after

~19 or 20 years actual residence in the country, any should be disposed to censure me for so doing, such persons might be regarded as unreasonable, or not very competent judges in the matter.

I said nothing concerning the salaries of the chaplains of the East India Company. As this subject has been elsewhere alluded to, I will merely state that all the chaplains on their arrival in India receive 400 rupees (nearly $200) monthly. This is gradually increased according to the time they have been in the country & the places they fill till the Senior Chaplain receives (including the salary & perquisites) on an average Rs 2000 monthly or nearly $12,000 annually.— And all have pensions of £365 yearly after 15 years service. These facts, compared with any thing we ever wrote to the Board on the subject of our salaries, will show that we have no more thought of obtaining such salaries as the chaplains of the East India Company, than the ministers of Boston have thought of getting such incomes as the English bishops receive.

8. You refer to the opinion I formerly expressed that the Board should send out no missionary (being a married man) who did not purpose to engage ~~engage~~ in the missionary cause for life. Such is still my opinion. I do not mean that he should make any vows, nor that the Committee should exact any promise, nor should this be a matter of specific engagement between them. What I meant & mean is that it should be his deliberate & settled purpose to engage in the missionary work for life, and the Committee should know that is his purpose, and be satisfied that this purpose is founded on a basis sufficiently informed, matured, enlightened & sanctified. But no one can say, in respect to a missionary in whom all these things are united, that it may ~~not~~ become as clearly his duty to leave the missionary work, as it appeared to be his duty to devote himself & others that he ought to engage in it when he did. The reasons

may be in his own state.— They may be in the state & claims of his family.— They may be in the state & prospects of the mission to which he belongs.— And they may be in the principles & proceedings —or non proceedings— of the Society with which he is connected.

At one time it appeared likely that it might be expedient for my connection with the Board to close in about 20 years from my embarking from America for India, which will arrive in less than a year from this time. But this, in the present state of my health & in the circumstances of the mission, does not appear probable. And perhaps I may continue on till I shall complete 20 years of actual missionary labor on the ground, and this will not arrive until near the close of 1848—more than 2 years hence.

So I have mentioned my purpose— All is of course in subservience to what may appear to be duty as the good providence of God carries us on, after placing us in new relations and devolving upon us unexpected duties. I have hitherto been enabled to trust myself & all my interests cheerfully to the disposal & direction of Him whose I am & whom I profess to serve in the Gospel of his Son. May the grace hitherto vouchsafed to me, be continued— enabling me properly to consider the inquiry "Lord, what wilt thou have me to do?" and to say "If the Lord will, we shall live, and do this, or that."

In the service & fellowship of our common Lord & Savior

I remain, Dear Sir,

Yours very truly

S. O. Allen

P.S. I received your letter of April 30th some days ago. I purpose to write to you concerning your Mission Press by the next mail. I shall give my views concerning the management of it in the event of my having it. I will merely say here that I am not in favor of a Presbyterian Press being sent from America to take charge of it.

Yours &c &c
S.C.A.

Bombay

Bombay, Oct. 5.
Rec'd Dec 25

Rev. D. O. Allen
Theological Seminary
Andover
Massachusetts
America

AMERICAN MISSION PRESS,

BOMBAY.

[Reprinted from the Oriental Christian Spectator for February, 1844.]

TO THE EDITOR OF THE ORIENTAL CHRISTIAN SPECTATOR.

Sir,—The fact of your valuable magazine, now in its 14th year, having been printed from its origin at the American Mission Press, must be some evidence to its readers of the usefulness, if not of the necessity, of such an establishment. Still the question is sometimes asked, why Missions should have printing presses, and you will gratify some readers of your valuable periodical by inserting the following sketch of the origin and present state of the printing establishment belonging to the American Mission in Bombay.

The American Mission Press originated in the wants of the Mission. At the time the Mission was commenced there were no means * in Bombay or on this side of India, for printing the Scriptures or tracts or school-books in the Mahratta language. In these circumstances the Missionaries found it necessary, in order to carry on their operations with any degree of efficiency, to procure a press and to print what was required for their own use. Their apparatus for some time consisted of a single wooden press and one font of Mahratta type, — the latter procured from Calcutta. There was then no intention of having any English department in the office. It was found, however, that the Mission would sometimes have work to be done for their own use in English, that other Missions and Societies would also wish to have such work done for them, and that the superintendence required for doing native work, could easily be extended to printing in English. In these circumstances it appeared expedient to annex an English department to the office. The establishment has been enlarged at different times to meet the demands made upon it, and it now contains materials for printing, to any extent required, in English, Sanskrit, Mahratta Goojrattee, Hindoostanee, Persian, Arabic, Zend and Pelhvi, besides seve-small fonts of other kinds of type to be used in printing extracts, quotations, criticisms, &c. A lithographic press, a book-bindry and a type-foundry have been added to the establishment. In the bindry the books printed in the office are commonly bound, and in the foundry most of

* Lithographic printing was then unknown in this country.

the type used in the office has been manufactured.*—The following are specimens of some of the fonts of type belonging to the office.

SANSKRIT. The Lord's Prayer.

अत इत्थं प्रार्थयध्वं भो अस्मत् स्वर्गस्थपित र्भवन्नाम पूज्यम्भवतु। भवतो राजत्वम् भवतु । भवतो वाञ्छा स्वर्गे यादृशी तादृशी पृथिव्या मपि सफला भवतु । अस्माकमावश्यकं भोज्यमद्यास्मभ्यं देहि। अन्यच्च वयं निजापराधिगणान् यथा क्षमामहे तथास्माकं सर्व्वान् अपराधान् भवान् क्षमतां। एवमस्मान् परीक्षां मानय किञ्च पापात्मनो रक्ष राजत्वगौरवपराक्रमा एते सर्व्व एव भवत: सर्व्वदेति।

ARABIC. The 1st Psalm.

طوبي للرجل الذي لم يسلك في مشورة الكفرة • وفي طريق الخطاة لم يقف • وفي مجلس المستهزيين لم يجلس * لكن في ناموس الرب هواة وفي ناموسه يهذ النهار والليل * ويكون كالعود المغروس علي مجاري المياه • الذي يعطي ثمره في حينه • وورقهٔ لا ينتثر • وكلما يصنع ينجح * ليس كذلك المنافقون ليس كذلك لكن كالهبا الذي تدريه الريح عن وجه الارض * لذلك لاتقوم الكفرة في الدين ولا الخطاة في موامرة الصديقين * لان الرب يعرف طريق الصديقين وطريق المنافقين تهلك

MAHRATTA. The Lord's Prayer.

हे आमच्या आकाशांतील बापा, तुझें नाम पवित्र मानिलें जावें; तुझें राज्य यावें. जसी आकाशांत तसी पृथ्वीवरहि तुझी इच्छा चालू व्हावी. आमचें प्रतिदिवसाचें अन्न आज आह्मास दे. आणि जसें आह्मी आपल्या ऋण्यांस सोडितों तसें तूं आमचीं ऋणें आह्मास सोड. आणि आह्मास परीक्षेच्या अवस्थेंत नेऊं नये. परंतु आह्मास दुष्टापासून सोडीव; कारण कीं राज्य, आणि सामर्थ्य, आणि गौरव, हीं सर्वकाळ तुझीं आहेत; आमेन.

* The English type now used in printing the O. C. S. was manufactured in the foundry.

MAHRATTA. The 100th. Psalm.

अहो पृथ्वीचे सर्व तुह्मी परमेश्वराजवळ गजर करा. संतोषाने परमेश्वराची सेवा करा; हर्षनादाने त्याच्यासमोर या. हें जाणा कीं, तोच परमेश्वर, तोच देव; त्याने आह्मास उत्पन्न केलें; आह्मी आपल्या आपणच झालों नाहीं. आह्मी त्याचे लोक, त्याच्या चारण्याचीं मेंढरेंहि आहों. त्याच्या दरवाज्यांत स्तुतीने, त्याच्या वाद्यांत उत्सवाने तुह्मी या; त्याचा उपकार माना; त्याच्या नावाचे धन्यवाद करा; कां तर परमेश्वर उत्तम, त्याची दया सर्वकाळपर्यंत, आणि त्याची सत्यता पिढोपिढीं इतकी आहे.

MAHRATTA. Genesis. 1 Chap. 1—5 verses.

प्रारंभीं देवाने आकाश व पृथ्वी यांस उत्पन्न केलें. तेव्हां पृथ्वी अस्ताव्यस्त व शून्य होती, आणि जलमयाच्या पाठीवर काळोख होता, आणि देवाचा आत्मा पाण्याच्या पाठीवर हालत होता. तेव्हां देव बोलला कीं, उजेड होवो, मग उजेड झाला. आणि देवाने पाहिलें कीं, उजेड उत्तम [आहे], आणि देवाने उजेड व काळोख यांस वेगळें वेगळें केलें. मग देवाने उजेडाला दिवस ह्मटला, आणि काळोखाला रात्रि ह्मटली, याप्रमाणें सायंकाळ व सकाळ होऊन पहिला दिवस समाप्त झाला.

MAHRATTA. Isaiah. 1 Chap. 1—4 verses.

आमोजाचा पुत्र जो यशाया याने येहूदा व येरूशालेम यांविषयीं जें उजीया योथाम आहाज येहिज्कीया या येहूदाच्या राजांच्या दिवसांत पाहिलें तें त्याचें दर्शन.

अहो आकाशानों, तुह्मी ऐका, अगे पृथ्वी, तूं कान दे, कां तर ईश्वर ह्मणतो, म्या लेंकरें पोषिलीं व वाढविलीं आणि तीं मजवर फितुरलीं आहेत.

बैल आपल्या स्वामीला आणि गाढव आपल्या धन्याच्या कोंडीला ओळखितो, परंतु इस्राएल जाणत नाहीं, माझे लोक विचार करीत नाहींत.

अहा पापी जाति अन्यायभाराक्रांत लोक दुष्कर्म्यांचा वंश दूषक लेंकरें, यानी ईश्वराला सोडिलें आहे, इस्राएलाच्या पवित्राला यानी तुच्छ मानिलें आहे, हीं मागें सरलीं आहेत.

PERSIAN. The 100th Psalm.

اي همه ساكنان زمين پيش خداوند از خوشي نعره زنيد به خوشنو
دي خداوند را بندگي كنيد بحضورش باترنم در آيد بدانيد كه خداوند
اوخداست اوخالق ماست نه ما خود ما قوم اووكله چراگاه وي هستيم
با شكرگذاري از درهاي وي درآئيد وبا مدح در صحنهاي وي داخل
شويد ويرا شكرگذاري كنيد براسم وي افرين بگوئيد ازانروكه خدا
وند رحيم است شفقت اوابداني است ووفاداري اوپشت درپشت
است

GOOJRATTEE. Genesis. 1 Chap. 1—4 verses.

પેહેલાં પરમેશવરે શવરગ તથા પરથવી શરજાં* ને પરથવી વગર શમારેલી તથા ખાલી હુતી ને ઊંડાંણ પર અંધકાર હુતો ને પરમેશવરનો આતમા પાંણીપર હાલતો હુતો* ને પરમેશવરે કહું કે અજવાલું થાએ ને અજવાલું થઊં * ને પરમેશવરે જોઊં કે અજવાલું શારૂં છે ને પરમેશવરે અજવાલાથી અંધારૂં જુદું કીધું* ને પરમેશવરે અજવાલાને દાહાડો કહો ને અંધારાને રાત કહી ને શાંજ તથા શવાર પેહેલો દાહાડો થએો *

GOOJRATTEE. The Lord's Prayer.

ઓ આકાશમાંના હમારા બાપ તાહારૂં નાંમ પવીતર મનાએ* તાહારૂં રાજ આવે જેંમ આકાશમાં તેંમ પરથવીપર તાહારી ઈછા થાએ* હમારા નીતના રોટલા આજ હમને આપ*

ને જેમ હમે હમારા દેવાદારોને માફ કરીએછીએ તેમ તું હમારાં દેવાં હમને માફ કર * ને હમને પરીખશામાં ન લે પણ હમને ભુડાઇથી છોડાવ [કેમકે રાજ તથા પરાકરમ તથા મહીમા સરવકાલ શુધી તાહારાં છે] * આમીન *

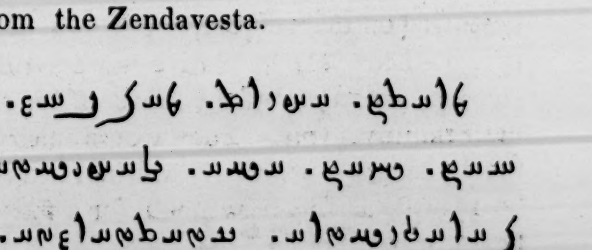
GOOJRATTEE. Acts of the Apostles. 1 Chap. 1—4 Verses.

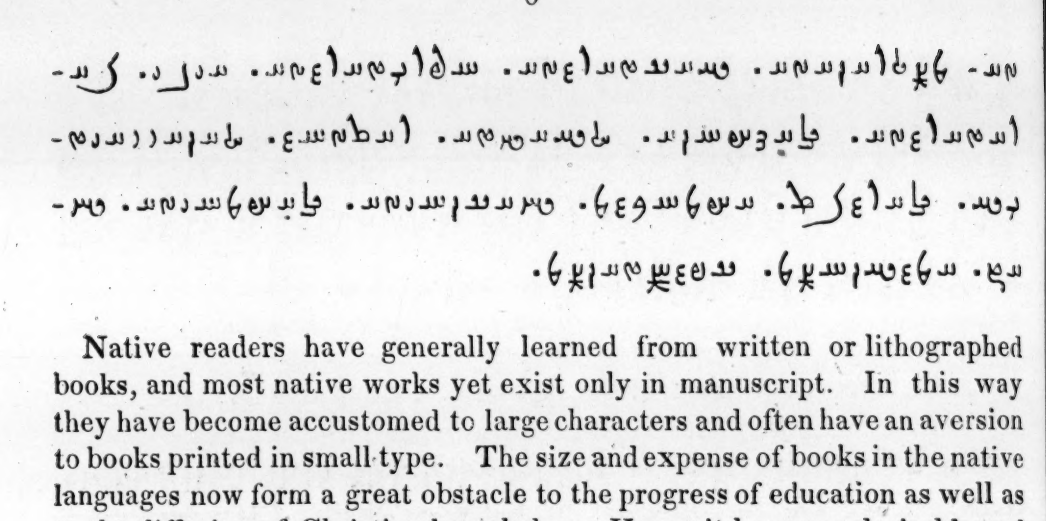
એ થેઓફીલશ ઇશુએ જે મોકલેલાઓને પશંદ કીધા તેઓને પવીતર આતમાથી આગના આપીને તે ઊપર લેવાઓ * તે દાહાડા શુધી તેણે જે જે કીધું તથા શીખવું તે શધલાં શમંધી તો મેં પેહેલી પોથી બનાવીછે * પોતે મુઆ પછે જીવતો થઓ એ બહુ પરમાણોથી તેણે તેઓને પણ દેખાડું એટલે તેણે ચાલીશ દાહાડા શુધી તેઓથી દેખાઆ છતાં દેવના રાજ શમંધીનાં કહાં કીધાં * પછી તેણે તેઓને એકઠા કરીને આગના આપી કે તમે ઇરૂશાલેમમાંથી ન જાઓ પણ બાપનું વચન જે તમે હુંથી શાંભલુંછે તેહેની વાટ જુઓ *

HINDOOSTANEE. The Lord's Prayer.

اسو اسطی تم اِس طرح دعا مانگو که ای همارے باپ جو آسمان پرهی
یرے نام کي تقدیس هو * تیري بادشاهت آوے اور تیري مرضي ے
موافق جیسا آسمان پرهی زمین پر بهي هو * هماري روزکي روٹي آج
همین بخش * اور جس طرح هم اپنے قرض دارون کو بخشتی هین تو اپنے
قرض همکو بخش دے * اور همین آزمایش مین نه ڈال بلکه برے سے
بچا کیونکه بادشاهت اور قدرت اور جلال تیرا همیشه هی آمین *

An extract from the Zendavesta.





Native readers have generally learned from written or lithographed books, and most native works yet exist only in manuscript. In this way they have become accustomed to large characters and often have an aversion to books printed in small type. The size and expense of books in the native languages now form a great obstacle to the progress of education as well as to the diffusion of Christian knowledge. Hence it becomes desirable and important to reduce the size of type so that books may be cheaper, be in greater abundance, and of a size more convenient for transportation and use. If the Mahratta and Goojrattee characters can not be reduced as small as the Greek and Roman, they are yet susceptible of much reduction, and will then be read, if people become accustomed to them, with as much ease and facility as they now are. This reduction however should be made with a due regard to the state and feelings of the native population; it may be hastened too fast and carried too far and so defeat the object in view.

The size and kind of type most suitable for printing the Scriptures for the native population in their present state, is a subject deserving much consideration. In places where the people have learned to read in Government or Mission schools or where they read native newspapers, books printed in small type are easily read and generally preferred. But in places where they have learned to read in their own schools or in their respective families and have seen few or no printed works, they prefer a large type. So books which are most suitable for circulation in one place, are likely to be but little valued or read in another. The importance of this subject will in some degree appear from the following facts.—The New Testament printed in type of the 1st specimen in Goojrattee will make 2 vols. 8vo. of 500 pages each; in the 2nd specimen it will make 1 vol. of about 550 pages; and in the 3rd specimen 1 vol. of 400 pages. The expense of printing the Scriptures and other books, will be nearly in proportion to the number of pages.

The shape and form of the characters both in Mahratta and Goojrattee are no doubt still susceptible of improvement. Much attention has been bestowed on this subject, and the Mission will feel thankful to any gentleman,—European or Native—who will favour them with any remarks or suggestions on any of the kinds of type in these specimens with a view to their improvement. They would also be much obliged to any one for the alphabet,—especially in Mahratta and Goojrattee—in *characters* which he regards as the best model for a font of type to be used in printing the Scriptures.

Experience has shown that in most countries Missionary Printing Establishments are indispensable to the efficiency of missionary operations. To diminish as much as possible the time required for superintendence, to reduce the expense of printing, and to make such establishments as far as possible subservient to the promotion of the missionary cause, they should be in those places where the materials (which are commonly imported) can be most easily procured, and which possess most facilities for transmitting the Scriptures, tracts, and school-books to those parts of the country where they are required for use. Such establishments should have, as far as possible, means of printing in any language and to any extent required for all Missions and Religious Societies, and the charges for such work should not be more than may be necessary to meet the expense of the establishment. On this principle the American Mission Press has always done work for other Missions and for Religious Societies. It has been stated that the Press did not originate in any motives of pecuniary gain, and it may with equal truth be said that it has not been continued for pecuniary profit. As the materials and superintendence required for doing the work for which the press was originally designed and is still continued, are easily applied to doing other work, and in this way diminish the expense of the establishment, printing of all kinds in English and the native languages is done; also lithographic printing and book-binding; and the profits of all such work, whatever they may be, are appropriated to the support of the Mission.

Bombay, 1844. A.

[The following remarks were not in the O. C. S.]

The part of India in which the Mahratta language is vernacular, is called in the ancient history of the country, Maharashtra. For a long period, probably for some centuries, this formed an independent kingdom. The country in which this language is now vernacular extends as follows:—On the sea-coast from Damaun to Goa; from Goa in an easterly direction to Belgaum or to Dharwar, and thence in a north easterly direction to Kulburga and to Ellichpoor; and from Ellichpoor in a westerly direction to Damaun. The population using the Mahratta language has been variously estimated at from 8 to 11 millions. The Missionary Societies which have Missions in the Mahratta country, are the following; the American Board, in Bombay, Ahmednuggur, and Mahabuleshwur; the Church Missionary Society, in Bombay and Nassick; the General Assembly of the Church of Scotland, in Bombay and Poona; and the London Missionary Society, in Belgaum.

The Goojrattee language is used in the part of India, commonly called Goojerat; this was anciently one of the kingdoms of India, having sometimes Surat, and sometimes Ahmedabad for its capital. The population using this language is estimated at 7 or 8 millions. The Mission of the London Missionary Society in Surat, of the Society for Propagating the Gospel in Ahmedabad, and of the Irish Presbyterian Missionary Society in Kattiawar, are in Goojerat, and have their operations in this language.

Rev. D. O. Allen
Rec'd Oct 3. 18

But people using Goojrattee are now found in all the cities and villages in the western part of India. As Bombay became the principal seat of political power and foreign commerce on the western coast of India, many people from Surat and other parts of Goojerat removed to Bombay. Goojrattee is now the commercial language of Bombay, and the number of people to whom it is vernacular, probably exceeds 75,000. This occasions a large demand for the Scriptures and tracts in this language for Bombay and its vicinity.

The Hindoostanee language is generally used by the Mahommedan population through India. It is easily acquired and is more used by Europeans than any other of the languages of the country. The Mahommedan population of Bombay is estimated at from 60,000 to 70,000. They are numerous in all places on the sea-coast, and are found in considerable numbers in the large villages in the interior. In the Presidency of Bombay they have been estimated to make one tenth part of the native population.

The Zendavesta is the sacred book containing the religion of Zoroaster. The greater part of the followers of this religion now live in the western part of India, and are called Parsees. Their principal object of worship is fire. Its worship is enjoined in the extract here given. The number of Parsees in Bombay is estimated at 25,000; their vernacular language is Goojrattee. A knowledge of the language in which the Zendavesta is written, is confined to their priests, and only a few of them can read it intelligibly. This type was manufactured to be used in printing works which are designed to show the *true doctrines* and *precepts* of the Zendavesta. For two or three years past a spirit of religious inquiry has existed among the Parsees, which it is hoped will yet result in much good.

AMERICAN MISSION PRESS, BOMBAY, 1844.
T. Graham Printer.

Bombay July 17th 1846

To the Rev. R. Anderson D.D.
Secy of the A. B. C. F. M.

Rev. & Dear Sir—

I have just learned that Mrs. Graves will not write to you nor to any one connected with the Mission House by this mail, and Mr. G. says she probably shall not—though she would like to send part of a journal, could she get it ready. So I write these few lines to inform you how we are, as I said nothing on this subject in my other letters.

Mrs. Graves is at Satara to which place she removed in the early part of last month. She is recovering slowly—is still feeble though able to write to us now & then. I have just received a letter from her to forward to friends in America. I believe it is the opinion of all her friends that if she lives till after this raining season is over, she had better go to America and not stay any longer to sustain a school at Mahabuleshwar—her age, her feeble health & her lonely state seem to point out this course.—Our reason for this is—she is fully persuaded that she cannot live in Bombay nor at Ahmednuggur, but only at M— I would suggest that you intimate the expediency of her return to A— Perhaps it may have some influence with her. You must not intimate that we have said anything on this subject to you—or to any one at the Rooms.

Mr. & Mrs. Hume & their family are in their usual health—So also are I. In this respect few missionaries have more cause for thankfulness. It is now 12½ years since I arrived in India on my return from America—(this was considerable time before any of your missionaries were in the Mahratta country—I—India) and I have never made a journey or a voyage on account of my health. Nor have I been laid by from active labors on account of illness so much on an average as a week in a year. A long residence in this country (I arrived in India about 19 years ago & have been absent only 10½ months) and uninterrupted labor for so long time have produced important effects upon my constitution—some of these are physical—I have suffered a good deal from deranged or enfeebled vision—produced in part by much labor of a kind very trying to the eyes. Some of these effects are mental—I mean on my mental faculties—of this

I have sometimes sought evidence and perhaps others have yet sought. I suffer in the same way in which I have seen other persons suffer in this climate and some to a greater extent than I have, for they become quite incapable of <u>such duties</u> as I perform — They then leave India to enjoy pleasures or fortunes, or they seek re-invigoration by a fortnight & sojourn in their native climate.

Well, our bodies & minds are the Lord's — "In him we live & move & have our being. And we know that when our earthly house of this tabernacle shall be dissolved, we have a building of God, a house not made with hands eternal in the heavens" — It is now a late hour & my night fails — to-morrow — Yours very truly

D. C. Allen

Rev. Dr. Bowen
Rev. Oak. 3 v.
Ang. & Sec. 25
Sudan

Dr. D. C. Allen
Bustan

Bombay July 21. 1846

To the Prudential Committee
of the American Board—

Gentlemen—

I have to acknowledge your letter of April 30th 1846, informing me* that the Mission in Ahmednuggur had made a representation to you that they were subject to many inconvenient & injurious delays in getting their printing done at the Press under my superintendence, and calling on me for an explanation of the cause of such complaints.

This letter from you I read with feelings of much surprise & regret. I am sorry that a copy of the letter of the Ahmednuggur Mission was not sent to me that I might know definitely what complaints have been made, as I am now left to conjecture. I have not been aware for several months that any dissatisfaction existed in the feelings of any member of that Mission in respect to any work done for them at the Press. And in respect to the only instances in which I ever heard of any dissatisfaction, they expressed themselves fully satisfied as soon as they were informed of the facts & circumstances connected with those instances.

In replying to your call for information concerning the management of the Press under my care in its relations to the Mission in Ahmednuggur it is proper that

I I should say something concerning myself. — circumstances over which I had no control and which I did exceedingly regret, devolved on me (now 4½ years ago) the care of the Press in this Mission. The order or arrangement which I then prescribed in respect to the different kinds of work which had been

* I wrote this letter under an impression that the letter to which it is a reply was addressed to myself only—it was not till I had finished that I perceived it was addressed to Mr. & Mrs. & myself—then my name of I & me.

done and were likely to be done at the Press was as follows—

1 To endeavour by all possible means to give satisfaction to the Ahmednuggur Mission—

2 Then, to do what work should be required for the Bombay Mission—

3 Next, to do work for the Bible & Tract Societies which are closely connected with the missionary cause.

4 Lastly, to do such other work as has always been regarded as coming within the general objects of the Press.

The above order has always been followed. The work for the Ahmednuggur Mission has always had the first place—has always had the preference to any other work. The idea that other kinds of work, whether for individuals or societies, or for the Government, would be more profitable has never proceeded from such work any attention which operated to the delay or the postponing of work for the Ahmednuggur Mission—

II The state of the Mahratta department of the Press—

—I say Mahratta department as all the work for the Ahmednuggur Mission is in that language.

Our Mahratta compositors do not generally understand any other language, and we they must have work in this language, if we would keep them. There is no other office in India which does any Mahratta work, beyond an advertisement or so, in typography. So we are obliged to prepare our own compositors. And when any fail us from sickness or death we must prepare some to supply their places, and are subject to inconvenience & delay in executing work till such men become qualified. In such circumstances it will be easily conceived that inconvenience to the office and some delay in executing

in executing work would now & then occur when work was regularly supplied — More especially would this be experienced when was supplied irregularly and required immediately.

III The work done for the Ahmednuggur Mission — — —

(1) Were the amount of this work greater than it is, it would be easier in such a Press as this is, to do it with more regularity & dispatch, Arrangements could then be made, and help employed and continued in view of it. The entire amount of work supplied by that Mission, since it became a distinct Mission (now 4½ years ago) has not been sufficient to employ one compositor more than 2/3 or 3/4 of the time — not more than enough to employ one person 1/4 part of the time — 1½ day per week. [In this statement I except the Doyanodaya which belongs equally to the 2 missions and concerning which I am not aware any complaint has ever been made.]

(2) Their work has been very irregularly supplied. Sometimes they have furnished nothing for several months, and then they would order several tracts or books to be printed and sent to them as quick as possible. To do so much work & so quick would be inconvenient at any time, and to do it without considerable delay, if one Mahratta help them happened to be crippled by death or sickness or absence, would be impossible. We have experience of this kind.

(3) Their work when in the Press has often been unexpectedly ~~to us suspended~~ and long delayed for want of more copy or proof sheets sent to them. For instance — I was just finishing a note to that Mission or a member of it about the state of their work, when the letter from Missionary Rowan which calls for this statement was brought to me. — They had one book in the Press which had been suspended for 2 months — 6 pages of type standing — for want of more copy. Another had been suspended for several weeks — 8 pages of type standing — for want of more copy. And another was about as much involved, as proof sheets were not seasonably returned. Now it will be easily conceived that such a

mode of carrying on work must subject the Press to much inconvenience & embarrassment. — The type then kept standing is wanted for other work — the men are suddenly stopped in their work and know not what to do — Such suspension of work in an unfinished state interferes with other interests, as they are paid according to what they do when the pages are printed off —

The following are the only instances so far as I can remember in which the Abbreddungun Mission have expressed any dissatisfaction with the management of the Press:—

(1) They once sent us the manuscript of a small tract to be printed. It is our practice to make the native compositors responsible for preserving any copy given to them, and they keep this copy where they please — being expected to produce it whenever required. Before this tract was all set up the compositor who had taken it in hand, was taken suddenly ill and left Bombay for his native village somewhere on the continent. He ought to have given the copy to some one in the office but he did not. The copy could not be found — we could not send to him — knew not where he could be found, and the Abbreddungun Mission had no other copy. In these circumstances the tract could not be finished till the compositor returned which was not until after considerable time.

(2) They sent a book to be printed on Natural Philosophy which contained many figures to illustrate eclipses, the orbits, comparative size &c of the planets. Now the Press had no engraving like the figures required. Native Presses in India have succeeded better in making such kinds of figures than we have. But much time may be required to make them and then they would not be elegant nor so exactly proportioned as those which are made in Paris. Every conceivable effort was

made to meet the wishes of the Ahmednuggur Mission. It was finally mutually agreed that the figures should be withdrawn and put at the end of the book. And from that time I heard not a word of dissatisfaction.

(3) The Ahmednuggur Mission at one time ordered several tracts to be printed, and as usual wanted them immediately — This happened to be at a time when our Mahratta compositor was very feeble on account of sickness & absence among the men. We could procure no qualified men and so had to procure some new hands. Every possible effort was made to hasten their work but there was necessarily some delay — for which neither this Press nor any one connected with it was deserving of censure.

The above instances are the only ones so far as I know in which the Ahmednuggur Mission have expressed any dissatisfaction, and in respect to these they professed to be satisfied when informed of the facts & circumstances connected with them. I have not been aware for several months past of any feeling of dissatisfaction in any member of that Mission in respect to any work formerly or recently done.

I hope the above statement of facts and explanations of circumstances will be satisfactory concerning the management of the Press in relation to the Ahmednuggur Mission — It will also I trust be obvious from the statement which has been made respecting the manner in which different kinds of work have been contemplated and pursued that the spirit, for which the Press was established and has been supported, has been constantly kept in view. All work not

for the Missions of the Board or for the missionary cause, whatever might be the profit connected with it, has always been regarded as incidental and been treated as such in the general & detailed management of the Press in this Mission.

I will close this long letter on a subject, to myself not less unpleasant and than it was unexpected, by suggesting that some intimations be made from the Rooms to the Mission at Ahmednuggur — as, that once a year or so they determine as far as they can, what printing they are likely to require, — that they supply this work with as much regularity as they conveniently can, — that if they do not expect to carry any work regularly through the press they give intimation when & when it will be suspended for awhile, — that this intimation protract the copy of work which is to be sent nearly 200 miles to be printed, should be carefully prepared, — and that if any one of them who is expecting proof sheets from Bombay, is going on a tour or to be absent for awhile from t— he should make some arrangement for the examination & return of his proof sheets. Such intimations from the Rooms will have more influence than requests from us, and they may save our brethren in t— and those who have the care of the press here in B— from trouble.

Again, Gentlemen, expressing my regret that you should have had any trouble on this subject and my hope that the statements & explanations which I have made will be satisfactory, I beg to assure you that I remain, in the service & fellowship of our ever-seen Lord & Redeemer,

Yours faithfully,

D. O. Allen.

It does not seem necessary for me to say anything on this subject in addition to what was said in my last letter. I never heard of any particular dissatisfaction on the part of the Brethren at Ahmednuggur until a few months since, and since then they do not profess to have had any cause of complaint. The Press, so far as I know, has done their work with as little delay as before the division of the Mission; besides doing it at a considerably reduced rate. I do not think it likely that the Committee will be troubled with any more complaints from the Ahmednuggur Mission on this subject.

Bombay Aug 5th 1846 R. M. Hume

(Free Home)

Bombay July 31 1846

Rec'd Oct. 21

The Prof. in Cabbage

Ans: Dec. 25

Bombay

Rev. R. Anderson D.D.

Mission House

Boston

Massachusetts

Bombay August 1st 1846

To the Rev. R. Anderson D.D.
Secy of the A. B. C. F. M.

Rev. & Dear Sir

Yesterday I wrote a letter in reply to yours of April 20th and gave it to Mr. Hume telling him he might add to it what he pleased. — It appears to be thought or feared at the Rooms that my time is wholly taken up with the care &c of the Press. But I assure, dear Sir, this is far from being the fact. An establishment employing 65 or 70 persons all natives of this country & engaged on work of so much importance & expense, will naturally be expected to require time & care for its superintendence. And I should be greatly wanting in a sense of duty if I did not carefully watch over so responsible a charge. But I have not ceased to be a missionary and my most important labor is missionary work, — such as I did before becoming connected with the Press — such as is expected of all missionaries in India, the enumeration of my labors for any week, and I may add for any day, would clearly show this.

It has appeared to me that this mission for some years past has not received that attention & regard nor had that assistance & encouragement from the Board, which are due to its history, its station & its claims. Some things have been said & done also, which have given me much pain — one, for instance, See Miss. Herald vol. 39 413 p. the last paragraph on the second column. The same is also in the Report of the Board for that year. Those who expressed such opinions were doubtless indebted for them to some of the gentlemen at the Rooms. If there was a kind of necessity of inserting such opinions in the Report which is read comparatively by few — a few hundred — there was no necessity of putting them in the Herald which is read by many thousands.

It is not strange that the Christian public should feel less interest in a Mission concerning which such motives are expressed — not strange that young men preparing for missionary work, should not volunteer to go to such a Mission. And what a reason given — "There are English laborers at Bombay" — True there are, but there never were at any time half so many English missionaries in Bombay as there were at Madras when the Board commenced its Mission there. At the present time there are not more than one fourth as many English missionary in Bombay as there are in Madras. And if we leave Bombay we do not find a missionary within 100 in any direction, while I know not how many live within that distance of Madras. — No brother ever was — regarding me as merely *brevet teacher (I am willing to be so regarded) — pursue that course which the apparent good of the Mission requires. Should I live to see the Mission composed wholly of others I shall rejoice to know that the brotherhood, the Board & the Christian public feel a deeper interest in it and that the Divine blessing is resting more abundantly upon it. They will come to a Mission that is in peace & harmony with all other missionaries in Bombay. Not one there I believe since I came to this country has this Mission had the confidence, sympathy & sympathy of the Christian public in Bo. in a higher degree than within a few years past. They will come to be connected with the best missionaries there ever known (Mr. & Mrs. Hume) for associates & fellow laborers.

I am glad to learn from different missions that the observance of the annual meeting of the Board is found to be so interesting among the. The plan of having it this observed originated here, and was brought before the Board by a letter from me. The letter is in the proceedings of the annual Meeting.

Mr. Hume has returned my letter & requested that I might see what he wrote. I was not aware that he wrote you any thing before on the subject. As I have not time to copy I cut off this half sheet & enclose it in the other letter — the copy of yesterday — I remain Dear Sir as ever & I trust forever

Yours sincerely

D. O. Allen

* Willing to take any place that may appear to be best in the direction of the Mission in Bombay — willing to go to any place where it appears to you I ought & expected to have a station. Willing to be really disinterested —

Feb. Oct. 1
Rec. 25

Bombay Nov 1, 1846

Rev. R. Anderson D.D.
Sec'y of the A. B. C. F. M.

Rev. & Dear Sir

Agreeably with your request communicated in one of Mr. Hill's letters we forward to you, by the Guilford Capt. Jackson, now preparing to sail for New York, a box containing some Mahratta Dictionaries & Grammars; - also a few other works, all which we hope will reach you safely.

Messrs Fairbank & Wilder & their wives reached Ahmednuggur safely some days ago. They sojourned with us in Bombay 23 days - a less time than is generally required to recover from a long voyage and prepare for a journey into the interior and a residence there

There is nothing of special interest in Bombay - our operations much as in time past. The missionary force in Bombay is very small. Besides Mr. Hume & myself only 3 missionaries - viz Mr. Nesbit of the Free Church of Scotland, Mr. Mengel of the National Church of Scotland, and Mr. Isenberg of the Church of England - and each of these is chiefly engaged in teaching the native population English science literature - each of them has charge of an institution for this object. Dr. Wilson left India nearly 4 years ago - Report says he will return early next year.

Our press is now much occupied in printing Scriptures & tracts - in native work. It has long appeared to me that there is in different missions of the Board much misdirection & almost waste of labors in translation & revising translations of the Scriptures. My opinions are the result of some experience - I have been for 15 years one of the Mahratta Translating Committee and for 7 or 8 years

Secy of the Translating, revising & Printing department of the Bible Society in Bombay. The misdirection &c of labor to which I refer has not been I believe so great in your Mahratta missions as it has been in some of your other missions. The English missionary societies with the aid of their local brotherhoods can manage these matters better than the American Board — They have some means of information and more power of directing & controlling their missionaries & missions — but the Board might use some means & measures which would prevent some evils & do some good. I began to prepare a paper on this subject to send to the Board some months ago, but it required considerable thought & time, and it remains unfinished — I also began to prepare a paper for the Board on the management &c of mission printing establishments — a subject I have some experience of. It was in hand when your letter of April 30th reached me. I shall try and get it finished —

I have not had my usual health of late — October is always a trying month — The weather is now becoming cooler and I shall be better — I have suffered a week in the hot weather for 2 or 3 years past from confused vision — The effect in part probably of much trying work for my eyes in this climate. Should my suffering in this respect increase it will involve the necessity of some change of the kind of labor or of climate for awhile — but I do not reach the eyes, & in those services mine are employed, can preserve them — grant them if he sees it is for the best — To Him be all glory forever & ever.

In the service & fellowship of our common Lord & Redeemer

I remain

Yours very truly

D. O. Allen —

× Occasionally — mostly when the thermometer is high —

Bombay Feb 15. 1847

To the Rev. R. Anderson D.D.
Secy of the A. B. C. F. M.

Rev. & Dear Sir

The Rev. William Dyrie & his wife embarked at this place in the early part of last month in a vessel bound for Liverpool. It was their intention to have the vessel at St Helena and proceed to the United States, if they should find an opportunity — otherwise to continue in the vessel to Liverpool and proceed thence to America. So they may be expected to arrive in America in the course of a few months. They know not in what place they might arrive, but it was Mr. D's intention to visit Boston if they did not arrive there first.

Mr. Dyrie & his wife (the present Mrs. D.) came to India in 1815 — to this missionary life extends through a period of more than 31 years. His missionary labors have been in the Gyrgnatha language, and most has most of the time been his station. They have been often in Bombay & have had much intercourse with the missionaries of the American Board. They were acquainted with Messrs Hall, Newell & Nott, and have been acquainted with nearly if not quite all who have come to join Mahratta Missions. They have always been highly esteemed by Christians of all denominations in India and I trust they will be well received by all in America. I doubt

not you will be glad to see one who has been so long in this work (some thirty 31 years), who has seen so much of missionary operations, who has been acquainted with so many of your own missionaries, and who can give you so much information concerning our state, circumstances, & prospects in Siam.

I just pause to write to you somewhat at length on some subjects we long but have not time now. Mrs. Graves lately paid us a visit & returned to Mahabulishwar. Mrs Larrar from Ahmednuggur is now with us for a few weeks. We are in usual health.

In the service & fellowship of our common Lord & Saviour

Yours in

Dear Sir

yours sincerely

D. O. Allen

Mr. Pyrie.

Siam, Feb. 15th 1861

Feb. 16th. The mail for England via Egypt has been delayed one day and so I add a few words. I said "we are in usual health." We are so but I am sorry to say that Mr. Thomas is often not well, and there are some indications that his constitution will not long endure this climate without some considerable change for awhile. In contrast to myself I am thankful in being able to say that my health is generally good. I have been now 19½ years in India and have never made a voyage, or a journey on account of ill-health. I have not been laid by from active labor on account of illness — either personal or domestic — so much. I believe on an average as one week in a year, and for 10 years past I have not required a Physician 10 times, nor taken 10 rupees worth of medicine of all kinds. Thanks to Him "in whom we live & move & have our being." May the great one give wisdom & grace as well as health & strength to glorify him & be faithful unto death —

Yours &c

D. Oat

(Copy.) 55

Bombay, March 1, 1847.

Rev. J. C. Brigham, D. D.,
Secy of the American Bible Society.

Rev. & Dear Sir,

We are very much obliged to the Directors of the American Bible Society for their generous grant to this Mission of one thousand dollars of which we were informed by a letter from the Treasurer of the American Board, dated June 15, 1846. We are glad to learn that the American Bible Society continues steadily & vigorously to carry on its great object – the most noble & exalted ever entrusted to human agency – of furnishing the Word of God to the destitute whether in our beloved country or in foreign lands, whether bearing the Christian name or ignorant yet of the only Name given under heaven whereby men can be saved.

We continue to co-operate harmoniously with the Committee of the Bombay Bible Society, printing those scriptures for them which are most in use here, & procuring from them others for which we have occasion. It is a principle of the Committee to keep the Depository of the Society supplied as far as possible with the Scriptures in every language in which they are likely to be wanted. And as they are enabled in a good degree to keep the depository in this state by their connection with the British & Foreign Bible Society, & its numerous auxiliaries. The Scriptures we procure from them are obtained on reasonable terms – always as low as the cash price of their publication.

The Scriptures we are enabled to print or purchase as abovementioned, with the grants generously made to

us are used as reading books in our boys & girls schools, & are disposed of in Bombay & on tours, to individuals who can read them intelligibly & who promise to preserve & use them. We have also sold a considerable number of copies, to people of different classes. What is realized in this way enables us to purchase others for the same purpose. We always sell them if practicable, though often at a reduced price. The native population are more likely to value, preserve, & use books which they purchase than those which are given to them. For this purpose we have had for some months past a small depository of bibles & tracts in the most populous part of the native town. The depository is in a conspicuous place & is always open during the usual hours of business. The experiment has thus far succeeded quite as well as we expected.

In Bombay, as in most of the cities of India, where many persons are acquiring a knowledge of the English language & of European literature, there is much scepticism in respect to religion of every kind. This class of persons practice their own religious rites & ceremonies just enough to keep themselves within the rules of caste. Their feelings are generally those of indifference towards those systems of religion which allow every man to live much as he pleases, or which teach that every man should continue in the religion in which he was born & all will be well in the future world, but they hate Christianity, because of its exclusive & aggressive character which requires all, whoever they may be & whatever may have been their faith & practice, to receive its doctrines & obey its precepts. The native papers & magazines

(of which there are several now in Bombay) contain much which is aimed directly or indirectly - according as they think it will produce the greatest effect - against the Scriptures. The editors of such publications are generally well acquainted with the works of infidel writers which have been published in Christian countries. They have sometimes been at much expense to procure such books from Europe. Probably no English works are read more among the native population than those of this character. The best way generally for opposing such efforts is for Christians to show how they value the Scriptures & that they regard the truths contained in them to be as important for all of another faith whatever this may be, as they are for those who bear the Christian name. By the converts from heathenism the Scriptures are highly valued & much read, & by some of them are well understood. As we have now complete versions in Mahratta & Goojrattee, the two languages most generally understood in this side of India, & the means of printing them to any extent required, we hope that coming years will enable us to report greater circulation & more happy fruits.

In behalf of the American Mission in Bombay, I remain, Dear Sir, yours in the fellowship of the gospel,

(signed) D. O. Allen.

N. B. I enclose a copy of our accounts in connection with the American Bible Society - showing how far the grants have been expended & what still remains on hand.

(Copy)

Bombay, March 1, 1847

Rec.d May 6, 1847

[For the Missionary Herald] 56

Green Bay March 10th 1847

To the Rev. Dr. Anderson
Sec'y of the Am. B. C. F. M.
Rev. & Dear Sir

We have rejoiced greatly in hearing of the efforts made in our native land to promote a better observance of the Sabbath; and we have praised the Lord of the Sabbath that his blessing has so evidently accompanied these efforts. We have rejoiced also to hear that similar efforts are ~~being~~ made in some of the Protestant countries of Europe, and that these efforts have the blessing of Him by whom "the Sabbath was made for man"

Even this dark part of the world, & this land of ignorance and idolatry, of superstition & spiritual death, we have good news to communicate concerning the Sabbath. The following is a recent proclamation, or circular, by the Governor General of India, Lord Hardinge:

Home Department, Camp Bheranah, 12th Jan., 1847.

1. The Governor General is pleased to direct that all Public Works carried on by order of the Government, whether under the direction of its own Officers, or through the Agency of Contractors, shall be discontinued on the Sunday.

2. Cases of urgent necessity, in which delay would be detrimental to the Public Service, are to be considered as cases of exception, and all such cases will be immediately reported to the Military Board for their special orders, for the information of the Government. The Officer in charge of the work will act on his own discretion, where delay in waiting for the sanction of the Board would be attended with injurious consequences.

3. The cessation of work on the Sunday shall be an understood condition in all future contracts for Public Works, whether an express provision to that effect be inserted in the deed of contract or not. No claim therefore of addition to the amount of the contract on account of the suspension of labor on Sundays shall be admitted in reference to any engagements executed subsequently to the date of this notification.

4. An order to this effect has been enforced since January 1843 by the Bombay Government, and the Governor General has much satisfaction in extending the rule which it enjoins to the other Presidencies subordinate to the Government of India.

F. CURRIE,
Secy. to the Govt. of India, with the Govr. Genl.

The "Public Works" referred to, are roads, railways, canals, erecting & repairing forts, buildings of all kinds for Government use, ships of commerce & war, steam vessels, &c. Such kinds of work are sometimes carried on by Civil & Military Engineers, & other Government officers, and sometimes by Native Contractors, who employ & pay their own men. We hope it will be seen extends to this latter class of works, as well as to the former, declaring that

"The cessation of work upon the Sunday ~~condition~~ shall be an understood condition in all future contracts for Public Works, whether an express provision to that effect be inserted in the deed of contract or not." The number of people in the employment of Government who will come under the above law, is very great, amounting probably to several hundred thousand; and they are nearly all Hindoos or Mahomedans, generally the former. In such circumstances this law is a noble testimony to the Christian Sabbath; and its moral influence on the native population throughout India will be great. Let us praise the Lord of the Sabbath!

Forever, Dear Sir
Yours truly
D. C. Allen

P.S. If the foregoing is not thought to be suitable for the Missionary Herald please to send it to the Editor of the Christian Intelligencer.

Bombay March 10, 1861

Rev. Dr. Hickman
Boston.

Bombay
February 14.
Aug. Oct. 13
Rh. C.

Dear Dr. Hickman &c.
Boston.

Bombay March 12th. 1847

To the Rev. R. Anderson D.D.
Secy of the A. B. C. F. M.

Rev. & Dear Sir,

Mr. Hume has shewed me your letter to him of Dec. 25th. in which you informed him you had sent a copy of his letter to you of Aug. 27th. to the Ahmednuggur Mission. I remember the letter you refer to. I read the letter or heard it read (I am not certain which) and approved of it generally. The subject of the letter is one on which we have had several conversations, and for considerable time we have been generally agreed in opinion. I could state other reasons similar to those mentioned by Mr. Hume, but I shall state some facts somewhat of another character, which appear to me to deserve consideration in examining this important subject.

It is now so long since missions were commenced on this side of India that they may be expected to furnish some facts to aid us in forming our opinions concerning the location of missionaries or suitable places for missionary stations. "Facts", said the first Secretary of the American Board - Dr. Worcester - "are lights to show us the course God would have us pursue in the missionary cause". What then does the history of Missions show on this important subject?

1 The earliest Missions on this side of India were commenced about 1820 at Bassein & Thanah - 2 villages on the sea-shore in the Southern Konkan. When I arrived in India these missions had been in operation 6 or 7 years: there were 2 missionaries at Bassein & 3 at Thanah, and connected with both stations were more than 80 schools. Soon after that - in 1828 & 9 - the missionaries began to be dissatisfied with this state & prospects, and in a few years notwithstanding they had been at much expense for buildings, and in the support of schools, & had devoted many years of labor to the people around them, every one of them - one after another - left the Southern Konkan - abandoning their property - schools & all, and established themselves in Bombay & Poona.

2 The Baptist Missionary Society — of this Society Bassein was once a missionary station but was relinquished after very considerable expenditure of money & labor. Bandora was also a station and a large & expensive house was erected there, but in a few years this station was given up and the property was sold for what it would bring. About a year & half ago the Mission of this Society having been reinforced, it was thought best to commence some new station. With this view Mr. Mezge (a single man) and Mr. Mulhuisen — a German who had been only a few months in India, went to Governor and having examined & reported in favor of that village, had permission to remove there, prepare buildings, &c which they accordingly did. But Mr. M's family have been obliged to live much of the time — and himself a part of the time in Poona and in Bombay. They have become much dissatisfied with their circumstances in J— and not improbably will one long remove from there.

The Irish Presbyterian Missionary ~~Society~~ soon after they commenced operations in this Presidency, fixed on Porebunder & Gogho for stations. The former village lies on the seashore about 70 miles southwest from Rajcote (the principal station) and the latter village (Gogho) lies about 70 miles from Rajcote to the southeast — on the sea-shore. The two missionaries who commenced at Porebunder after remaining there 3 or 4 years gave up the station and removed to Surat. Gogho has not been given up but probably will be. The missionary & his family have been obliged to be absent much, and when lately in Bombay they spoke very freely of their trials & difficulties, their afflictions & sufferings; — one fact in which was that when Mr. M. carried away & buried with his own hands the corpse of one of their children, Mrs. M. remained at home in charge of the other, scarcely expecting it would survive till his return. It survived till his return, but subsequently died. And during such trials there was neither a physician nor any Christian friend within 2 days journey.

The American Mission in Bombay soon after it was commenced established schools in the large villages opposite to Bombay on the continent. These schools were sometimes 15 or 20 in number. They were generally visited monthly by a native superintendent, and once or twice a year by some member of the Mission. But this was

* Was it not because they first got a taste of city life?

not sufficient supervisionedence - some thing more was required. The desirableness & importance of forming a missionary station among these villages was often talked of and also mentioned in communications to the Prudential Committee. There were those in the Mission who were earnest that some one should have his station among these villages & take charge of the schools, but no one was ever willing to go himself.* At length in 1836 a Resolution was received from the Secy of the Board, locating one of the Mission on the continent among these schools. But the person whose name was mentioned in the Resolution - who was appointed - refused positively to go there. In the changes that were made in the location of the members of the Mission near the close of 1836 the carrying out of the Resolution from the Committee concerning these schools, was devolved on another member, - one who had often visited them, had taken much interest in them, and been anxious & earnest that some one of the Mission would fix his residence among them. He was allowed to choose his own place of residence and was furnished with ample means to commence & pursue his work. He removed with his family to the place he chose - Allebag - but he went very reluctantly, evidently not inclining to remain. There long himself, and so not expected to do so by others. He remained there nearly 3 months and then left for another sphere of labor, though it involved the breaking up of all our schools on the continent - removal of which had continued for ~~nearly these~~ 20 years.

I have some knowledge of the villages I have mentioned which were our missionary stations but have been relinquished. I have seen all of them except Porebunder and that was described to me by those who once occupied it and then removed to Surat. I believe there is not one of these places which would not be as eligible for a permanent missionary station as any one of the villages which our brethren in Ahmednuggur have had in view. I have some knowledge of those villages in the vicinity of Ahmednuggur - I have myself seen all those names I have heard mentioned. And the causes generally which occasioned the relinquishment of these stations would exist in full force in respect to the villages in the Ahmednuggur bullictrate, and would produce similar results - viz - dissatisfaction & discouragement in the occupant, trouble in the Mission, and be finally relinquished as places of residence for members of the Mission.

At some of these villages a single man or a man & wife in health might be willing to live - but no place should be selected as a Missionary station - expected

& prepared to be a permanent one, which Mission families, consisting of the ordinary members & parts of the family-state, and liable to be affected by sickness, sufferings, changes & wants in the ordinary way & to the ordinary extent of that state, would be unwilling to occupy.

Should any member or members of the Mission who have been sufficiently long in this country — say 3 or 4 years — to form a mature & deliberate & well-considered opinion on such an important subject, after examining those villages make what appeared to be a judicious selection for his residence in any one of them, I should cheerfully consent — were I a member of the Mission — to his residing in such place. The only question that could arise would be — how far is it expedient to incur expenses for provisions which are likely to be relinquished (in which state they would be almost worthless) as soon as death, or sickness or any other cause might remove the present occupant. But on this point I should not expect much if any difficulty, as I believe any missionary who went to such a place under such circumstances, would not be likely to ask more for his comfort & convenience than the Mission would readily allow for this purpose.

The facts I have stated may appear to show a want of self denial & devotedness in the missionaries. Now I will not say that, if they had more love to God & to the souls of men, they would not more readily fix themselves in such places and remain contentedly there. But we should be slow to indulge uncharitable feelings — especially if we are not prepared & qualified by experience, observation, & personal connection to sympathise tenderly with persons in such circumstances. The missionaries who occupied and then left the places I have referred to would tell us if asked that the greatest trial in all their missionary life was to leave the people, among whom & with whom they had labored for years to impart a saving knowledge of the Gospel, watering their seed with prayers & tears, to perish in their heathenism. Let us feel charitably towards persons who showed such self-denial at first in occupying such places, who continued in them for years in labors & sufferings, and then were compelled by an imperious sense of duty to leave them, felt this to be the greatest trial of all. And let us feel charitably towards those — should there any such — who in view of all the light which the Providence of God has shed upon this subject, decline to pursue a course in which so many & such excellent & devoted men have failed.

May the Lord grant wisdom & grace to the Board & its Committee, and to all their Missions & Missionaries to devise & pursue such ways & means for advancing the interests of his kingdom as he will approve & abundantly bless. — In the service & fellowship of our common Lord & Redeemer —

I remain, as ever, yours sincerely

D. O. Allen

P.S. When I wrote the preceding letter it was my intention to send a copy to the Ahmednuggur Mission; but on reading it over there did not appear to be sufficient reason to be at the trouble of making a copy, nor of troubling them with a copy. So I intimated to Messrs Hume, Burgess & Hazen that I had written a letter to you that I wished they would read or hear read, and we all - viz myself Messrs Hume, Burgess & Hazen - met together and the letter was read & its contents were made the subject of conversation. So as Messrs B. & H. heard the letter read they can inform the brethren in regard of its contents.

The facts I have mentioned are well known to all who are well versed in the Missionary history of this side of India. The more I know of the missionary work the more I see the importance of carefully observing the will - the purposes of God as they are developed in the course of his Providence in connection with this cause. And it matters little, where the circumstances are the same or very similar, whether we find these facts in the history of our own Mission, or of other societies laboring in the same field with us. The facts I have mentioned show how European missionaries fared in past in fixing upon places which experience proved were unsuitable for permanent missionary stations. They and the local brethren are congratulating with them on being wise from the errors of the past. So they freely acknowledge. Now is it not a characteristic of Americans, compared with Europeans, to make light - for at least very little regard to, experience - in religious as well as in secular matters?. I believe it is, and much as I respect the motives & zeal of our good brethren at Ahmednuggur, I yet believe that in their plan of having substations in the district they have been aiming at what they felt to be very desirable without sufficiently considering & inquiring whether such measures are likely to be permanently practicable. If our <u>desires</u> were only safe principles of action what should we not soon do -

I observe that some appear to think that <u>the</u> reason or cause why missionaries can not live in such places is the want of a physician. In my own view this would be only one of several weighty reasons. This is generally felt <u>first</u> but others will follow in the course of no long time - a few years. I have not time to go into a statement of the reasons I have alluded to - nor is it probably

important that I should, considering all that has been, and will soon be, written to the Rovers on this subject. May the Lord grant wisdom & grace to all in such as he sees they need and so prepare us all to do & to suffer all his holy will & pleasure.

Yours &c &c
Dat.

N. B. I have sent this P. S. to Messrs Hanson Burgess & Hanson.

Bunday, March 12, 1849.

Rev. J. Ince

Calif. Cal. 13,

Wishing Willard to return

Respectfully

Yours

Geo. D. Minthorn

Remarks

[For the Morning Herald – if thoughts worthy for insertion in it]

Bombay March 25.. 1847

To the Rev. R. Anderson D.D.
Secy of the A. B. C. F. M.

Rev. & Dear Sir,

We have at length the satisfaction of seeing the whole Bible in the Mahratta language. On the 1st day of this month the last page of the book of Esther was printed, and I had the pleasure of possessing a complete of the Scriptures in Mahratta – the only complete copy in the world. of this I am certain, as the whole was printed under my superintendence. All the Scriptures which have been printed in Mahratta, excepting one of the Gospels printed many years ago, have been printed at our press.

The Gospel of Matthew was printed in 1817. The translation of the New Testament was not completed & printed till 1826, though in the mean time some of the Gospels and the Acts of the Apostles had been printed several times. In 1830 a second & revised edition of the New Testament was printed. The original translation and the revised edition were both made by our Missionaries. Since then, all the New Testament has been printed once, and some parts of it several times by the Bible Society, as altered & revised by its Translation Committee. of this Committee I have been a member personally 15 years, and for several years past I have been Secretary of the Committee, and so I have had much to do in the preparation of the revised editions which have been published

The Old Testament was translated by our Missionaries as far as to 2 Chronicles, & the book of Jonah. The book of Genesis was printed in Mahratta in 1823, and has since been several times reprinted. Some of the other books

have also been appointed. — The remaining books of the Old Testament were translated by the late Rev. J. B. Dixon, of the Bombay Missionary Society. His translation of the Prophetical books was printed in 1838.

It is not improper to mention some of the circumstances which delayed the translation & publication of the Old Testament so much ~~beyond~~ longer time was expected. As Mr. Graves & Mr. Dixon, both possessing uncommon qualifications and much experience in such work, were engaged upon it, the other missionaries using the Mahratta language, felt it to be their duty to devote their time to other kinds of missionary labor. Mr. Graves was in very feeble health for some years before his death, and his progress in the work of translation was necessarily slow. Mr. Dixon completed his translation some time before his decease, but various circumstances occasioned ~~a~~ very considerable delay in its being printed

The Bombay Bible Society will endeavor to keep its depository supplied with all parts of the Scriptures in Mahratta, and also in connection with the missionaries using this language, to effect ~~and~~ as much improvement in future editions as is practicable. But in this work of revising & so improving the version in use, it is not unlikely that the progress will appear to be slow. Missionaries, who are surrounded with a large heathen population and who have acquainted ~~this~~ their language so as to be able to communicate a knowledge of the way of salvation, are not likely to find much time to devote to the improvement of a version of the Scriptures, in which the great truths of the Gospel, the attributes of God, and the principles of his moral government are translated and ~~re~~stated so as to be generally intelligible. So much must not be expected of the present generation of missionaries.

Some difficulties are connected with this work will gradually become less, as Christian knowledge increases among the native population. No language originating with a heathen people and which restricted to them in its use, can be a medium for properly & truly exhibiting the Christian doctrines, and for describing spiritual & holy affections. Of such doctrines the people have no idea, ~~and~~ of such affections none among them have ever had any experience. To communicate a knowledge of such doctrines and intelligibly to describe such affections, new words must be introduced & defined, or words already in use must have new & intelligible significations. The language of the Mahrattas as well as the people themselves must be Christianised. And they change in the people and in their language must go on together; either can very much precede the other.

The whole Bible has been published in the two languages (Mahratta & Guzzratee) which are principally used on this side of India, and our press has now the means of printing the Scriptures in these languages in any number & to any extent they may be required. These versions are no doubt susceptible of much improvement, and all possible means & efforts consistently with yet more important duties should be made — and I doubt not will be made — to improve them. But imperfect as they may be, the perusal of them can not fail of producing considerable effect on the minds of the people around us, while we know they are able, through the enlightening influence of the Spirit, to make them wise unto salvation through faith in Jesus Christ. And we entreat those who bear not the gospel to the people of this country, to abound in supplication that God this word may have free course & glorified.

In the service & fellowship of our common Lord and Savior. I remain, Dear Sir, as ever, yours sincerely

J. C. Allen

Bombay, March 25, 1847

Rec'd June 3.

No. C. Ans'd Oct. 13.

Bombay

Rev. R. Anderson

Mission House

Boston

Massachusetts

Bombay April 1. 1847

To the Rev. R. Anderson -
Sec'y of the A. B. C. F. M.

Rev. & Dear Sir.

I have to acknowledge your letter of Dec 25th. There is no occasion now - as I am in correct taste - to refer to the matters in it more particularly concerning myself. There is one subject however or which I wish to make a few remarks.

I am sorry any remarks in one of my letters concerning the Missionary Herald or its - to me unknown - Editor should appear to have been severe. It appeared to me there was occasion for saying what I did — especially as I learned that others viewed things as I did. Missionaries feel that they have some right & property & interest in the Herald, and cannot be expected to feel that they are in it affecting the mission with which they are connected, or any other Mission or the missionary cause. What will become of the Herald if the missionaries of the Board leave it for other channels to communicate their operations, views &c to the public in A.?

You are aware that the discontinued circulation of the Herald is in certain quarters a subject of anxious inquiry - and deservedly so.

And since I have now had occasion to advert to this subject again I will mention another fact -

The Reports or Statements or Accounts (whatever they indeed - as greatly annual &c) of Missions - duly prepared & authorized - have always been regarded both in the Mission, at the Missionary Rooms, and by the Christian Public, as the most important of all missionary communications. To these the first place was always given in the Herald - then came the letters, journals &c of individuals. Nor did it alter the case ~~the~~ the least if a Mission found it convenient to print a few extra copies of such Report &c for the use of friends & patrons around them (who would not see the Herald) and send a printed, instead of a manuscript, copy to the Rooms - such printed copy has generally been the only one sent to America, as it was expected all would appear in the Herald - or that as much would appear as though the copy was manuscript & bore the signatures of all the Mission.

At the close of 1842 we prepared our Account or Report of this Mission for 1842-4 for 2 years previous - & few extra were printed for the information & use

of our friends & patrons in this country and a copy was immediately dispatched to the Missionary Rooms for the Secretaries, the Christian, & the Herald if it should be thought suitable of a place or of portion in it. Not receiving any acknowledgement in letters from the Rooms nor seeing any portion of it in the Herald, I feared it had miscarried. So I dispatched another copy under cover to you expressing my fears concerning the first copy sent. In a letter not many months after, you acknowledged receiving the last, and also said that the first had reached the Rooms in good time. — Was any note taken of the Report or Record of the Mission for 2 years? Did it, or any part of it or any portion of it or allusion to it, appear in the Herald? Did the donations to the Mission contained in it appear in the H.? We have seen nothing. We regretted this more as not having written much to the Rooms for considerable time we expected the Report would fill up what appeared to be a kind of blank to our prejudice. Regret has sometimes been expressed to us that we did not keep the Christian public in this more informed concerning this mission — that if the public were only better informed they would feel more interested for us — We have not written so much as many would in our circumstances — not so much probably as we ought to have written. But it is not wholly our fault if the public are not more & better informed concerning this mission than they are.

It is not improper to refer now & then to such things, though painful to do. We would remember & refer to such things to be better prepared & qualified for present & future duties — except in this view & use we would forget the things that are behind and reach forward to those that are before. &c

In the service & fellowship of our common Lord & Redeemer —

Remain, Dear Sir, as ever

yours sincerely

D.C. Allen

P.S. You can give this letter to the Editor of the Herald or not as you please —

Not to be Published

Bombay April 28. 1847

The Rev. R. Anderson D.D.
Secy of the A. B. C. F. M.

Rev. & Dear Sir

It was the intention of Mr. Hume (who is our Secy) to write to you concerning some matters some weeks ago, but the state of his health did not then admit of his doing it. He & his family went to Mahabuleshwar some time ago and will not return till near the rainy season which usually commences about the middle of June. Mr. H- is often unwell and not improbably will not be able long to endure the climate of this country. He was compelled last year to go to Mahabuleshwar for a part of the hot season.

Mrs. Graves has been very feeble for some weeks past. We wish much that some arrangement could be made for her to live either in Bombay or in Ahmednuggur among her American friends. She needs a visit of several weeks in Dec. & Jan. She thinks she can not live either in B. or in A- only where she is. So having done all we can for her we must leave her to the good care of Him who Graves does care for her & will order all things in infinite wisdom & mercy. Mr. & Mrs. H's being now at M- will be a great comfort & help to her.

I am not aware that any estimate of our expenses for the next year has been sent to the Board for the consideration of the Board in making appropriations to this different missions. As we contemplate no new operations probably our expenditure unless we should be reinforced will not vary much from what it has been for 2 or 3 years past. And to meet this expenditure we are not likely to need much assistance from the Board. We hope to realise nearly or quite enough in this country. In respect to the future, however, the state of Mr. H's health and my own circumstances & views invest the Mission with contingencies painful to contemplate. Unless the prosperity of the Board here will sell for far more than it has cost.

In consequence of your sending Mr. Thomson's letter (or a copy of it) on the subject of location to the Ahmednuggur Mission I felt it my duty to write to you on the same subject which I did by the last mail. I hope my letter will reach you — The state of the Ahmednuggur Mission requires the very careful consideration of the brotherhood. In commence sub-stations in the small villages in the vicinity of A. is beset with some difficulties. And to commence a large associate station or distinct Mission at Aurungabad or Jalna on some such plan involves some serious difficulties — on the ground of Mission government. My own views on this subject (Mission government) have undergone, since I came to India, considerable change — the result of observation, comparison, & some painful & painful experience — But this is a great subject & though in my view important as affecting the Missions of the Board, I cannot now enter upon it.

I wrote to you a few weeks ago about the Publication of the Scriptures. Though we have the whole Bible in Mahratta, yet much labor is required for its improvement. Most of the Old Testament has been formed as prepared by the single original translator. Myself, Dr. Stevenson & Mr. Ballantine are a standing committee to do what we can for its improvement. I have more experience in original translation & revising than any missionary in the Mahratta country and my cares & labors in connection with the Office enable me to attend to this kind of work more conveniently than some other laborers. I have now Psalms & Isaiah in hand, I finished Hosea & then sent to the Press. We are making some progress & some improvement. I have been Secretary of the Translation & Publishing Department of the Bombay Bible Society for some years past, and have seen a good deal of the working — so to speak — of missions & missionaries in this department of their labors. — This subject requires a very thorough investigation & consideration by the brotherhood of Missionary Societies. My above reach & remedy some of the evils connected with it — but I cannot stop —

In the service & fellowship of our common Lord and Redeemer —

Yours truly, Dear Sir, & very sincerely

D. O. Allen.

Bombay April 30th 1847

To the Rev. R. Anderson D.D.
Secy of the A.B.C.F.M.

Rev. & Dear Sir,

The Overland Mail of March 25th has just arrived and brought us a letter from you. As soon as I had read it I despatched it to Mr. Hume — now at Mahabaleshwar — I do not now recollect its date — I did not think of replying to it till I should see it again. But it has since occurred to me that there is one subject in it concerning which an early reply may be important — I refer to your inquiry concerning an outfit for missionaries coming to Bombay. I suppose the missionaries who are expected to come will be married men though this is not mentioned.

The same outfit for the passage would be required for Bombay as for your other missions east of the Cape of Good Hope. And as many have been outfitted to these different missions within a few years past, that I possess information is not required at the Rooms in respect to what is needed for the passage. So I will mention only things to be used after arrival here.

Were I now in Boston — a married man — preparing to come a missionary to Bombay or to any place connected with this mission, I should bring with me the following things — 4 fine & half-fine broaks — 4 black woollen coat & a Pair; both new & such as are become 4 clock — such as have been sent to members of the missionary minister in America — 4 good watch — and an easy or what we used to call in America a rocking chair — These are the only things I should care about bringing for use in India. Of course we should bring what clothes we happened to have and these would be enough to use on our arrival here till we could procure a Native clothing ~~&c~~ & furniture

of all kinds can be procured as cheap & far more suited to the climate & the circumstances of poinsinnerie in Bromley as they can in Boston. I would advise poinsinnerie to bring with them as much of their outfit as they will can in saving for average to receive it here which is the better way — they will need it all. —

Such is my opinion & such would be my practice —

Yours very truly
D. C. Allen —

Transcribed, Oct. 30, 1924
Theo. Lang Jr.
Arch. Oct. 1, 73.

Barnstable May 1st 1847

Rev. R. Anderson D.D.
Secy to the A.B.C.F.M.

Rev. & Dear Sir

In conversation with one of our brethren who lately returned from Syracuse concerning my son, I asked him what I had better do in respect to the means of his support & education. To which he replied, that if he were in my circumstances he should send orders on the Treasury of the Board to those who have his guardianship wherever and for whatever means might be required. I remarked that perhaps the Treasurer might not be willing to pay them. To which he replied, that he should send orders for whatever he supposed would be required, and if payment was declined he should then join issue for his claims.

Among the many thoughts I have had concerning the education of my son, I had not thought of proceeding exactly in this way. Nor does it appear likely to me that the Treasurer expects missionaries will proceed exactly in this way. So I now write on this subject.

For a year & a half past my son has lived with my brother Deacon Allen (Mother Karen treats as Dudt. Allen) in Lowell. He is under good guardianship and has good advantages. He attends the High School in L. and will by & by be prepared to enter some college. I have good accounts of his character & scholarship; and I feel a desire & believe it to be my duty, if practicably, for me, to furnish the means of his education. I wish to know & feel that I am doing this for him. And I wish him to feel that I am doing it for him. The natural & proper way — the way I should very much prefer — would be for me to receive such a salary — if this would not exceed

the value of my services, as would enable me to do my duty to them. But your letter of May 16th 1845 does not encourage me to stay this course. So I write to inquire—

If the Treasurer of the Board will pay any orders I may send to the guardians of my son (Rev. N. Allen, of Quincy, or Dr. N. Allen of Lowell) for his necessary & current expenses—the amount in any year not to exceed the difference between a single & a married missionary's salary. — Such payments would of course be charged to this Mission. but they would not appear in my accounts here.

I will make a few statements & remarks in connection with the inquiry, and the Committee will give them such consideration they appear to deserve.

I have now spent more time in missionary labor than any other missionary in Bombay—nearly three as much as any missionary of the Board in your Mahratta Missions. My salary is the same now that it has been for nearly 2/3 of my missionary life; and there is not a missionary belonging to any of the 5 different Missions in Bombay whose salary is not more than double what mine is.—Even my excellent fellow-laborer's salary for family expenses is more than two-thirds as much as mine is,—and his salary is not too much—It is much less than it would be, were connected with either of the other Missions in Bombay.

The Board have never been at any expense for children on my account except for my son, who is the subject of this letter and all the expenses to the Board on his account—have not exceeded the fixed allowance of one child in the Mahratta Mission till 8 years old;—have not amounted to so much as some missionaries of the Board have received for the support of their children in a single year.

I have not referred to the expenses or salaries of others to exhibit them in any unfavorable light, but to show that they may be seen & equally in the inquiry I have made. And with this view I will mention another case. — A few months ago a missionary of the Board & his family lived with me several weeks while preparing to embark for America. My salary compared with his was nearly in the proportion of 2 to 5 making a difference of more than $650 a year. His family, though all were in good health & had been so for many months — it was a frequent remark of people that so healthy a looking family — parents & children — is seldom seen in this country — are all now on their way to America at an expense — from leaving their station to arriving in America — of probably more than $2000 to say nothing of their expenses after they reach America. And in all this I was told the United the authority of the Prudential Committee. — I could also mention other instances of the expenses of individuals & families to the Board — I could also mention some facts of a pecuniary nature concerning myself and this Bombay Mission. But enough & perhaps too much has said on these subjects in my letters of July 19. 1844 & of Feb 25 1845 that can still be referred to if regarded as important.

Should the Committee grant all I have asked for, I shall still have the satisfaction of knowing that I have labored in the missionary work at less expense than any other missionary the Board have had in their Mahratta Missions; and at less expense than their missionaries generally by several hundred dollars a year — amounting in the aggregate in my period of service to many thousand dollars —

I shall consider the proceedings of the Committee, whatever they may be, as final concerning the support & education of my son. I did not expect when I wrote my former letters on this subject that I should have occasion to write again. Why should I have — & give — unexpected trouble?

Should I have occasion to look elsewhere than to the Board on subject of this letter (the support & education of my son) I shall feel at liberty to make as free & as public a use of any facts & figures connected with it (as instance any contained my letters to you) as I may have occasion to make.

Trusting in due time to hear from you I remain. Dear Sir

Yours sincerely,

D. O. Allen.

Hartford, Conn. May 11, 1871

Hon. Geo. S. Boutwell
Sec. of the Treasury
Washington D.C.

Dear Sir

Will you please inform me if the Minister of Internal Revenue has any authority to pay Indian Agents for services rendered in the Indian Bureau?

Yours Respectfully

Chas. B. Todd

Amherst May 20th 1847

Rev. R. Anderson D.D.
Sec'y of the A. B. C. F. M.

Rev. & Dear Sir—

I wrote to you on the 1st instant some inquiry concerning my son. As letters at this season of the year seldom miscarry I shall not send a duplicate. Upon this reference to the letter you will know whether it reaches you or not. And so in time shall I.

The allowing or granting all involved in my inquiry is within the discretionary power of the brotherhood, if I understand your letter of May 16th 1845. Possibly some may take a view of the relations of a missionary quite adverse to my inquiry. Some may think that a missionary who has only one child has no more claim for that one, than the missionary who has ten children has for each of them — that if he sees as much done — as much expense incurred — for his only child, as is done — as is incurred for each one of the other ten children, then he should be satisfied. Possibly some may think that a missionary, whose expenses, exclusive of children, have for the greater part of 20 years, scarcely exceeded one half the expenses generally of others in the same mission, amounting to a difference of several hundred dollars yearly and many thousand dollars in the aggregate, has yet no claim of the kind involved in the inquiry in my late letter. Perhaps some may think that my remaining in my present circumstances — a single man — instead of seeking a wife which would involve a good deal of expense at the outset, would involve considerable yearly expense, would involve the contingency of my one day having my station on his account, yes involve the contingency of my finally having drawn for treasure as some have done — that perhaps some may think that my remaining in my present circumstances furnishes no reason for what is involved in my inquiry in my late letter. To you these facts & circumstances as well as to those in my former letters the brotherhood will give what consideration they appear to them to deserve. And the result you will please to communicate to me.

Meantime I remain as ever, yours very sincerely

D. Adams.

Rev R. Anderson D.D.

Mission House

Boston

[illegible] 10/1847

[illegible]

[illegible] Ch. 13

Bombay June 20. 1847

To the Rev. R. Anderson D.D.
Secy to the A. B. C. F. M.

Rev. & Dear Sir

I send you the following statement & remarks concerning the printing done in our office in 1846. The amount was as follows:-

In the native languages - - -	4,641,500 pages 12 mo
In English - - - - - -	3,079,500 do do.
Total - - -	7,721,000 pages.

I have not calculated the exact number of evangelical tracts but believe it would exceed 10,000 of 12 mo.

The whole amount of printing done at our press since it was first established, as contained in the yearly accounts, is 61,292,000 pages. But it appears that in the accounts of some years only what had been done in the native languages was included — all the work in English was omitted. So the above sum does not show the whole amount of work which has been done. To attempt to ascertain the entire amount, would be difficult, and, as a good deal was done for societies, magistrates, merchants &c. probably the amount of such jobs in some former years could not be exactly fixed. Nor is it easy to form any definite opinion how far the above sum is deficient — probably, however, several million pages.

For some years past, the records of the office show the amount and the kind of work printed off every day. And if the daily press register is abstracted or summed is made out at the close of each month. There several monthly abstracts show the yearly amount of work of all kinds.

We have now a large amount of Mahratta & Goojeratta work — mostly the Scriptures — in hand and we expect more. Our press does nearly all the missionary & religious printing on this side of India, and its usefulness & importance to the cause appear to be well appreciated by the benevolent public.

It is now more than 5 years since circumstances & events, quite beyond my control and which I exceedingly regretted, devolved the care of the press on me. I have had no assistance except what has been prepared & qualified in the establishment, and all the persons employed have been natives of this country. During this period our presses have increased from 4 to 8, and we have work enough for all. The other machinery also as type &c have increased in an equal ratio. And nearly all this addition has been made by ourselves or purchased in India by the profits of the press. Nor is this the limit of the profits of the press, as our yearly accounts to the treasurer of the Board show.

Yours, Dear Sir

yours sincerely,

D. O. Allen

P. S. An account of the work done at the Press was sent to the Bombay for 1845. But the last Report of the Board merely alludes to the existence of a press in this mission — see the Report at the bottom of the 133 p. & at the top of the 134 p. We should rather have seen something more full — like what appears in the same Report concerning the Presses in your other Missions, — as Madras, Ceylon. By the bye is there not an error near the bottom of the 219 p. where it is said the Board has 32 presses in their Missions? There 8 in this Mission —

Yours &c

D. O. A.

Brooklyn July 19th 1847

To the Rev. R. Anderson DD
Sec'y to the A.B.C.F.M.

Rev. & Dear Sir

I have to acknowledge your letter of April 29th. I take ere this you have become acquainted with Mr. Dwight. Mr. D's missionary life exceeded 30 years but he was not probably more than about 25 years in Turkey — or in other words, engaged actually in missionary labor, as he was absent a good deal from ill health or other causes.

I believe Mr. Dwight wrote you on the subject of Polygamy — I was surprised to hear that this question was agitated in America in any connection with the Board. From what we receive (papers & letters) from America and from what we hear of some of your missions, we fear this matter will occasion much trouble — It is now 13 years since my attention was called to this subject as a practical question — one then before me, and I have seen no reason to change the opinions I then formed. It is very desirable considering the state of feeling & opinion in America that missionaries take no part in this discussion or controversy. They should remain, whether at home (in America) or in their missions, entirely silent, except to ascertain their duty & do it; & then if necessary vindicate their course of conduct — It is well for the missionary cause that some good people in America have very little of Mission character — of some mission churches. Some time ago 2 missionaries, of unsullied principles & belonging to a very popular & prosperous mission — one entering upon churches & several hundred communicants, passed with us in Brooklyn — I asked them if they had any trouble with Polygamy. They replied, No, as the custom was very little in use where they lived. But one remarked there was another custom also in this which had occasioned much trouble — the people often exchanged wives — sometimes for a specified time & sometimes without any specification of time. I asked him if such things had ever occurred in their churches. One of them replied, yes that

45.

there was not probably one in the church, who had been a member 3 or 4 years, who had not made one such exchange and that two persons had exchanged wives several times since they became members of the church. They said it would be impossible ~~after~~ to convince such persons their conduct was wrong — they (the church members) thought the custom was a good one — that they worked with — they did not see why the missionaries or the churches should inquire into it or find fault with them, when all the parties were agreed and liked the arrangement ——— — — — — — —

You suggest my communicating my views on some subjects to me I had alluded in some previous letter. — I have not time to write [illegible], nor have I had since ~~I~~ received your letter. To write on such subjects — though views are formed & are desirable yet to state the reasons for them which you would wish to see — would require time & labor of thought. I could not prepare such communications as I now write — "extemporaneous calamus" — amid a few minutes of relaxation from severe study — but I will keep your suggestions in mind and endeavor to prepare some communications as soon as I can find leisure.

My health is as usual. Mr. Hume & family are also now in comfortable health —

I remain, Dear Sir, as ever

yours sincerely

D. C. Allen —

N. B. This letter is not for the public — Nothing in it is to be publickly used — D. C. A.

P. S. The last Mail from England reached Bombay in 28 days & 18 hs (13 hours reckoning the difference for longitude) from London. It is expected the time will yet be reduced to 25 days.

We have now a larger amount of work in printing Scripture in Mahratta & Gujerattee than ever before since our press was established — There is also much increase of preparation and will be ready as soon as sooner than this one in hand is finished. The preparation of this work for the press and then getting it all accurately printed requires much labor & care on my part — but it is time ministering work —

I am quite sure you will remember that we once mentioned that a Mr. Badger who some years ago so much trouble at Constantinople & some other places, has been one of the chaplains in this Presidency some time past. The last news from his station was that he was sick — & his death shortly expected — D. C. A.

The use of Opium.

Our last No. contained an article on the use of Opium in Bombay. The use was shewn to be increasing, and its consequences on the community to be unhappy. It is well known that far the greater part of the Opium which is brought into Bombay, is exported to China. At the late annual meeting of the British and Foreign Bible Society, the Rev. G. Smith, of the Church Missionary Society, recently returned from China, made an able address, of which the following is an extract:—

I will not speak of the heavy debt which we owe to the afflicted Chinese on account of the disastrous progress of our conquering troops; but I cannot forbear to mention that branch of our intercourse by which British capital and enterprise have pandered to the worst vices of the Chinese, inundating the maritime provinces with the noxious drug, which is eating out the vitals of the State, impoverishing the country, draining the Exchequer, and demoralizing the people; and all this to swell the gains of British merchants and to augment the gains of our Anglo-Indian empire. In the city of Amoy I visited several of these opium dens, and took down from the lips of the victims their confessions as to the effects of this system. They formed a motley group of sallow sunken cheeks and glassy watery eyes, as with idiotic look and vacant stare, they volunteered items of information, and described the progress of their own degradation. There was to be seen the youth who, just emerging from boyhood, had only a little time ago commenced the practice, and was now hastening to a premature old age. There was the man of middle age, who having been for many years the victim of this pernicious habit, was now bearing with him to an early grave, the wreck of a worn out constitution. There, too, was the more elderly man, whose iron strength of frame could better ward off the slow but certain advances of decrepitude, but who now in his bloated countenance and vacant stare told of the struggle that was waging within. There, too, though more rarely seen, was the spectacle of old age, and the man of sixty lived yet to tell of forty years consumed in the practice of this vice. If those who profess to doubt the magnitude of this obstacle to the progress of Christianity in China, could hear the more patriotic of the Chinese frequently with a sarcastic smile ask the missionaries, whether they were connected with those individuals who had brought that poison which so many of their countrymen ate and perished, they would perceive that it is vain,—I will not say it is vain—but it is certainly inconsistent in us as a nation to send the Bible to China. The same breeze which wafts the Christian missionary to that benighted land, brings on its wings the elements of moral destruction in that illegal traffic, which stamps with inconsistency the country of Christian missions. Britain has incurred a heavy debt of responsibility in this matter, and, unless the Christian course, which justice and generosity dictate, be strictly followed, then that noble enactment of the British Legislature which gave freedom to the slave will have a sad contrast in the existence of the opium traffic. The page of history which hands down to future generations that 20,000,000*l.* sterling was consecrated on the alter of justice and humanity to the cause of slave emancipation in our colonies, will lose its brightness, and will become positively odious to the eye beside that counter-page which publishes that our national exchequer derives a revenue of +2,000,000*l.* sterling from a contraband traffic with the shores of a weak and defenceless empire, whose Government we have humbled to the dust, and incapacitated for the vigorous enforcement of its own tariff. Britain has displayed her power—the giant's attribute. May she also exhibit to the Pagan rulers and people of the vast heathen empire of China, the noble spectacle of a Christian Government, superior to the arts of oppression, and actuated by a philanthropic indifference to mammon!

In another part of our Journal will be found an extract from the *Friend of India*, giving some account of the state and prospects of the Opium trade in Bengal. The sales of the year past are stated to amount to Rs. 2,70,00,00 or £2,700,000. The last printed Official Report of the trade of Bombay states that the amount of Opium exported to China in the previous year, was 24,700 chests, and its value Rs. 3,29,27,930 or £3,292,793. The expense of transportation to China and the profits of the different parties through whose hands it must past before meeting the consumers, will amount probably to 25 per cent, and so the whole cost to those who use it, will amount to nearly or quite 8 crores of Rupees or £8,000,000 We shall probably revert to this subject again.

+ The trade from Bombay and Bengal to China last year, was 2,000,000 l. sterling.
& are actually more this year, probably 2,500,000.

Opium operations of the past sea-
ich has just closed, appear to merit
ing more than a mere passing notice.
the first year of the experiment
y Government with the view of put-
wn those gambling transactions which
r some year past disgraced the Opium
nd brought additional and unneces-
ium on Government. The object
ew arrangement has been to substi-
true commercial value of the drug
fictitious speculative value which it
d this has been attempted by distri-
the sales of the season, in almost
roportion, over nine months. We
py to perceive that the attempt has
eminently successful. The fluc-
in the price has not been found to
that which might have been expect-
r any circumstances, in a market
influenced by so many unforeseen
The highest average of the season
n Rs. 1301; the lowest, 1158 Rs.
t. It is a matter of congratulation
e to find one cause of complaint, at
obviated, and to know that in ad-
the alleged crime of drugging the
empire, the Government of Bengal
ger chargeable, also, with the guilt
ing encouragement to a most nefa-
tem of gambling in this country.
umber of chests sold at the nine
l sales has been 21,649; and the
wo hundred and seventy lakhs of
or *two millions seven hundred thou-*
nds sterling. As the manufacture
hest is supposed to cost the State
0 Rs., the clear profit of the year
estimated at a little more than
000. If the duty levied on the
pium, on its export from the Bom-
idency, be added to the returns in
, it will appear that the opium mo-
the Eastern and the duty in the
Presidency, yield a clear annual
little short of £3,000,000 ster-
ear. This revenue will receive a
ble augmentation in the next sea-
rom an advertisement which ap-
n yesterday's *Exchange Gazette*,
that the quantity of this article
ured by Government for the com-
on has been increased by nearly
hests, or from 21,649 to 31,000
It is scarcely to be expected that
ased supply will not fail to produce
l effect of overfeeding the market,
ribute to lower prices, but the re-
s not likely to be so great as to
Government of an additional reve-
least half a million sterling. If
ipation should be correct, the re-
ived from the two articles of Salt
m in the year 1847-48 will not
hort of *six crores* of Rupees, or
00 sterling. In the official year
ed, it has been nearly equal to
.—*Friend of India July* 29.

Rec'd Nov. 5, 1847. 67

Rev. Dr. Anderson
Dear Sir
Please to
read this article & then
distribute it — Possibly
the article in question may
be sent to the Missionary Herald
in Boston & is forwarded
by Mr. H. W. Fleming this
the enclosed — Date

Bombay Aug. 17. 1847

The Rev. Dr. Anderson.
Secy of the A. B. C. F. M.

Rev. & Dear Sir.

You have heard much of the use of Opium & its effects among the Chinese, the Siamese, the Malays &c. Your missionaries have often informed you that the use of this deleterious drug is one of the greatest obstacles to the introduction & progress of Christianity, both on account of its debasing influence upon the character of those nations and the prejudices it excites against Christians who forbid it.

We are in circumstances to know much more about it than you are. The use of Opium is one of the kinds of intemperance in this country and we see its effects. More Opium is produced in India than in all the rest of the world. The countries to which I have referred — where its use is the most extensive & the effects are most deleterious — are supplied from India. And probably half of all that is exported from India, goes from Bombay. Hundreds of carts loaded with Opium often pass by our doors, and shops, licensed shops, for the sale of it & for smoking it are scattered over the city. The value of the Opium exported from Bombay during last year as appears from the Custom House returns, exceeded 15,000,000 dollars.* These facts will show that the people of Bombay are deeply implicated both in the use & the traffic of this article. In this trade none Europeans are concerned, but it is chiefly in the hands of natives.

But the people of Bombay are not the only persons engaged in this iniquitous trade. Would that it were so. — Christian countrymen are much concerned in it. There are 5 or 6 Scotch

* It is expected the Revenue which the East India Company will this year realize from Opium will exceed £3,000,000.

vessels which are constantly employed in carrying Opium from Bombay & Calcutta to China. These vessels are owned, officered & manned by Americans. These vessels are often at Bombay. I know their names & the names of those who command them. And of some of them, I know who are the owners. The amount of capital employed, of profits realized, & of sin committed, by our countrymen in this trade - is very great.

The production of Opium, the traffic in it, the use of it, and the deleterious effects flowing from it, are increasing every year. No power or cause appears - or seems likely to appear - from any quarter to offer any effectual resistance. The prospect is fearful - is truly appalling.

I come now to the reason for my writing thus to you. I have been for some time inquiring in mind whether I could do any thing in this matter for humanity - for Christianity - I have inserted some articles in our Temperance Advocate and shall probably soon deliver a public lecture on the subject before our Temperance Society. But these efforts amount to little. Though they are not quite in vain as a considerable number of copies of the Advocate are sent to England - something should be carefully prepared & published to the whole world. If an article containing from 50 to 100 pages, carefully & ably prepared were inserted in the North American Review, it would be read with intense interest; would have great influence on public opinion; would be read by many, & translated & printed, in England. If too religious for the N. A. Review it could be inserted in the Biblical Repository. I have not the time nor the talents to prepare any thing of this kind. So I shall write to my brother -

× Extra copies might be printed -

who lives at Lowell, requesting him to prepare such an article if he should undertake it, I write to request of you — if not inconsistent with your regulations — to favor him with the perusal of any books &c in your missionary library which he may wish to consult. The cause is one in which all your eastern missions have a deep interest.

My brother, in addition to his professional business, has had much care & trouble in settling a large & very complicated estate of his father-in-law. Perhaps he will not undertake the preparation of such an article — but I hope he will, and if he should, I have confidence that he will prepare it as it should be. He has considerable experience & practice in writing — was an editor some years in Philadelphia. He has also I think the moral or Christian feelings to view & treat this subject in its proper light & character. He was once a theological student; is an honorary member of the Board, has attended at least one of your annual meetings, and he is a deacon of the church in L. to which he belongs. — I mention these circumstances as you may not know him, and may be surprised that I should make such a request of him — I shall suggest to him an outline of what I think the article should be — I shall refer him to various sources for information, and I shall communicate some facts which appear to me to be important and which he is not likely to find in any printed work — which probably do not exist in print.

I say you will excuse me for troubling you on this subject — but missionaries are in circumstances to know much on this subject as we do not the circumstances of English missionaries generally restrain them from doing any thing. It is my intention if my brother should decline doing what I have suggested, to request him to give all my communications on the subject to you that you may yet have one to take up the matter. In haste

Yours sincerely

L. B. Allen

(& See P.S.)

P.S. Public opinion among the English from Bombay to Canton is strangely mystified and their moral perceptions and religious feelings (those that have any) strangely perverted in respect to this whole subject — as much so as the state of opinions, views & feelings in our Southern States on the question of slavery. It is a source of great revenue to the Government and so no one connected with & dependent on Government will oppose it or expose it. It is a trade of great profit to merchants — and I do not know a man of this class who is so religious that he will not & does not engage it. Nearly all the Europeans in India & the countries east of it are connected with the Government or engaged in trade. English missionaries are naturally desirous of the esteem & good will of the Government & their own countrymen. They look to both for protection for patronage, & assistance in various ways. Hence they are restrained on this subject, as many good people are in the Southern States in respect to Slavery.

The good people of England appear to be almost rabid on this subject of American Slavery, while of the enormous wrongs which their countrymen & their Government have been inflicting upon the Chinese & others in connection with the Opium trade for more than 50 years, they know little or nothing, and many of them appear not to wish to know any more than they do. Left (more than they be attempted in America) — Let the public have the means of understanding this subject — Let the public know that American ships & merchants are deeply implicated in trampling on the laws of the Chinese with whom they have a friendly treaty, and in speedily throwing thousands upon thousands of their fellow creatures, originally, sin, & death.

Pardon me, Dear Sir, for saying so much — perhaps too much. I am in possession of facts & figures & feelings too, sufficient to write a work on this subject, but for the reasons I have mentioned (I have written this time over the latter do it) I can only request & assist some one to do it.

Yours &c

S. A.

Bombay Aug. 30th 1847

My dear Sir

I expected when I wrote the enclosed to forward it to you sooner than this — the Mail for England has been detained by orders of Government. As I write this few lines — I was glad to hear that Mr & Mrs. Lyon had arrived safely in Scotland — you would of course not an opportunity to make many inquiries concerning us in Scotland. We are in usual health. So also is Mrs Grant at M.

It has occurred to me that perhaps we should send some books &c to the Library at the Presbyterian house than we do. But we have not heard your wants and should like to have some suggestions in instructions in this matter. Have you, or would you like to have a complete set of the Old Statistics which we have translated from the beginning: or any works on Statistics, Geography &c on this side of India. Or Conversation &c. Any commission we can render you in this way we shall cheerfully perform —

As ever

yours sincerely

D Ellis

Rev. R. Anderson D.D.

Mission House

Boston

United States of America

Ship

Rec. at Malta

Constant, Aug. 30, 1841

Pd. 9 Pence

Sept. 25

FREE
OCT 16
1841

OCT 17

Bombay Sept. 10. 1847

To the Rev. R. Anderson D.D.

Secy of the A. B. C. F. M.

Rev. & Dear Sir

It is now 10 o'clock in the evening here and 12 o'clock at noon there you are—supposing you are at Buffalo. At this hour we suppose the Board is holding the last session of their Annual Meeting. Having finished their matters of business, usual & special, they are engaged in praising the Lord for his blessing upon their Missions & upon themselves while together, in encouraging each other & all assembled with them to greater zeal in the cause, in commending their Missions & Missionaries to the care & protection of Jehovah, and in supplication that the Redeemer may soon have the ~~Redeem~~ heathen around us and all the other parts of the earth for his inheritance.

The plan of having the Annual Meeting of the Board observed in their Missions, originated here, and the letter which was submitted to the Board at its Annual Meeting in 1844, and then made the occasion or ground of their proceedings upon this subject, was written here & sent from Bombay.* So we should be inconsistent as well as unreasonable if we did not observe & do what we suggested & recommended. And yet we are not in circumstances to make the Annual Meeting of the Board an occasion of so much interest as some of your Missions. Our number is small—only 2 of us—and we occupy the same station. And we have not—as some of your Missions have—

(* The letter was entirely my own.)

a large body of native Christians around us, to feel an interest in missions & efforts to advance the Redeemer's kingdom in other parts of the world. Still the time has not been allowed to pass unobserved. Yesterday afternoon, at 4 o'clock, we had a meeting of the members of our church, of the teachers of our schools & their scholars, and of the men employed in the printing office. The whole number in the chapel probably exceeded 200. After singing & prayer, we gave an account of the Board as it exists in America, and of its missions in different parts of the world. We then gave a brief history of our own mission, and closed by urging on all the duty & importance of embracing the gospel of Christ, which, in the kind providence of God, and through the liberality of Christians in a distant part of the world, is now made known to them. Many of the facts communicated were new to all who were present, and the assembly, though not differing much from what we have on the sabbath, was uncommonly attentive, and appeared to be much interested in what they heard.

It was our intention that the girls in our Boarding School should attend the meeting. But the rain was heavy, the cross great state of the roads was very bad, and it was a native holiday, when the Hindoos adorn their cows with garlands of flowers & other ornaments & then worship them, so that no conveyance could be obtained. These circumstances prevented the girls attending the meeting. So they met with us in the evening, and heard an account similar though shorter, concerning the Board, its missions &c.

We have been glad to learn that the observance of the Annual Meeting of the Board has exerted a happy influence in some of the Missions. It gives an opportunity to communicate information to the Christians & other population around them which is very desirable & important they should know. — And to communicate this information at a time & in circumstances fitted to secure attention and to excite feelings of interest. We doubt not that the observance of the Annual Meeting of the Board in your Missions, if managed as they may be, will become an anniversary as interesting as it is with the Christian community connected with the Board in America. And we trust the time will soon come when the state & circumstances of this Mission will ~~[illegible]~~ be such as will enable us to communicate more interesting accounts of such seasons to the Board.

In service & fellowship of our common Lord & Saviour,

I remain Dear Sir

Yours sincerely

D. O. Allen

P.S. We are expecting (2) two persons will be added to our church on the evening Sabbath. We are in our usual health. I enclose a small note to my brother as I can send it without encreasing the expense of transmission — that I trust you will excuse.

yours &c D. O. A.

Bombay, Sept. 10, 1847

Recd. Nov. 20

Ans. Dec. 20

30
3 NOV
1847

Rev. R. Anderson D.D.

Mission House

Boston

United States of America.

Bombay Oct. 21. 1847

Rev. R. Anderson D.D.
Secy to the A.B.C.F.M.

Rev & Dear Sir

I have to acknowledge your letter of July 29th. I am glad the committee have taken the view you have communicated in your letter concerning the inquiry contained in my letter to you of May last.

It was very unpleasant to my feelings to be obliged to write so much — & say so much too concerning myself — in my letters to you concerning the support & education of my son. From the manner in which you refer to the relation of missionaries to the Board I infer that something I wrote has been misunderstood — & probably I did not write so carefully as I should have written. So I will make a few remarks.

In mentioning some reasons in favor of my requests I asked for nothing on the ground of compensation for services. My statements of facts & figures were intended to show how far all I have ever received or ever asked for, are from being any compensation. The idea of compensation for service has never had any place in my views or feelings in respect to what I have received for my support during the nine more than 20 years I have been connected with the American Board.

Nor do any of the missionaries in Bombay to whom I referred, regard what they receive from their Societies as being of the nature of compensation for their services. What they receive (though more than double what I receive from the Board) is given & received on the ground of its being necessary for their current expenses, — necessary for their decent & comfortable support. This is the professed & publicly avowed principle of all the Societies which have missions on this side of India.

Nor do I, on the other hand, regard what I receive as being of the nature of charity to myself. I have never had any such views of it.

Nor do I, further, regard what I may ask for my son as being of the nature of charity to him. I do not expect that it will be given, or received, or represented, or acknowledged, as a matter of charity, but as a matter of reason & propriety, of right & equity.

We are glad to know that missionaries are on the way to join us. May the Lord bring them safely here, long preserve & abundantly bless them — Mr. Hume is absent for a few days on a tour in the Northern Lowcan — We are all in usual health —

As ever

Yours sincerely

D. Oettlen —

Rev. Dr. Tidy

Rec'd Feb. 11 1848

Ans'd Feb. 19

Mr. Lacey

Boundary Oct. 31 1847

Nothing in this note to be printed or publicly used — Dat.

Provo City Nov 20th 1847

Dear Sir

I have to acknowledge your letter of June 23rd. — occasioned by some remarks in regard of my letters to Dr. Anderson concerning the Missionary Herald. I have no copy of that letter and do not remember exactly what I wrote. Perhaps there may have been some severity in my remarks. I thought there was reason for saying what I did. But I did not expect it would occasion the (to me then unknown) Editor the trouble of writing to me. The situation of Editor of the M. H. is a difficult one to fill, and I doubt not you have been anxious to give satisfaction to all parties, and at the same time to make the work most useful to the Missionary cause.

For some years past I have written but little to the Rooms which I expected would appear in the Herald. For myself personally I care not a bitter I never again read any thing from my own pen in print or not. I have

been censured for not having written
and we have kept the Mission with which
are connected some before the Churches
here in Sonora. In this respect perhaps I
done wrong & should suffer —

I was surprised to see the question of
gamy before the Board at its meeting at Nau
vu, I was surprised at some of the sentiments
opinions then expressed, and I was after
surprised to see the views set forth in
some of the letters &c. There are evidently
tenets in the views of some in Sonora & in
some of your Missions for such results.
the Lord enlighten all & his good Spirit guide
us into all truth.

Many people in Sonora have
constituted notions of the state of character of
visited Brethren. — And it is probable well
these views are constituted — for if they saw
as they really & truly are, they might be
discouraged. — Some time ago 2 young
belonging to a very popular & prominent
east from Cincinnati passed a few weeks here
I asked them about polygamy among the

Neither approved them. They said that instances of it were not frequent but there was another custom which had occasioned much trouble — that the people were in the habit of exchanging wives with each other — some times for a few days or months and sometimes the change was final. I asked him if these converts with do so, and they said, yes, that there was not probably a member in this church (and they seem to these converts by hundreds) who had been a member for 2 or 3 years that had not exchanged at least once or had exchanged several times — that these persons said it was an old custom, a good custom & worked well and that when all the parties were agreed and the children only exchanged among themselves not with the Christ they thought the Missionaries ought not to take over to give any trouble in the matter — &c — &c

Your Tears of many Hindoos &c being baptized long since I saw an intelligent & well educated Hindoo — a brahmen — who was baptized a few months before by a Protestant Missionary on the side of India and I never heard till after he was baptized that there was any such ordinance as the Lord's Supper — did he learn it there in the Mission where he was baptized. — This man said he had not lost caste — was a brahmen — & a Christian —

I need not say that this caste & such things are for the Missionary Herald. But it is proper that

Rev. D. O. Allen

those connected with the Bombay cause should know of such things — Mormons & heathens in some Missions are analogous to the revivals in some denominations in our country. The Lord hasten them that are his —

Yours sincerely
D. O. Allen

Bombay, Nov. 30. 1847

Rec.d Feb 1. 1848

ans.d July 19

Dr J. A. Grant
Missionary
Lahore

Polygamy & Wm

[This letter is not for publication]
D.B.T.

Bombay April 15th 1848

Rev. R. Anderson D.D.
Sec'y to the A.B.C.F.M.

Rev. & Dear Sir

I send you by today's mail some opinions, suggestions &c. in reply to an inquiry contained in your letter to us of Dec 28th 1847. The state of the Bible translation department in some of your Missions (your Ceylon Mission for instance) deserves the careful reflection &c of the Prudential Committee.

We have received your letter of Jan 24th concerning Mission Schools &c. We have had one evening's conversation upon its contents & shall have several more. I was one in Ceylon when I examined their operations carefully and have since attentively watched their history year by year. The missionaries not there for 8 or 10 years past, have had no much to do in preaching to & taking care of the small churches & schools which had been previously formed and which were at once put into their hands, that they have not acquired the language so well nor been so aggressive upon the heathen part of the native population in their spirit & measures as their elder brethren were, though in both these respects they should have exceeded them.

The system in Ceylon appears to have been well examined by the Rev. and the results are not so satisfactory as were anticipated. So some reform appears to be required. Allow me to inquire whether the system of operations in the Jaffnapatam & Trincomalee districts of Southern India have been carefully examined - Jaffnapatam is occupied by missionaries of the Church of England, and Trincomalee by those of the London Missionary Society. Their system of operation and the results are quite different from that found in Ceylon. The history, state &c. of the missionary operations in these districts deserve the special consideration & examination of the Committee, now you are engaged in the work of reforming your Mission.

We are in usual health in this Mission. Mr. & Mrs. Wood & Mr. Brown & myself constitute our family. They are studying the language & making good

Oregon. Nothing has been done since said accounts in respect to their future location. They will probably remain as they are until after the rainy season. Mr. Brewer & I went on a short tour lately into the Northern Shuswap – to Lassen, Okanagan, Kamloops &c. Towards the east the country is rainy to Lake – 200 miles; and towards the South there is rocky to Lake – 350 miles. In Kamloops also the rainy force is very small. Mr. Ermatinger's health has been better of late than last year & the year before. My own health is probably mostly done – I have been longer in the field than any missionary who has ever left the service of the Board except Mr. Lee – longer than Mr. Lindsay whose history of the Sandwich Islands we have just received. And I have been longer in the missionary work than any missionary who has died in the service of the Board except Mr. Graves & Mr. Whitney. I have much reason for thankfulness for so much health as I have had. I have never been obliged to make a journey or a voyage on account of ill health. Nor have I been laid by from active labor on account of sickness either personal or family – so much as a week in a year on an average for more than 20 years. And I have almost uniformly enjoyed good spirits & a cheerful state of mind – I have suffered more in my intellectual faculties, though not more than more than I have known in this enervating climate. Of this matter I may write you more by & bye.

Mr. Wilson has returned to India after an absence of nearly 5 years. From certain I now & then see of him in Transmeean papers it is evident very mistaken views of his labors existed then like Dr. Wa are not likely to engage in the service of the Transmeean Board. And if any such should so engage, they would not long continue in your employment. The Rev. R. Nesbit, of the Free Church of Scotland, who has been many years in this country for 10 years past in Canada, is preparing to leave for Scotland. He will be absent for considerable time. – May the Lord send forth more laborers into his harvest.

I remain, Dear Sir,

Yours sincerely,

D. B. Allen.

[No part of this letter is for publication
D.O.A.]

Bombay April 15th 1849

Rev. R. Anderson D.D.
Secy of the A.B.C.F.M.

Rev. & Dear Sir

In a letter to you about a year ago concerning the Scriptures being all printed in the Mahratta language I made some remarks on translating the Scriptures as a department of Missionary labor which were probably the occasion of the inquiry in your letter of Dec 28th to this Mission. My remarks had reference to the subject of translating the Scriptures generally and to difficulties encountered with it, and not to any peculiar circumstances then existing in your Mahratta Missions. — The Mission have intimated that I should reply to your inquiry as I provoked the occasion of its being made. So I will attempt to do it though it may have been much easier to write the remarks & opinions which called forth the inquiry than it is to cross reflect satisfactory information concerning them & reasons for them.

I need say nothing on the importance of Missionaries having as simple, intelligible & faithful a version of the Scriptures in the language in which they labor as it is possible for them to make or in any way to obtain. The Mission or Missions who have made such a version have accomplished a great & good work and every approximation towards such a version is making important progress in the missionary cause.

2 The difficulties of this department of missionary labor can be properly appreciated only by those who have experience in it,

and the more experience any one has the better will he be enabled to appreciate these difficulties. In some countries these difficulties originate in the poverty of the language — in the almost entire want of religious words of any kind; as for instance in South & West Africa and in some of the Islands of the Pacific. In some countries, as India for instance the language of the people abounds in religious words & phrases, but these all have their use and signification in these erroneous but & debasing superstitions. The best words that can be selected for God, heaven, hell, Religion, sin, repentance &c. do not convey to their minds the ideas which these words have in the Bible — in the Christian system. — Indeed this meaning is liable to be misunderstood — and often is understood in as different a sense from what is intended as the truths of the Gospel are different from the errors of heathenism. Any language originating among a heathen people & limited in its use to their views, conceptions & experience must necessarily be a very imperfect medium for communicating the truth the views & affections of Christianity. If new words are introduced, they are unintelligible. If old or well known religious words are used, they are understood in a different sense — sometimes almost totally different — from what is intended.

Few things have been more powerful & tormentating in the experience of missionaries than to have on inquiry how little has often been understood of what had been inculcated with all possible plainness & simplicity, and how often the Word has been misunderstood when he thought it scarcely possible any one could mistake the meaning of what the Word said.

These facts & remarks will show that the translating of the Scriptures into a heathen language — a work which does not admit of the disposition of new words nor the explanation of other words used in a new sense — must be very difficult. The languages of heathen nations must be characterized as well as their religious formalities & practices, and this characterizing of the people and their language must proceed together — neither can wait for the other.

3 Direct translation of the Scriptures into any language — Much time has been devoted to this work in the early history or operations of some missions among the heathen or for a heathen population. Much of the Old Testament, if translated in the best possible manner which any heathen language admits of, must yet be in a great degree unintelligible to a heathen population, nor would they be capable of making a proper practical use of many parts of it — as for instance the Genealogies, Numbers, Deuteronomy, S. Songs & some of the Prophets. The historical parts of the New Testament presuppose so much historical & doctrinal knowledge of Christianity on the part of those to whom they were addressed that, however suitable & useful they may be for those who have become Christians, yet must be in a great degree unintelligible to those who have always lived — & to persons as long as they live — in the darkness of heathenism.

The parts or books of the Scriptures first translated have not always been judiciously selected. One of the Gospels. — When the texts of the Apostles & the Gospels & Exodus to the 21st Chapter appear to me to be in the order of importance. — I have seen a great want of discretion also in distributing the Scriptures — as though Christ was the Gospel it is part of the Scripture was as likely to be useful & blessed to the heathen as one of the Gospels —

— Also

The work of translating the Scriptures has sometimes been divided among two many individuals in a Mission. The result has been that from some time had to be devoted to it — the translation was not so well made and the missionaries using the language were not so well satisfied with it as they would have been had it been made by one or two individuals and then examined & approved by them or a part of them. — Thus a man who has made a translation of the Gospel of Matthew, can make a translation of the 3 other Gospels in less time than he made that one. — He will also make them better than he did that one. Thus much better than for the usefulness of the translation as well as for economy of time that one missionary should translate the 4 Gospels than that 4 different missionaries should translate, each of them one Gospel. So also when one has begun or made some progress in translating the Epistles or the Old Testament, is better prepared to continue such work & to do it well than one or others who have as yet no experience. — No missionary should begin to translate any part of the Scriptures without the approbation of his associates if he has any, nor should any translation be ever made be printed for general use without being previously examined & approved by them. The missionary who begins such work or who wishes to commence it should ask & obtain the authority of his Mission to begin — he should pursue the work under their direction — his translations are the common property of the Mission — and every member who has been using the language as long as the translator has, should have an equal vote or voice with him upon every thing in it (be these words or phrases, or formation or sentiments), and also upon any question connected with its publication. — Obvious & strong as these opinions may appear, yet the testing of some Missions of the Board will show that if these opinions had been observed & followed, many & long continued difficulties would have been avoided —

4 On the revision of a translation of the Scriptures or the making a new translation to supersede one in use.

This is the kind of labor in which the greatest mistakes have been made and in which missionaries & missions are the most likely to mistake. And this, beyond any kind of missionary labor, appears to me to require the watchful superintendence & control of Missionary committees & societies. — From what has been said concerning the difficulties of translating the Scriptures into a heathen language it will be obvious that there will be much ground in every translation for difference of opinion in respect to the choice & use of words & phrases. So also in respect to the principles of translating — some will be of the opinion that a translation should be one of words & sentences corresponding to the original, as closely & faithfully as our English version; while others will be of the opinion that such a version must be in a great degree obscure, ambiguous & unintelligible to a heathen people and that the best & most faithful version is the one which conveys the sense & meaning of the original in the clearest and most intelligible manner — however diffuse it may be — indeed so they would make a translation more resembling Doddridges Family Bible of the New Testament than like our English Bible.

Missionaries are more ready to engage in making translations or altering those already made than in any other department of missionary labor. The history of Missions shows this to be a fact — though the causes of it may not be obvious. — This work is supposed by some to require a higher qualification than common missionary labor and so is regarded as more honorable and securing a higher character & reputation. — It is not so trying to the body, or to the mind, or to the temper to sit in one house, to work with lexicons and to converse with the best educated natives

about the use & meaning of words, phrases &c as it is to seek for people wherever they can be found to preach to, and then to endure their stupidity, their indifference, their cavils, and often their sneers & insults.

The course of young missionaries in respect to this kind of labor has sometimes been very unhappy in its consequences. While acquiring the language they of course read with natives some parts of the translation in current use, and they would readily see that in some places the words & phrases did not convey to the native readers the full & exact meaning, and some of them would appear to get no clear or exact meaning of what they read. If the missionary would suspend his judgment till his knowledge of the language & people would entitle his opinion to some consideration he would find the imperfections in the translation have their origin in the very nature of the language and that they must continue till the language has been improved or changed, and that the cause why the people do not understand the translation is in the benighted mystified state of their own minds which no alterations in the translation can enlighten or remove. But instead of this waiting the missionary begins to find fault with the translation and to say & do things which diminish confidence in it on the part of the Christian community (both foreign & native) as well as of the Bretheren and of the Society with which the Mission is connected. He soon begins to think he could greatly improve the version and is not long in arriving at the conclusion that it is his duty to set himself about it, and that to revise the translation or to make a new version is to be the great work of his life. I have known missionaries who had acquired only a stammering use of the language — who could with difficulty be persuaded to use it at all

in the teaching of their older brethren, who yet pursued this course in respect to translations made & approved by several missionaries who had been using the language for 15, 20, & 25 years. In this way I have heard of years of labor worse than wasted, great expense incurred, and injuries not easily described inflicted on the missionary cause.

Bible Societies can not apply any remedy to evils of this nature. Missionaries are not subject to Bible Societies; they do not ask their advice as to what they shall do, nor ask for their assistance till they have got their mission or what they think to call a translation ready to be spread as they view it. The greatest trials & difficulties which Bible Societies in India have ever had, have been with such missionaries and their so called revised editions or new translations of the Scriptures. — Those Missionary Societies which have local committees to superintend their missions, have in a great degree prevented such evils. But it is far different in those Missions which have no superintending local committees, who are left to originate & carry on their own operations subject only to a committee some thousand miles distant and who must be dependent to a great extent on such missionaries for all information concerning them & their operations. Such Missions have generally a very imperfect control of their members, and it sometimes happens in the unhappy & unexpected changes to which Missions are subject, that those members, who are as yet incompetent to judge of the merits of the translation in use, constitute a majority of the Mission, and so can originate & carry on — for considerable time at least — what measures & operations they please. — The evils of such a course are not limited to one Mission. They extend to all the Missions using the same language, to all the members in connection with those Missions & to all the brethren concerned — such a course diminishes the influence of missionaries, brazzles & distresses the Societies and affects the spirit of the brethren — both concerning themselves the Scriptures & Christianity.

The history of Missions in this country furnishes abundant evidence of the truth of the remarks & statements I have made. But I have not time, nor perhaps would it be expedient, if I had, to say more. So I turn to the object of this letter —

I beg to suggest that the Foundational Committee send a circular letter to each of their Missions requesting information concerning all the versions in use where they are — as that missions exist — by whom, when & where were they made, approved, revised, printed &c. How far are they used &c. To the information thus obtained should be added any information obtained collaterally as from the Reports of other Missionary Societies, Bible Societies &c. And as often as any thing new or important in the subject is found, it should be added. The information thus obtained from all the Missions should be called the Bible Department — In this way the Committee will always have the means of understanding fully & thoroughly this Department of labors in their Missions, and of intelligently considering all questions connected with it. They should then write to all their Missions that no missionary should engage in the work of making or revising any translation of the Scriptures without the consent of the Mission with which he is connected, and that no Mission should begin to make any revision of a translation in use, or a new translation to supersede one in use without the consent of the Foundational Committee —

In the service & fellowship of our common Lord, Saviour & Redeemer

I remain,

Dear Sir,

Yours sincerely,

D. O. Allen.

(In "begin to make &c" I would limit the consent of the Committee to a Mission taking the initiative in such a work. If a revision or new translation, prepared by Missionaries of some other Society, should be referred by a Bible Society to any Mission or to some of its members for their opinion or to assist in its revision the Mission might be allowed to exercise its own discretion in such co-operation or assistance, but the Committee should be fully informed on the matter —

Remarks on the subject of Mr Allen's letter
by R. M. Lane

The subject discussed in Mr Allen's letter is one of much importance. A detailed and faithful history of the versions now in use in the different Missions of the Board, would I doubt not, in more instances than one, show an unwise expenditure of time and labor.

I hope therefore that Mr Allen's suggestions may be acted on, at least so far as relates to the obtaining of full and accurate information respecting the versions existing in the languages used by your missionaries. This information the Committee ought to possess, as they will thus be much better prepared to aid the Missions from time to time with suggestions and advice on this subject.

Young Missionaries should be dissuaded from undertaking the revision of existing translations, before they have mastered the language, and Missions should be ~~[illegible]~~ encouraged, if not indeed required, to act in concert with the Bible Societies and other Missions occupying the same field. Bible Societies are anxious to secure the experience and learning of all who will act with them. And if the opinion of any Mission or Missionary is entitled to consideration it will generally be acknowledged and acted upon. If a Mission feels objections to a translation, let these objections be urged in the right quarter, for the purpose of securing improvements. In many cases the objections would prove to be wholly groundless, but when

valid they would generally be regarded. Where a difference of opinion exists among those occupying the same field, all agreeing in the main in their theological views, the natural inference is that the opinion of the majority is the correct one. At any rate, it ought to be a pretty clear case before a Mission of a few persons can be justified in asking funds to publish a version which ~~none~~ in the same field are likely to use but themselves.

I do not think however that the Prudential Committee should be in haste about the adoption of any set of rules, on this subject to be binding on the different Missions. Legislation in Mission matters is to be avoided as far as possible. Perhaps at present there is too much tendency to legislation, — too much tendency to centralisation, to the accumulation of power and responsibility in the Prudential Committee. I would wish the responsibility thrown upon the Missions as far as possible, the Prudential Committee using its influence in the way of suggestion and advice, rather than by positive enactments.

Bombay
14th April 1848.

R. W. Hume

by G. Bowen

I would simply say that the facts sentiments & suggestions of Mr Allen's letter appear to my mind striking & important: and I cannot refrain from a feeling of surprise when I consider how long this evil has existed, without adequate action being taken. It may perhaps be in the nature of missionary things that there should be much liberty, and ~~that~~ in the nature of man that this liberty should be abused. I desire to feel grateful to those who have given the Bible to this people; but I am so impressed with the need that exists of the preaching of the gospel, that I cannot but deprecate the tendency on the part of many to bury themselves in such labors as are also required. There are some things at home that make the business of "preaching", attractive in some degree to the flesh; but it is otherwise in heathen ground I am persuaded. If I err not the flesh will find almost any labors delightful, when it is the alternative of preaching the gospel. We need I think to be hemmed in to this.

Very respectfully
George Bowen

The sentiments of the Brethren herein expressed coincide entirely with my own.

Yours truly
Wm Wood

For some years past I have been secy of the Bombay Bible Society in the distribution of translation, revision, & publication of the Scriptures and in the proceedings of the Society as well as in correspondence with the Bible Societies in other parts of India I have seen & learned a good deal of such matters as I have mentioned. There has been for some years past some noticeably measures on the part

of some consideration in the Gongrattee language than in the Mahratta language or Dialects I might say that there ever was in the Mahratta. The Scriptures were all translated & printed in Gongrattee some years ago by Mr. Lyrie (now in America) and his fellow labors. Some considerable time since there arrived in India there involved the whole little cause in that language in much confusion. My here does what appears to many, if not to most, if not to all beside those & those under their influence, a great injury to the missionary cause.

I would suggest, if the Government would see fit to institute inquiries on the subject, that the inquiries not only call for information concerning all the different versions in use among different classes of people where your Missions are, but concerning any classes of people if there be such, who have not as yet the scriptures in their own language. The Government can not know how soon questions may come before them for consideration which will render such information very desirable — I hope I shall not be thought officious nor troublesome, nor intermeddling with what does not concern me, in thus writing so fully & so freely.

D. Allen

Rec'd June 14, — "

D. P. S.

Translation
&c

Bombay May 11. 1848

Rev. R. Anderson D.D.
Secy of the A. B. C. F. M.

Rev. & Dear Sir,

More than four years ago I received a letter from you accompanying a copy of the address of Dr. Pickering at the first annual Meeting of the American Oriental Society. You intimated that it would be well if I would make some contribution (an article on some subject) to the Society. This I have never attempted. Missionaries who occupy new & unexplored fields can easily furnish such articles — almost every thing from such sources is interesting & useful in promoting the objects of such a Society. But it is not so here. We can easily write, on such subjects as the American Oriental Society have in view & have suggested to us, articles or sketches which are suitable for the Missionary Herald — interesting to the community generally who read it. — But it is not easy to write articles suitable for the A. O. S. All subjects connected with professed objects of that Society have been carefully examined & considered by learned Orientalists and the results published to the world. And now only those who devote their time to such pursuits to an extent quite incompatible with the duties of a Missionary, can expect to produce any thing which, among the members of the A. O. S. or the readers of their journal, would not expose the writers to censure or to ridicule. I have never devoted any time to such researches, nor is it likely I ever shall. — The Society may be & I trust will be useful in diffusing information among the higher classes of people and exciting an interest in the missionary cause. to me with it all success.

You can read the enclosed — if you wish — sealed it unsealed — Perhaps some of the references may be interesting to you — showing where to look for information. Please then seal it & forward it as addressed.

I remain yours sincerely.
D. C. Allen.

P.S. Still there is one subject which I do not remember to have seen well treated — indeed I may say — scarcely treated at all though often alluded to. On this subject I could prepare a communication in an evening or so that would be interesting to people in America — even to those who are well read in Indian history &c. So perhaps I may prepare a communication for the A.O.S. by & by. Yours &c D.C.A.

Rec'd June 14, — 11

Rev. R. Anderson D.D.

Mission House

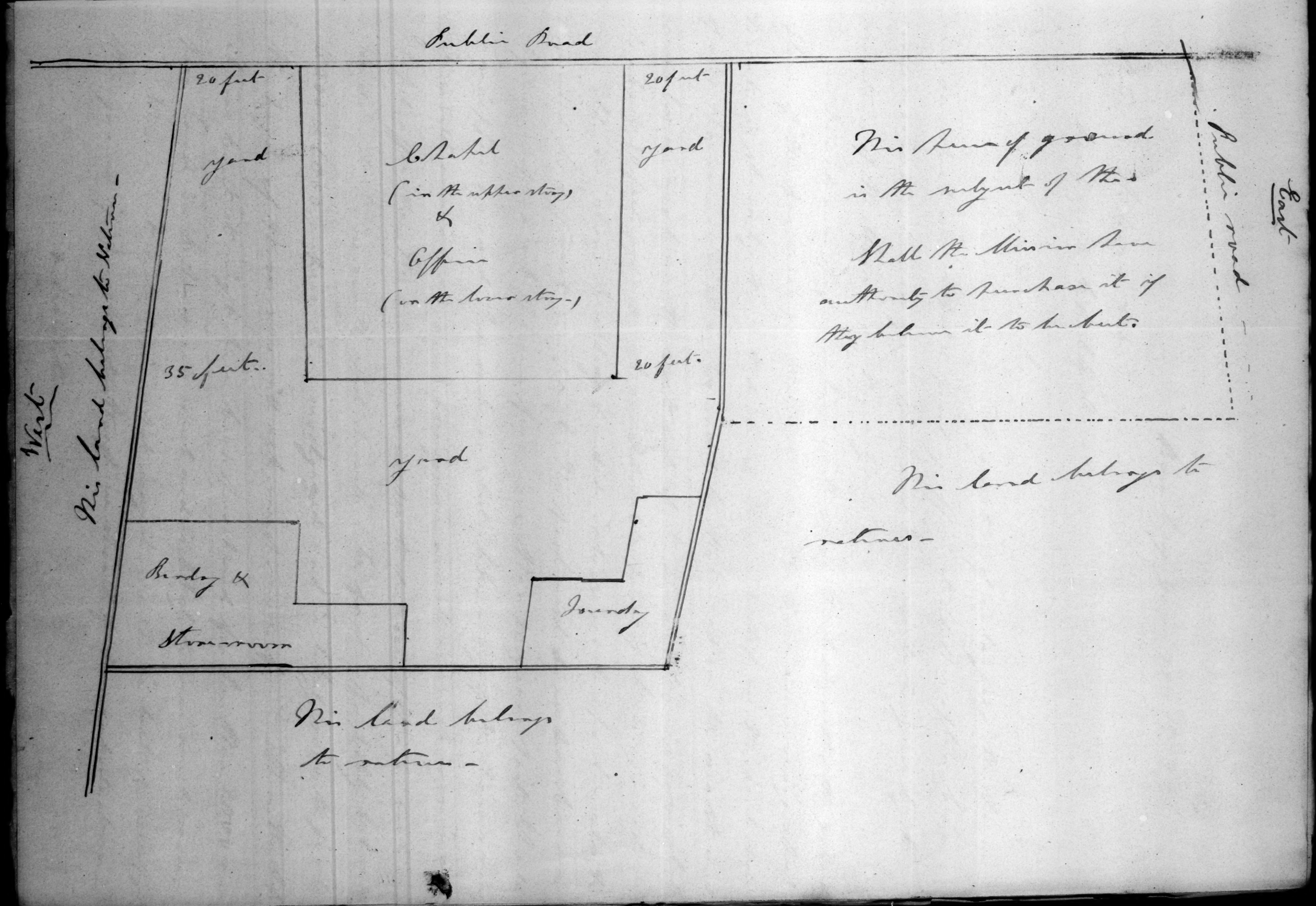
Boston

Mass.

Ans. Jan 7/49

Rec'd. 1 1850

Hartford, Jan 1 1850


Public Road
20 feet
yard
35 feet
20 feet
yard
20 feet
Chapel
(in the upper story)
&
Office
(on the lower story.)
yard
This piece of ground
is the subject of this
Still the Mission have
authority to purchase it if
they believe it to be best.
Public road
East
West
This land belongs to Nelson -
This land belongs
to natives -
This land belongs to
natives -
Bendy &
Storeroom
Jewelry

Bombay. June 19th 1848

Rev. R. Anderson D.D.
Secy of the A. B. C. F. M.

Rev. & Dear Sir—

The question of enlarging the premises on which our chapel & printing office stand has often been under consideration in years past and I now write to you by the direction of the Mission on this subject.

I enclose a paper which will show the boundaries the ground plan of the premises as they now are. The piece concerning which I write is shewn by the dotted lines. It is situated on the east side of our premises and is bounded by the road on the north and has also a road on the east side of it. The area here is equivalent to about 70 feet square. A considerable part of it is covered with an old one story building divided into several apartments & rented to different occupants. The part next to us has been a liquor shop—a vile place—for more than 20 years past. Should our upper rooms be erected—like many of the houses near, it would occasion us much annoyance* as well as much injure our chapel, office &c. The owner now wishes to dispose of this ground—We do not know exactly what he will take for it—probably between 5000 & 6000 rupees. It is mortgaged and is likely soon to go into the hands of those who will ask much more for it. When the chapel was built it might have been purchased for less than 2000 rupees. Land in B. has risen much and is likely to rise much more.

We are not certain in what way it would be best to occupy this ground if purchased—though we should find an important use—

* See Note—

for it. It was an unhappy calculation at first not to construct a mission house with the chapel. Our mission premises, purchased some years after the chapel was built, are situated half a mile from the chapel. A place of worship — be it a church or chapel or mosque or temple — without a priest living in it or adjoining to it is scarcely known in all these parts of the world. — The pending offers including the friendy & birdey is on the same premises with the chapel. The ground story of the chapel is properly the printing office — the friendy & birdey each standing separately in the yard. The safe & satisfactory management of this establishment while one of the mission houses or on adjoining the premises is very difficult — often impossible — not to mention what I well know from experience — extremely inconvenient.

It would not be necessary to obtain any funds from America to purchase this ground. We have the means in hand — all acquired here — the income of the office. You are doubtless aware that for some years past we have received nothing from America (except some articles of no great value sent us for the office), & that we have probably funds enough in hand to purchase this ground and meet all our mission expenses up to the close of this year.

Our inquiry is — Will the Prudential Committee authorize the Mission to purchase this piece of ground if the Mission should be of the opinion after the maturest consideration that it is expedient to obtain it? Please to inform us on this subject at your earliest convenience, as the time & opportunity for purchasing it may soon pass by never again to return.

I remain, dear Sir, as ever,

yours sincerely.

D. O. Allen.

Note — Properly to appreciate the arrangement we ought suppose if an upper roomed house or houses should be built on this ground it is necessary to consider that the occupants would be Quakers who keep no Sabbath and hence no output for them who keep the Sabbath. Now do the laws in this country afford that protection to people engaged in religious exercises which is common in Christian countries. There are no buildings now in which noise (as music, dancing, singing or playing) can so much annoy us in the chapel as it is in a house erected on this ground. Still yet we often are suffer much from noise and some times are obliged to suspend our religious services for a while — perhaps put off the meeting till another time.

Again — Should an upper roomed house be erected on this ground close on the line next to our premises it would much injure us by obstructing the air. — The climate here is as hot in January as it is in Boston in June. Our chapel doors & windows always stand open — must be kept so — and this is our only source of air outside so much annoys us — Nearly the high houses stand near yet we are often obliged now to use fan-makers (men-servants) in the chapel, to make it bearable. If high houses were erected near us the heat in the chapel would be increased or much increased.

Some of our friends would advise us to purchase this ground — even if it were to be added to the chapel yard — and no further use of it be made but we should make an important use of it either for buildings connected with the office or for the use of the superintendent of the Boys-home accommodation of this latter kind is much needed. Probably we should not need any funds from America to make improvements on the ground — only permission to use that — or part of that — we require here.

Yours &c

S Ch.

Bombay, June 19, 1848.

Recd. Aug. 21, —"

Purchase of land in Aft. mound by S.T.A. Mr Phel, Ace Sep. 10. 1848"

Ans. Nov. 14

Rev. R. Anderson D.D.

Mission House

Boston

United States of America

BOSTON BRANCH 31 JUL 1848

L AU 1 A

[This letter is not to be published nor publicly read — D. C. A.]

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Bombay Aug 31. 1848

Rev. R. Anderson D.D.
Secy of the A.B.C.F.M.

Rev. & Dear Sir—

I expected that some one of our number would write to you by the last mail but learned after it had left that no one had written. And I write briefly by the mail that is to leave this evening as no other one so far as I know is writing.

You will be sorry to hear that Mr. Bowen has been ill for sometime and that his physicians encourage but little expectation of his recovery. He may recover—with God all things are possible—but we should not be surprised at his being called from us any day to serve in the temple above. You may expect to hear more particularly concerning him—living or not living—by the next mail. The rest of us are in usual health.

Our brethren at Ahmednuggur are also afflicted. Mrs. Burgess has been very ill—at one time very nigh unto death, but to day we have there is some hope her disease may have passed the crisis and so she may recover.—I mention this, as owing to some irregularity in this mail this letter is may not reach you—for some time—or not of so late a date as this.

We are doing less printing in English and more in the native languages than at any time for some years past. The press requires a good deal of care & attention—the number of persons employed—about 100 in number & all natives, and the work in several different languages—Thus there are now lying on my table proof sheets of Hebrews in Mahratta, of Acts of the Apostles in Guzzerattee, and of Luke's Gospel in Hindee. Still I am able to do considerable other missionary labor. I shall in a few days finish the revision of the New Testament which has been in hand for several years. Of the 5 individuals who commenced this work without one (it was to have the approbation of 5 of them) I am the only one who has followed or pursued it through every part to the end—or almost to the end. I am also engaged with Dr. Stevenson, Dr. Wilson, & Mr. Isenberg (of the Church Missionary Society) in preparing for the press a revised edition of the Prophets. Three have been printed only now and then as translated by Mr. Dixon—Perhaps I may live to see the whole of the whole of the Old Testament revised & approved by a committee of missionaries who

Bombay Aug. 31st 1848.

acquainted with the Mahratta language. Should I live to see such a work accomplished I shall greatly rejoice. — Perhaps shall feel that my summary work is done & request to be discharged —

In the service & fellowship of our common Lord & Redeemer —

I remain, Dear Sir,

Yours truly

D. O. Allen —

Bombay, Aug. 31, 1848.

Rec'd Oct. 2d —

Adj'd Jan. 16/49

Mr. Spencer

Rev D. O. Allen

Missionary Honor

Return

Thomas

Bombay Oct 14th 1848

Rev. R. Anderson D.D.
Secy of the A.B.C.F.M.

Dear Sir,

The subject of this paper is one of importance to all who are connected with Missions in this country — and so I make no apology for sending it to you. — A considerable part of India is yet nominally, & in a certain sense really, subject to native Princes who retain the government over the native population in their own territories but are not allowed to have any communication with each other nor with any foreign powers except through an English functionary called a Resident who resides at the Princes court or durbar. These Residents, to support their dignity and to keep the native Powers in check, have under their control a military force, often a large one — These forces are scattered here & there over all the parts of India not immediately and directly subject to the English government. Nagpore, Jalna, & Mooneybad are military stations of this kind.

This paper shews in one instance the policy of the English Government in one of these military cantonments. It is not likely the Government or any one on its behalf will reply to or take any notice of Mr. Hislop's "Remarks &c". He first sent the papers to Bombay to be printed but his friends there declined doing it. So he sent them to Madras and they there appeared in print & then one of the Bombay papers inserted them. Mr. His friends in Bombay (the missionaries of this country) do not ~~at~~ agree in his views in regard to the power of the English Government in such military cantonments. His comparisons and statements are regarded as wrong, quite wrong — as much so or nearly as it would have been to compare Mexico when in possession of Gen. Scott with Boston.

The English government have never given any permission for missionaries to live or labor in the native territories — nor do they prohibit it. If missionaries go to such places, they go at their own risk. So Mr. Hislop went to Nagpore (I met him there Mr. Hunter) — So Mr. Mungen went to Jalna — Missionary Brethren in India are averse to attempting missions in native territories — and not without good reason. For nearly 10 years past there has been war in some part of India — and now the whole Punjab is in a state of war. It is not without reason that the Government wish to deal cautiously with such Princes as the Raja of Nagpore, the Nizam of Hyderabad &c — but enough to your

Yours truly
D. O. Allen

Have Native Princes in alliance with the British Government, the right to demand to be given up to them one of their subjects who wishes to embrace the Christian religion, and puts himself under British protection upon British ground?

(*From the Madras Native Herald.*)

This question is now raised at Nagpore by the case of Baba Pandurang, a Brahman youth, who took refuge with the Rev. S. Hislop, from a desire to embrace the Christian religion. The subjoined Correspondence, Memorial, and Remarks, set before onr readers all the circumstances in detail; and as the case in one of its main aspects is new, and vitally affects the spread of the Gospel of Christ in the allied and independent States of Hindostan, we deem it our duty to call special attention to it.

About four years ago the Free Church of Scotland established a Mission at Nagpore, with a view to introduce the blessings of the Gospel and European knowledge into the Rajah's territories. This was done with the concurrence and support of Christian men on the spot, and without any demur or prohibition on the part of the Native Government.

In May 1846, the Missionaries, Messrs. Hislop and Hunter, established a School in the city of Nagpore, in which instruction was openly given in Christianity, as well as in the ordinary branches of a secular education. No protest, no opposition was raised against the establishment of this School, although the Native Government must have known that conversion to Christianity was the main object of it, and that such a result has actually taken place in similar Christian Schools in other parts of India.

Baba Pandurang, a Brahman youth now upwards of 14 years of age, attended the School from about a month after its commencement; and, in the course of two years' study, became convinced that Hinduism was false, and that the Bible was the only true revelation from God. In the beginning of June last he was withdrawn from the School by his father, on acconnt of the admission into it of two boys of low caste: but Pandurang chose to disregard his father's wish, and returned again to the School on Monday the 17th, and on going home was cast out of the house by his father without food or shelter, when he fled to the Missionaries for protection, who kept him all night without allowing him to break his caste. Next day after attending school he was persuaded by his father to return home, where he had been only a day, when he was bound hand and foot and severely beaten by his father, and threatened with poison by his mother because he would not give up his desire for farther instruction. On the following Thursday morning he visited the Missionaries in company with his father, and in his father's presence told them how he had been treated, and declared it to be his wish to profess the Christian religion, and not to return to live in heathenism with his father. Upon this declaration the Missionaries felt bound to protect him; and would not allow his father to drag the youth out of their house to be exposed to further ill-treatment.

The father complained to the Rajah of Nagpore; and, about a month after the youth had taken the refuge with the Missionaries on British ground, and when he had broken his caste, Capt. Ramsay, the Assistant British Resident in charge at Nagpore, requested Mr. Hislop to give up the boy to his parents. Mr. Hislop remonstrated against giving up a youth, able to judge for himself in the matter of religion, to such unnatural parents, and throwing him from under the shield of British law and authority, to be tried by the intolerant statutes of a religion he disowned. But the Resident wrote in reply that "he was still of opinion that it was his duty to request that Mr. Hislop would deliver the boy Baba Pandurang to his parents, it being the wish of the Nagpore Durbar, whose authority to govern its own subjects by its own laws, we fully recognize.' He regretted his being obliged to interfere in the matter, but maintained that this particular case could not be made an exception to the general rule, that persons claimed must at once be given up to the jurisdiction of their own Government.

Upon this Mr. Hislop delivered up the youth: and sought redress at the hands of the Supreme Government at Calcutta.

The Resident however anticipated Mr. Hislop by sending to the Supreme Government his own version of the proceedings; and was able to inform Mr. Hislop on the 14th of August "that his (Mr. H.'s) Memorial of the 25th July had been received, and that the Governor General in Council had been pleased to approve of his (Captain Ramsay's) conduct in this matter."

Meantime the Nagpore Government put the youth in close confinement; and on the 23d of August the Rev. R. Hunter, Mr. Hislop's colleague, took the liberty of reminding Captain Ramsay of his promise "to move the Durbar to afford him protection," and requested him to use his influence with the Durbar "to set him at liberty, and afford protection to his religion and person" promising that,—so long as the boy was considered a minor in the Mahratta States, they would not detain him. Captain Ramsay gave this laconic reply, that he had no objection to mention this promise to the Durbar, but beyond this he would not interfere, having already begged that the boy might be protected. So that, as far as we know, the youth still lies in close confinement, debarred not only from farther instruction, but denied liberty of person and liberty of conscience.

Such is a short statement of the facts of the case; and these are some of the startling qnestions that it presents. Is the paction of the British Government with the Nagpore Rajah such, that none of the Rajah's subjects shall embrace the Christian religion without his permission? Nay, that when they flee to British ground for protection to liberty and conscience, Nagpore subjects, without being chargeable with any political crime, shall be dragged back, and snbjected to close confinement and the deprivation of the natural and inalienable rights of conscience?

Is this the sort of alliance that now subsists between Christian Britain and the Nagpore Government? Shall it be unlawful, shall it be impossible, for any Nagpore subject to renounce Hindusim and embrace Christianity? Is the Supreme Government of India, after allowing a Christian Mission to be established on ceded and therefore British ground contiguous to Nagpore, now to turn round and say to Christians:—You may teach and preach as much as you please, but you shall not receive into the Christian Church a single subject of the Nagpore Rajah without his consent?

At this rate how is Christian truth ever to be introduced effectually into Nagpore and similar Native States? Is this the attitude, the crouching heartless attitude, that Christian Britain is now to assume? Believing as she does that the Mahratta States are governed in all matters of religion, by unjust, intolerant and cruel laws, and that her own religion and laws have made herself what she is,—the mistress of kingdoms and the refuge of the oppressed throughout the world,—is she to come down from her position, and do obeisance to the Rajah of Nagpore, and allow him to detain in hopeless servitude the souls of all his subjects, and debar and prohibit them from yielding themselves up to that revelation which alone can enlighten their darkness, and from receiving that Saviour who alone can make them truly and spiritually free now, and holy and blessed for ever?

Memorial addressed to the Governor General of India in Council, dated 25th July 1848.

To the Right Honorable the Governor General of India in Council.

The Memorial of the undersigned Missionaries of the Free Church of Scotland, resident at Seetabuldee, within the limits of the British Residency at Nagpore.

Humbly Sheweth,—1. That your Memorialists settled at Seetabuldee in order to introduce into the Territories of His Highness the Rajah of Nagpore, the blessings of the gospel and European knowledge; and with this view in May 1846, established a school in the Native Capital, where instruction was openly given in Christianity as well as in the ordinary branches of a secular education.

II. That this school was attended from about a month after its commencement by Bábá Pándurang, a Brahman boy now upwards of 11 years of age, who made rapid progress in learning, and soon began to doubt the science, the morality, and the divinity of the Hindu Shastras, and to confess that the Christian Bible is the only book worthy of being received as a revelation from heaven.

III. That the boy was in this state of mind when, in the beginning of June of the present year, a resolution was formed by most of the Brahmans in the city, not to send their children to the school, on account of the admission into it of two boys, children of Christian parents, but originally of low Hindu extraction.

IV. That in consequence of this resolution Bábá Pándurang was withdrawn for a time from the school; but finding the misery of idleness at home, and moreover entering into the saying of the wise man, that for the soul to be without knowledge, especially the knowledge of salvation, is not good, he considered himself justified in disregarding his father's wish, and in taking his usual place at school.

V. That on the evening of Monday, 17th instant, the day on which he recommenced his attendance, his father cast him out of the house without food or shelter, whereupon he came to your Memorialists' Bungalow in quest of both, which were readily granted to him in a manner consistent with the rules of his Brahmanical caste.

VI. That next morning after he had attended school, he was met by his father and persuaded to return home on the understanding that he should be kindly treated, and allowed to go to school; but that he had only been a day in the house, when he was bound hand and foot, and severely beaten with a bamboo by his father, and threatened, as the boy asserts, with poison by his mother, because he would not forgo his desire for further instruction.

VII. That on the following Thursday morning he obtained leave from his parents to visit your Memorialists in company with his father, when the boy related, in the hearing of your Memorialists and in his father's presence, the ill usage to which he had been subjected for the simple cause aforesaid, and further declared it to be his wish, to profess the Christian religion, and not to return to live in heathenism with his father.

VIII. That your Memorialists, being thus appealed to for protection, and considering that they were living on British soil and under British laws, which afford a refuge and safeguard to the oppressed, whether they be slaves in the literal sense, or persecuted on account of their conscientious convictions; and finally believing that the youth was possessed of discretion sufficient to be entitled by recent decisions in British Indian Courts to freedom on British territory from his twofold bondages physical and religious, did feel themselves constrained to prevent the father from dragging his son by force out of their house to the scene of his cruel treatment.

IX. That thereupon the father complained to His Highness the Rajah of Nagpore against your Memorialists for detaining his son, and subsequently your Memorialists were requested by the Acting British Resident, to give up the boy to his parents as his natural guardians, which after some explanations to deliver your Memorialists from all responsibility in the matter, was accordingly done.

X. That the ground on which the British Resident held himself bound to act in disposing of this case is contained in two articles of the Treaty concluded in 1816 between the British Government and the Nagpore Rajah, by one of which Articles, viz. the tenth, the British Government declares "that it has no manner of concern with any of the Maharajah's children, relations, dependents, subjects or servants, with respect to whom the Maharajah is absolute;" and by the other, viz. the fourteenth, "the British Government agrees not to give aid or countenance to any discontented subjects or dependents of the Maharajah."

XI. That notwithstanding the comprehensive terms in which these articles are expressed, your Memorialists conceive, that they cannot be understood with so great a latitude of signification as at first sight may appear, for the following reasons:

1. Because the sense ought to be limited generally by the character on which Britain stands forth before the world as the friend of the oppressed, a character which she could not support if the British Government were obliged to give up every subject of the Nagpore Rajah, whether old or young, whether residing in Seetabuldee or any other part of British India, provided His Highness should claim him as a person dissatisfied with the truth of the Hindu religion.

2. Because the sense ought to be limited specially by the profession which the British Government has always made, not to interfere by any one of its acts, with the religious views of the Natives—professions which would be quite compatible with the British Government merely declining to aid His Highness in forcing his opinions on one of his subjects, but would in your Memorialists' humble judgment be entirely opposed to its surrendering to him that subject to have his conscience coerced.

3. Because in point of fact it is not likely that the language was intended by the Authors of it to apply to religious matters, as at the time when the Treaty was made, there was no Mission at Nagpore to suggest the idea of any of the Rajah's subjects becoming discontented with the Hindu faith.

XII. And even although your Excellency should consider yourself forbidden by the language of the Treaty, to claim as of right the privilege of shielding the aforementioned Baba Pandurang, who sought the protection of the British Government in following out his views of duty to God; yet your Memorialists respectfully submit, that it would be a suitable exercise of the influence which the Most High has given the British Government with that of the Nagpore Rajah, so to represent the case now brought before your Excellency to His Highness, as to persuade him voluntarily to release from prison a boy, who has as much right to form his own judgment on religious subjects as his father or His Highness himself, and who, having of his own accord broken caste and his Brahmanical thread, cannot now be restored to his former Hindu status, but must all his life remain an object of deepest commiseration, unless permitted to go where his conscience and inclinations lead him.

ROBERT HUNTER.
STEPHEN HISLOP.

Letter from Captain Ramsay to Rev. S. Hislop, dated 14th August, 1848.

SIR,—In reply to my commnnication to the Secretary to Government in the Foreign Department, forwarding a copy of our correspondence regarding the boy Pandurang, who lately placed himself under your tuition, I have been directed to inform you, that your Memorial of the 25th ultimo has been received, and that the Governor General in Council has been pleased to approve of my conduct in this matter.—I have, &c.

Letter from Rev. R. Hunter to Capt. Ramsay, dated 23rd August, 1848.

SIR,—I beg to call your attention to the present situation of the boy Baba Pandurang, regarding whom there was lately some correspondence between yourself and the Rev. Mr. Hislop. In one of your letters you stated that, while the treaty demanded the boy's surrender, it was your intention "to move the Durbar to afford him protection." The Nagpore Government however have, in disregard of your advice, put the boy in close confinement, from which, so far as we can learn, he has not yet been released. May I therefore take the liberty of requesting that you would move the Durbar to set him at liberty, and afford protection to his religion and person. It is almost unnecessary to add, that, in the event of the boy's release; we should not again detain him from his parents, while he continues to be regarded as a minor by the laws of Mahratta States.

I am. &c.

Letter from Captain Ramsay to Rev. R. Hunter, dated 23rd August 1848.

SIR,—I have no objection to mention to the Durbar that you have assured me that you will not again detain the boy Pandurang from his parents. Beyond this I will not interfere—I have begged that the boy may be protected, and there the matter will end as far as I am concerned.—Yours, &c.

REMARKS.

A boy like Bàbà Pandurang, if tried in Calcutta or Madras, would be allowed to go where he wished. How comes it then, that his liberty is abridged at Seetabuldee, which, I believe, is as much on British territory as either of these Presidency seats? The answer given, and I would solicit particular attention to this, is not that the youth is under age, according to the laws of Maratha States, to choose for himself, though there are allusions in the correspondence to this circumstance, but that he is a subject of the Nagpore Rajah, and that therefore by the Treaty of 1816, which recognises the absolute authority of His Highness over his subjects, the British Government would have been bound to deliver him up, whether he had been old or young (see Letter No. V.) But I will not do the British Government the wrong to suppose, that, in concluding the Treaty referred to it meant to support absolute

power, whether that power should be exercised justly or unjustly, for the welfare or the misery of others. A Rajah in his own doings might set justice and humanity at defiance, and the blame would be his own: but it would be too much for him to expect that the British Government should join in his policy and participate in his guilt. Now to deliver up a subject is the act of the Government that delivers him up. If then the British Government were to surrender a subject to be punished, although it knows he is innocent, or to undergo a penalty, which it knows to be greatly beyond his offence, then it would bring on itself in some measure the guilt of oppression and the disgrace of departing from the rules, by which civilized states are governed. It may be said that the necessity arising from a Treaty would be sufficient to wipe away the guilt and disgrace. But I cannot suppose that a Treaty with the British Government could be drawn up in a sense opposed to the British character. Rather would I believe, that the name of Britain was so well known among Native Princes, as implying all that was just and honorable and humane, that they took it for granted that what the British Government meant by an absolute authority, which it would support, was an authority uncontrolled by any thing save a sense of right and wrong. But however this may be—whether the British Government in concluding the Treaty of 1816 forgot its own character or not, it appears to me, that the only persons whom it was contemplated to give up to the Rajah's absolute authority were political and such like refugees. As for religious offences, I believe they never entered into the minds of the contracting parties. But even though they had, I will not venture to think, that after consideration they could have been included. Who will dare to assert that the British Government in 1846 deliberately engaged to co-opperate with the Rajah of Nagpore in suppressing Christianity in central India, and for this purpose solemnly promised on a representation from His Highness to hunt out every poor Hindu that might hide himself within the Company's dominions, and deliver him up to be punished for the fact of his believing that the Puranas are false, and that the Bible is the word of God? If any person were to maintain this in my hearing, I would scout the idea as absurd. Where would then be the conscience of the British Government? What would then become of all its professions of religious neutrality in its dealings with the natives? But if the Treaty of 1816 was intended, as I believe, to relate only to offences of a political and similar description, on what ground I would ask, can its language be so extended as to comprehend matters that are purely religious?

Hitherto my remarks have been founded on the preceding correspondence and Memorial. In one respect however both correspondence and Memorial are defective. They do not present the whole of the circumstances, which should be taken into account in this case. When my colleague and myself transmitted our Memorial to the Supreme Government all that we knew of the political relation between the British Government and the State of Nagpore was derived from the letter of Captain Ramsay marked No. V. Supposing from that letter that articles X. and XIV. of the Treaty of 1816 had not been abrogated or altered by subsequent engagements, we thought it would not be difficult to shew that, even with the absolute authority recognized by Treaty as belonging to the Rajah over his children, relations, dependants, subjects, and servants, in temporal affairs, it was still the duty of the British Government to decline to deliver up a subject, whose only crime was his desire to profess his faith in Christ. After the despatch of the Memorial, however, we had an opportunity, through the courtesy of Captain Ramsay, of reading other Treaties between the British Government and His Highness of Nagpore, besides that of 1816. In examining that of 1826, we found that the articles regarded as so intact had, to the best of our judgment, been altered to a very considerable extent indeed. I think that the following stipulations of the more recent Treaty will justify our view of the subject. Article X. declares: "In the management of the country transferred to the Rajah's immediate authority by the preceding article, and in that of the excepted districts, when restored to His Highness' control, Rajah Raghojee Boslah hereby promises to pay at all times the utmost attention to such advice as the British Government shall judge it necessary to offer him, with a view to the economy of his finances, the better collection of his revenue, the administration of justice, the extension of commerce, the encouragement of trade, agriculture, and industry, or any other objects connected with the advancement of His Highness's interests, the happiness of his people, and the mutual welfare of both States" &c., and again in article XII we read, "and whereas the interests and reputation of the contracting parties require that, the prosperity of His Highness' dominions shall be encreased and perpetuated by the operation of this Treaty, and it is indispensable that effectual and lasting security should be provided for the welfare and happiness of the people, and against any failure in the funds," &c. Do not these articles alter those of 1816? If they allow the British Government to interfere in regard to the collection of the revenue, the administration of justice and police, and the numerous other subjects mentioned, and any other subjects besides, that may bear upon the happiness of the people, can it be asserted, with any thing like a shadow of reason, that the Rajah is "absolute" and that the British Government "has no manner of concern with the subjects," even so far as to see that justice is done them, and their welfare promoted?

But it may be said that the articles of 1816 have themselves been altered by the Revised Engagement of 1829. It is true; but, in so far as the subjects before referred to are concerned, there is no material difference between the stipulations of 1826 and those of 1829. The latter obviously save the Maharajah's feelings of dignity and independence, but they do not seem to increase his real power. It might be regarded as an invidious thing to specify, as the Treaty of 1826 does, all the cases in which the British Resident could offer His Highness advice, and therefore instead of saying, that the Resident could review the judgments of the Rajah's court, control the proceedings of his police, inspect the state of his accounts, and even enter into his Treasury and ascertain the actual condition of his finances, the Revised Engagement substituted an article more general in terms, but not on that account the less comprehensive. It provides that "it should be competent to the British Government, through its local representative, to offer advice to the Maha Rajah, his heir's and successors, on all important matters, whether relating to the internal administration of the Nagpore territory or to external concerns; and His Highness shall be bound to act in conformity thereto. If, which God forbid, gross and systematic oppression, anarchy and misrule should hereafter at any time prevail in neglect of repected advice and remonstrance seriously endangering the public tranquillity, and placing in jeopardy the stability of the resources whence His Highness discharges his obligations to the Honourable Company, the British Government reserves to itself the right of reappointing its own officers," &c. These are the terms of the existing Treaty; and I think if they be compared with the stipulations of that which was concluded immediately before, it will be admitted that on the points under consideration they are to all intents and purposes the same. At all events, unless liberty of conscience be not deemed an "important matter," unless the redress of a grievous wrong be not deemed an "important matter"—unless the only "matters" reckoned "important" to those connected with "the stability of the resources whence His Highness discharges his obligations to the Honourable Company," the provisions of the Revised Engagement are amply sufficient to warrant the British Resident to prevent Bába-Pandurang from undergoing a long imprisonment on account of his attachment to Christianity.

It will be seen from the correspondence that the Acting Resident, notwithstanding of the absolute authority, which he considered still to belong to the Rajah over his subjects by reason of the Treaty of 1816, did exercise the right of interfering in regard to one of them according to the plan of duty which is laid down to him by subsequent engagements. Letter No. III Captain Ramsay promised to "move the Durbar to afford every protection to the boy;" and from the last letter of the correspondence it will be observed, that the promise was fulfilled. This then is a fact, which cannot be disputed. But on the other hand there is a second fact of equal certainty, and that is, that up to this date no protection has been afforded the boy, but, on the contrary, on the very day he was given up by the Mission, in disregard of Captain Ramsay's advice, he was cast into prison, where for a period now of nearly six weeks he has been closely confined, deprived of the liberty of seeing Christian friends, denied the use of all manner of books, while he is subjected to annoyance of disputations with hostile and unscrupulous Brahmans, and permitted, as I understand, to remain with the same dress as that with which he entered his place of captivity. And this punishment, which if a heathen prince is to be allowed to exercise in his tyranny, and heathen priests to vent their malice, may be protracted for many weeks to come, until the health or the spirit of their victim sink under its influence, is said by the people in the city to be inflicted on account of the crime of believing in the Bible, and as a warning against all future conversions to Christianity. Putting, then, the two undeniable facts together, that every protection has been required, and every protection has been refused, the conclusion, to which they irresistibly conduct us, is one or other of two alternatives—either that the representation of the British Resident in the question of justice and humanity has not been very strong, or that he has not the power to see that his advice is attended to. From the last letter of Captain Ramsay, in which he says that he begged the boy to be protected I should be sorry to suppose that his earnest desires have not been called forth on behalf of the poor sufferer for conscience sake; and hence the only inference I can draw from the whole transaction is, that the Rajah of Nagpore, who owns his seat on his throne to British generosity, and who is bound by Treaty to act in conformity to whatever advice the British Government thinks it necessary to give him either on internal or external affairs, has become too formidable for that Government, and therefore he can trampel on its religion in the person of a helpless youth partly under its protection, and can violate an express stipulation of the existing Treaty in his conduct towards its Political Agent, while the British Government, though informed of these circumstances by the preceding correspondence and Memorial, consents tamely to tolerate the oppression, and submit to the indignity.

STEPHEN HISLOP.

NAGPORE, 1st *Sept.*, 1848.

Bombay Oct 17, 1848.

Bombay Oct 17, 1848.

Rd Dec 13

Mr Thomson

Bombay Oct. 17. 1848.
Recd Dec. 15, 1848.
Ans Jan. 10/49

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Bombay Oct 17/48

My dear Sir

I have been expecting that some one of the Missionaries would write to you by the Mail which is to leave to day, but it appears that no one has done it and so I write a few lines.

Our last letters mentioned the illness of Mr. Brown. You will be glad to hear that for some weeks past he has been becoming better and we think he is nearly as well as before his illness. He & Mr. Hume are preparing to leave to morrow on a tour in the Southern

I have been to be absent 20 or 25 days - They purpose to go as far as to Rajpore & Dhurtongpoorg -

Probably some past letters mentioned the illness of Mrs. Wood. They left us last week for the Deccan & in the hope that a residence there this cool season might be beneficial - They will live at Seroor or Ahmednuggur -

Mr. Hunter & family are in usual health - So also are I - well for one who has been more than 21 years in this climate -

The state of Mr. Stevens & & of Mr. Woods family have not allowed us yet to consider the q of location or change in future operations. And the same cause prevents our prospects from being as encouraging as we hoped. The Lord reigns - In him we trust.

The north west part of India - all that part called the Punjab is in a state of war again - 10 years past this has scarcely a year of peace - leave 6 years of peace & take the weather for people - to cover years to

D. Cole

Bombay Nov. 1. 1848

To the Rev. R. Anderson D.D.

Rev. & Dear Sir

I have occasion to write to Mr. Hill and can send you a half sheet of this paper without increasing the postage. So I write a few lines—

If I mistake not you are one of the Directors of the American Oriental Society. Now I have a suggestion to make concerning the 6th by-law— that it be so altered that the "admission fee and "annual assessment" be not required of Americans who are abroad when elected and so long as they continue to reside abroad. When they return to America, then let them pay their "admission fee" & "annual assessment." Such an alteration will make the Society conform to similar societies in Europe & Asia, which distinguish their members into resident & non-resident members. The reasons for the suggested change will be obvious I believe, and I hope the subject will be proposed to the Directors and by them recommended to the Society. The change is of importance—

There is in Bombay a Branch of the Royal Asiatic Society. It was formed nearly 50 years ago and is an efficient Society— It holds a monthly meeting of its resident members and publishes a journal. It has a library of about 20,000 volumes— very rich in oriental literature. A part of the library is also a reading room which is furnished with all the best papers, magazines, reviews & from all parts of the world. The library is always open for the use of the members and each one can take out 20 volumes at a time and keep them as long as he wishes unless some other member wishes a working application when such work must be returned in one month—

Any member has also the right of giving to any friend or friends not residing in Bombay the free use of the library & reading room for 3 months.

It has always been considered desirable that some member of the Mission should belong to the Society - He could obtain books for the use of all the Missions and the free use of the library for our missionaries at other stations when in Bombay and also for other friends as ship masters, supercargoes, travellers &c from America, of whom there are often several in Bombay. But the price of membership - one hundred rupees - almost fifty dollars - a year - that American missions could afford to pay? So the Mission lived without the library books and when they had friends here for whom they wished to obtain the use of the library they had to apply to some member for tickets for them. This was not very pleasant for us, nor did it exhibit us in a favorable light to our friends.

For years I was often asked to allow myself to be proposed for election and at last I did consent and so was elected - the first & the only instance in your Mahratta missions. I then generally wrote books from library & taken offered for others than for myself, and I am enabled to introduce American Missionaries or other friends not residing in Bombay to the use of the library &c for 3 months - but the annual price of membership amounting to nearly 1/10 tenth of my salary is a heavy tax - paid in great part for "pro bono publico."

Mr. Hume & Brown are now on a tour of several weeks in the Deccan & Kokan. When we last heard from them they were at Dhulia & Mr. Ward & family have gone to Ahmednagar. The spirit of this Bombay church & society appears to me to be discouraging.

Yours truly & dear Sir

Yours sincerely

D. O. Allen

X The manner of election in this - they first wishing to become a member must be proposed by some and recommended by another at a Monthly meeting. His name and the member who proposed him & the one who seconded him are then put up in an appointed place in the library till the next monthly meeting when a ballot is taken

Bombay. Nov 4. 1848

Rev. R. Anderson D.D.
Secy to the A. B. C. F. M.

Rev. & Dear Sir—

Two years ago this month I sent a box of books to the Mission, Hence—as stated in my letter of Nov. 2. 1846 to Mr. Hill— Though no mention is made in any communication from the Rooms of these books, yet we have supposed they reached you. (?)

By the ship Tartar of New York which left here for home via China I sent a box of books, to the address of Mr. Hill. My letter of August 31st to Mr. H— contains some account of the box & its contents—

Capt. Jackson, who took the box of books above referred to 2 years ago, is again here and preparing to leave for home. Again I avail myself of his kindness to send you another box, the contents of which are as follows—

✓ 1 English & Marathi Dictionary—
✓ 1 Observations &c of the Observatory—
✓ 1 Historical Researches—including an account of the cave Temples in India—
✓ 4 Work on the Parsee Religion—
✓ 1 Gujerattee Grammar—
✓ 1 Dnyanodaya for 1847.
✓ 2 copies of the Dhoorias—1 large & the other small.

Letters — Cabbs Library

These books, with the exception of the last mentioned—were all printed at our press. I wish 1 copy of the work on the Parsee Religion may be sent to the Society of Religious Inquiry in the Seminary at Andover. All the rest of the books are for the Library at the Rooms—unless there is some better use for them—

A few years ago all copies of the Koran were manuscript. The smallest kind were 20 x 25 inches and the rest varying from these sizes to 10 x 12 inches - according to the labor bestowed upon them. Within a few years 4 or 5 editions have been printed in Bombay. The cost of the smaller kind - like the smaller of these copies is now 2½ rupees and of the larger about 10 rupees. The larger copy has an interlineated commentary running through it. All the editions of the Koran printed in Bombay have been lithographed - to the exclusion of manuscript copies. The large copy I regard as a specimen of elegant penmanship - is it not?

If I knew what books - or whether any books - are wanted at the Mission houses, I could send some - as for instance among others copies of the Oriental Christian Spectator which has been printed for nearly 20 years at our press - I hope in due time to hear that this box has reached the Persons with its contents in good condition -

I remain
Dear Sir
yours sincerely
S. O. Allen -

P.S. I send this letter by Captain Jackson - he is to stay on the way - Will reach about the time the box will reach the Persons -

yours &c
S.A.

Rev. D. O. Allen, Bombay, wrote to me
. 2. 1846 respecting a box which he sent.
of books.
cannot find that we ever received
box, & his letter is not on my files.
ay did I send it to you?

He sent me a box pr. ship Tartar, which
ed. via N.Y. in April.

have no knowledge of the Box or letter. The Box pr Tartar passed through my hands.

Do

Bombay

Nov. 4. 1848.

Rec. May 31. 1849.

Ans. July 12

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Bibles sent —

Box No. 1, Not yet received.

No. 2.

No. 3.

Have they been received?

SALEM
MAY 30
MASS.

SHIP

Rev R. Anderson D.D.

Mission House

Boston

By Capt. Jackson

Opinions &c. upon the question – What is the duty of the Bombay Mission in respect to location –

The opinions expressed in the Annual Report of the American Board for 1837 page 88, and again at greater length in the Report for 1838 pages 32–34, in respect to the large wants of our service in heathen countries being common missionary ground and for the reasons there given, appear to be very proper & just. And such is the state of Bombay. There are 2 Missions of the Church of England, 1 of the Church of Scotland, 1 of the Free Church of Scotland & our own Mission. No one of these Missions, so far as I know, has attempted to appropriate any more ground for its operations than the other Missions thought was proper. Though 5 missionary societies have missions in Bombay, yet the number of missionaries here (– and I am not aware that any more are expected –) is less, much less in proportion to the population, than in Madras, Calcutta & some other cities in India. And further, it so happens that most of the missionaries in Bombay are so much engaged in seminaries for education in the English language that they have but little time for general missionary labor among the great body of the inhabitants. So there is room & work for more missionaries –

Let us now contemplate the districts which are to be occupied if a new station is to be commenced. These districts are the Northern & Southern Konkan. – in the Northern Konkan there are no missionaries, no missionary operations of any kind from Bombay to Surat – 200 miles. In the Southern Konkan

with the exception of a few schools for Jews in villages on the coast in the vicinity of Bombay and the occasional visit of a missionary to them, there are no missionaries nor missionary operations from Bombay to Goa - 360 miles.

Now is it expedient in existing circumstances that all the members of the Mission remain in Bombay? or that part of them establish themselves in the Dekkan?

I incline to the opinion that a part had better go into the Dekkan - the question then is - Is the Northern or Southern Dekkan to be preferred as a missionary field? In the Northern Dekkan, Jaora would no doubt be the place of residence. J. is 22 miles from our Mission premises in Bombay. It has communication with B. by a well made & much travelled road, and also by water. It is also expected that a railway will soon pass from Bombay through Jaora. Situated so near to and in easy communication with Bombay, the missionaries at J. would be a permanent part of the Bombay mission. Jaora is not so far from B. as the villages which our brethren at Ahmednuggur have selected for substations are from A - nor so far as the substations of the Madura mission are from M - Jaora was once for 6 years a station of the Bombay mission and its population, its vicinity &c. have been so often described* and are so well known that I need say nothing here concerning them.

In the Southern Dekkan Dutragherry would probably be regarded as the most eligible residence for a missionary - as the first place to be occupied. It is on the sea-shore 160 miles south from Bombay - about the distance of Ahmednuggur from B. For about 4 months in the

{* The Missionary Herald & the Extracts of the Board from 1819-1825 contain many notices of Jaora. See also Miss. Herald 33 vol - pages 106 & 107. Also the Extract of the Board for 1848 page 134.}

year the water communication with Bombay is easy; for about 4 months, communication is open but rather slow & tedious; and for about 4 months the communication by water is closed entirely. Should a station be formed at R. it might for awhile be connected with the Bombay Mission, but should ultimately become a distinct mission, as much so as Ahmednuggur now is. And the Southern Konkan with its healthy climate, its numerous villages its large & intelligent population is an inviting field for a Mission.

Now is the American Board prepared to commence a station which must ere long in order to its proper developement & efficiency, become a distinct mission? The missions of the Board being self-governing bodies, except as they are responsible to the Prudential Committee and can be governed by them (which responsibility & government in the practical working of a mission amount to very little often times) their missions have a different character & are in different circumstances from those belonging to societies which have a superintending & governing committee in India or on the ground. There are important reasons why missions like those of the Board should consist of a considerable number of members in order to their possessing such an amount of judgment, wisdom, & experience, as will secure efficiency & stability to their operations. And a mission in the Southern Konkan would have occasion for more members to secure these ends, than a mission in Bombay, where the missionaries have much intercourse with those of other societies, and so become acquainted with each other's principles, plans, operations &c. and where they can at any time, as they may have occasion, obtain the counsel of judicious friends. The advantages which missionaries have in this respect in such places as Bombay, have not always been duly appreciated.

Now if the Board are prepared to commence a mission in the Southern Konkan — to supply it with missionaries & funds, — and also forthwith send another reinforcement to the Bombay Mission, then it may be expedient for some of us to commence a station in the southern Konkan — not however till we have instructions or permission from the Prudential Committee to do so.

Tá Jawa was once a station of the Bombay Mission — selected & occupied when there were no missionaries in Bombay but those of our Mission, as it has been recommended to the Prudential Committee as a suitable or the most suitable place for a new station, and as it has been mentioned in the Report of the Board for 1846 page 184 in a paper which shows their views concerning it, my opinion is that it would not be improper for some of the Mission to go at once to J. and make it a station of the Bombay Mission. I have no doubt the Prudential Committee would approve of our having done so.

Bombay. Nov. 25. 1848. D. O. Allen

Rec'd Nov. 25, 1848

N. B. The above are my views if the state of health in the members of the Mission should be such as to allow of such operations being commenced & pursued. The state of health or the want of it may be a reason for not commencing such a course. Of this we can not we judge. May we have wisdom to devise ways & measures that God shall approve and grace to pursue them in such a spirit that he shall abundantly bless them — Adieu

This letter is not for the Public.

Bombay Dec. 15. 1848

To the Rev. R. Anderson D.D.
Secy of the A.B.C.F.M.

Rev. & Dear Sir,

I enclose the accompanying papers for the Foudrahtal transmitter. I am now in Bombay — as the above date shews. Mr. Brown is also here — thinks he has quite recovered from his late severe illness. Mr. Throop has gone — in company with the Rev. J. M. Mitchell of the Free Church of Scotland Mission — into the Northern Konkan — intending to proceed as far as to Nasseek and remain there for a few days. Mr. H. goes on towards more than I do. Because, 1st, His health requires these changes more than mine does. And 2d it is easier for me to assume & carry on all the functions of the mission in his absence than for him to do it in my absence. Mr. Wood & family are at Ahmednuggur where they proceeded early & saw the ages on account of Mrs. Wd's ill health. I fear she has but little prospect of health in this country. So Mr. Wd's services do not appear on this Return. His Reports we are waiting & shall see write — probably he will write to you his views.

In respect to location — I am willing to go into the Northern or into the Southern Konkan as may be thought best. But this does not much concern me personally. I am now in the 22d year of my missionary work — life & health continuing, I shall remain a year — perhaps 2 years — possibly 3 years longer. I have said nothing of this matter here — nor to any one in America except what I have written to you — in 1845 & since then —

The revision of the New Testament in Mahratta on which I was long engaged is now finished and will be out of the press in a few days. I should now join much, should I live to see the edition of the old Testament now in hand through the press. Perhaps I may yet have this joy.

No account of the last annual meeting of the Board has yet reached us. We know however the state of the Treasury then exhibited — I am sorry that the debt had become so large and fear it will much embarrass your plans and the operations of some of your missions during this present year. In output to this mission — we have funds on hand sufficient for our wants. We shall not require any remittance of money from the Board until some time in 1850. I trust we shall manage all our expenses with a due regard to economy. — I believe we have done so hitherto. And in respect to my own expenses — Were the Board to send a financial borrowitter to inspect all the Missions in India (the American & the European) stations rather short or reduction they might think should be made in some quarters & places, I do not believe they would recommend any reduction of my salary. My expenses are not one half the average expenses of missionaries in Bombay — They will scarcely exceed one half if they include all that is paid on my account for my son in America. And yet my expenses in this country are now as large as they have been during more than 15 years of my missionary life. I have been a single man nearly 13½ years since I arrived in India — and never think a married man, did my accounts contain any charge for children or for a child. Did the Prudential Committee ever examine the pecuniary accounts of their missions so far as to know the actual expenses of large or ordinary families? Have they ever compared the contingencies & contingent expenses of single & married missionaries? Why have the Board had so few single missionaries? Why are such, whether bachelors or widowers, so unwilling to remain single? And why are these matters so different in the missions of the Board from what they are in some other missionary societies? These inquiries are deserving more consideration than they have received. I have suggested these things as I have some experience and have been in circumstances for observation. — But my paper is full — & perhaps I have said enough — & too much.

In the service & fellowship of our common Lord & Redeemer,

I remain, as ever,

yours sincerely

L. D. Allen.

Amoy, March 15th 1849

Rev. R. Anderson D.D.

Secy of the A. B. C. F. M.

Rev. & Dear Sir

On the 15th of last month I forwarded to the Treasurer of the Board the accounts of this Mission for the year 1848 with a letter explanatory of some parts of them. I now communicate to you some account of the Printing Establishment.

I The work done in the year 1848 –

The amount of work done up to the close of the year 1846 is estimated according to the best data we have at – – 61,292,000 pages

The amount printed in 1847 was – – – – – – – 9,329,774 –

Making at the close of 1847 – – – – – – – 70,621,774

The amount of work done in 1848 was – – – 10,282,264

Total at the close of 1848 – – – – – 80,904,038 pages

The method of estimating the constituent work of the different printing establishments of the Board by the number of pages printed is very from being an equal one. My views on this subject were communicated in some former letters.

II The state of the Press – its receipts & expenditure – in 1848

The Receipts of the Press for work were – – – Ds 34,033 – 6 – 5

The Expenditure (of which Ds 6,672 were paid for bills on London in payment for Stereotype) was – – 21,479 – 13 – 0

Leaving a balance in favor of the Press of – – 12,554 – 9 – 5

This sum (Ds 12,554 – 9 – 5) was put to the credit of the Mission for its expenses as will be seen in the accounts sent to the Treasurer of the Board by the last mail (Feb. 15th).

In order to see the proper state of the press at the close of the year

I In the Receipts as given above — viz — — — Rs 34,033-6-5

Add 1 Work done on account of the Mission — 651-12-0

2 Work on account of the Government Text Book — 1,279-2-0

Total amount of work done — — — $ 5,964-4-5

II In the Expenditure — as before given — — — — 21,479-13-0

Add 1 Two cases of Paper from Boston $59,73 = — — 131-6-0

1 Fount of Tools $480,96 = — — — 1,058-1-9

Total expenditure — — — 22,669-4-9

Leaving a balance in favor of the Press of Rs — 13,294-15-8

This sum at Rs 220 for $100 amounts to $6043=

The manner in which our Government Papers, types &c from England

continues to be same as was described in former letters. The Material of

the office & the paper in store are as valuable as at any former period.

While we indulge the hope that the accounts of the Calcutta Press will be satisfactory to the Committee, we feel to request that nothing be publicly stated or privately said on this subject which might be to the injury of the Mission or of the Christian cause. Our brethren at Madras a few years ago involved themselves in some trouble by injudicious sayings &c about the rapid increase of their Printing establishment. There is no occasion, so far as we can see, for saying anything publicly or privately concerning the expenditure or income — the loss or the profit of the Press — in India or in America. Our business is perfectly managed in such a way that we are connected with Press exactly myself knows its pecuniary state.

There is no European or native Person exactly myself connected with the Press

Forgive as ever

Yours truly

D. O. Allen.

Report of Calcutta Press &c.

P. S. No part of this letter is for any public use — D. O. T.

Bombay March 16th 1849

Rev. R. Anderson —

Sec'y of the A. B. C. F. M. —

Rev. & Dear Sir,

As some of our members appear to be writing to you by this mail, I write a few lines. Most of the Mission in Bombay are in about our usual health. Mr. Wood & his family recovered both from fevers in October on account of Mrs. W's health. They have since gone to Mahabuleshwar. The state of Mrs. W's health renders their future course quite uncertain. Though my usual health has been good, yet a residence of nearly 22 years in this climate and 15 years of uninterrupted labor — more than 2/3 of them in a single solitary station — have somewhat worn me down and my remaining work is not probably of very long duration. My opinion of the person in this Mission is — that it is a difficult charge — that it should be under the care of a missionary who had practically acquired a knowledge of the language chiefly used, and that he possessed qualifications suitable for the situation.

We have not yet purchased the land the Committee authorised us to obtain. Perhaps we shall not. We shall have means to purchase it and meet our other expenses without requiring any thing from the Board this year. The appropriation to this mission may be applied towards liquidating the debts of the Board, which I hope will soon be paid off.

I have been examining the papers submitted to the Board for their sanction at the annual meeting in Boston. If these papers contain a true exposition of the spirit & meaning of the constitution, then I have never understood it. It is well that some members thought the papers required further examination, and it is my hope & prayer that when they again come under consideration they will be rejected or much modified before they are sanctioned. In some years past it has

appeared to me some change in the principles & usages of the Board were much needed, but the adoption of the principles & views of these Reformers would be a change for the worse.

My son is now in college. I was glad to have from him that he attended the meeting of the Board in Boston. From the account of the proceedings he wrote me he appears to have been much interested in them. I hope he will be able to attend some future meetings.

I have been engaged for a few days in very interesting work. The Hindoos celebrate a branch in Holidays — all bad enough but the worst of all — worse than the Saturnalia of the Romans — is a festival called the Hulee which comes annually in this month. Various ways & means have been tried to awaken the attention of the Hindoos to the abomination ~~all festivals — to~~ its iniquitous Power. — About a year ago several prizes were offered for the best Essays on its origin, history, manner of observance, and what could be & should be done in respect to it. The Essays were to be written by Hindoos — and the Principal of the Elphinstone Institution in Bombay (Mr. Harkness), the Superintendent of the Sanscrit College in Poona (Major Candy), and myself were the committee to examine the Essays & adjudicate the prizes. Eight Essays were sent in and 4 prizes have been awarded. The whole affair has been managed in a very satisfactory manner. It has excited much attention & inquiry, produced some good Essays and will have a good deal of influence.

A terrible war has been raging for some months past in the northwest parts of India — in the Punjab chiefly. News of a great battle has just arrived — the army on the part of the English exceeded 25,000 and the opposing army had more than 50,000 — the English army had the vast disadvantage in numbers, never the best informed — I believe never but little of the power & strength of English in these parts of the world. — Well, the Lord reigns over all.

Truly, Dear Sir, yours truly

D Allen —

Dr — Rev. R. Anderson

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ANNUAL MEETING.

The Annual Meeting of the Bombay Auxiliary Bible Society was held in the Town Hall on Thursday the 4th of January, 1849, *at* 7 *o'clock in the evening. The Right Reverend the Lord Bishop of Bombay, the President of the Society, was in the Chair and opened the Meeting by reading the* 19*th Psalm.*

The Report of the Committee for the past year was then read by the Rev. D. O. Allen, one of the Secretaries.

The following Resolutions were then proposed, seconded, and unanimously passed:—

I. Moved by the Venerable the Archdeacon, and seconded by Col. G. Moore:

That the Report which has been read be adopted, printed, and circulated under the direction of the Committee.

II. Moved by the Rev. J. W. Jervis, and seconded by the Rev. J. S. Robertson:

That this Meeting acknowledge the duty and privilege of persevering in the work of circulating the Scriptures, uniting with their labors fervent prayers for the Divine blessing to accompany them.

III. Moved by the Rev. Dr. Stevenson, and seconded by the Rev. R. W. Hume:

That the zeal and efforts of different classes of the Native population in publishing and circulating their sacred books, should excite Christians to greater efforts to furnish all classes with the Word of God—the only revelation of His Will, the only true history of His Works, and the only Guide to Eternal Life.

IV. Moved by the Rev. J. M. Mitchell, and seconded by J. P. Larkins, Esq.:

That the increase in the free contributions to the Society during the past year, is a subject of thankfulness, and it is hoped that the friends of the Society will still continue to exert themselves in its behalf.

Rev D. O. Allen

Rec'd May 14. 49

Cut.

V. Moved by the Rev. G. Pigott, and seconded by the Rev. T. Jerrom :

That the thanks of the Society be given to the Office-bearers during the past year, and the following Gentlemen be requested to become the Office-bearers of the Society for the ensuing year, viz.

COMMITTEE.

Col. G. MOORE,	Major J. GRANT,
S. D. MURRAY, Esq.	Col. J. W. WATSON,
A. LYON, Esq.	T. LANCASTER, Esq.
B. HUTT, Esq.	J. P. LARKINS, Esq.
W. GRAHAM, Esq.	

Rev. G. COOK, } *Secretaries.*
Rev. D. O. ALLEN. }

And that Colonel MOORE and Captain MYLNE be requested to audit the accounts of the Society.

The Meeting was closed by reading a portion of Scriptures.

I have been one of the Secretaries of this Society for 10 years past and have held the different trust for associates Archdeacon Jeffreys. Dr Wilson Rev. G. Pigott & the Treasurer book. The 2 latter are stated

Stat.

By usage in this country a chaplain has the precedence of a missionary.

Bombay April 17th 1849

Rev. R. Anderson D.D.
Secy of the A. B. C. F. M.

Dear Sir

Some prospective arrangement for superintending the printing department in this mission has often occupied my thoughts and often been the subject of conversation. One of the ways thought of & spoken of would be to request Mr. Abbott return to India with a view to this work. Mr. A has some good qualifications for such a situation — He has a knowledge of the language chiefly in colloquial forms from intercourse would seldom if ever acquire. He is very ingenious and by instituting for a few weeks the penalty, the type-cracky & book-binding establishments in Boston he would obtain all the information which is requisite. When he left India it was his intention, should he return, not to go into the Station but to live in Bombay or somewhere in the Deccan.

But there are some qualifications in which we regard Mr. A as deficient and we have not felt quite prepared to request his return with a view to the situation above mentioned. Perhaps his apparent disqualification are less now — or would be less — should he return — than they formerly appeared to be — We shall therefore feel obliged if you will inform us at your earliest convenience — What Mr. A's state & prospect of health now are — What his engagements & the state of his family now are. And what you may suppose to be the chances of his views being about returning to India. We shall expect to hear from you on this subject in about 4 months — May the Lord direct us all in the way he would have us to go —

As ever yours sincerely

D Abbott

P.S. We have just heard of the death of Mrs. William Sendelter — for Miss Hastings — Deaths, sickness & consequent changes in the families in this country are frequent & rapid. But we know she has all proved in heaven & we only and that the death all things well. — For myself, I have sought means for attendance for health of body — & of mind — I might gradually sinking down by the exhausting influence of the climate & incessant labor, yet I have not had a physician for 5 years, nor 5 times for 10 years, nor 20 times for 20 years. I have never

D. O. Allen — Boston Cuy
April 17th 1849
Rec'd June 18th 1849
Ans'd July 12

Rev Rufus Anderson
Mission House
Boston
Mass.

such a voyage nor a journey for my health, and I have not been laid by from active ministerial labor on account of personal or domestic illness so much on an average as a week in a year since I embarked for India now 22 years ago. — We were sorry to hear from your last letter that you were ill — & tired — that our next letters from Ceylon will inform us that the great Physician has fully restored your health — As ever

yours truly
D O Allen —

Green Bay June 25th 1849

Rev. R. Anderson
Secy of the A. B. C. F. M.

Rev & Dear Bro.

I am writing to Mr. Hill and as I can enclose a half sheet without increasing the postage I write a few lines concerning myself & can only say that I continue to labor in the cause according to the strength of body & mind which remain to me. Mr. Hinman has been unwell of late — he has been able to perform but little labor in the way of preaching for some months past. I think his health will improve but time must show. — Now it appears likely that we shall soon complete the purchase of the ground adjoining the chapel upon government promising the revenue. The cost will be considerable (probably about $3,000) but we have the means in hand — the avails of the printing office. — Your last letter is with Mr. Hinman so I can not refer particularly to it.

We have received some extracts of the last Report of the Board since I wrote to you. It was with feelings of surprise I read the opinions & remarks concerning polygamy on the 69th page of the Report. The question of admitting a polygamist to a public profession of christianity by baptism & church membership came before me as a practical question many years ago — when I was connected with the Methodist Episcopal Mission and my opinion has since been fully settled.* The following extract from the Church Missionary Record embodies (so it is stated) the opinions of several Missionary societies. — "Heathen who enter the church as polygamists are not to be (encouraged) to discard all their wives but one, though they may be induced to do so by persuasion. Polygamous marriages is owing to

(* The person referred to was not baptized — not because he was a polygamist & wished to continue so, but for other reasons)

sanctioned by religious religious writers — it is only to be tolerated — the Church can give it nothing but her prayers. No Christian ever became a Polygamist and as soon as he is a Polygamist, can never be admitted to any ecclesiastical office."

The above opinions I regard as stating the Right Reason and Ethics — I believe they are in accordance with the Scriptures, — as well as with the practice of the Apostles & of the primitive churches, — and there no doubt that these principles will be generally if not universally adopted & followed by missionaries in India.*

By Polygamy I do not mean the concubinage (or contracted & dissolved at the mere pleasure of the parties) of the islands of the Pacific, Australia & Australia; but Polygamy as it existed of old & still exists in civilized countries. Polygamy is as much regulated by law in Hindostan as Polygamy is in Boston. It is recognized & its relations sanctioned & protected by the Hindoo laws & courts in India, but in England by state of Parliament I have not time to go into any consideration of the subject. May God grant us all the wisdom & grace we need to concentrate in a single point & destroy in a manner pleasing to him the multiplied & aggravated forms and kinds of wickedness that surround us.

In the service & fellowship of our common Lord & Redeemer

I remain,

Dear Sir,

Yours sincerely,

D. Ottiwell

(* These are the views of Christian and Missionary brethren in India as far as I know them.)

This letter is meant to be printed — Please omit the last or closing paragraph — D. A.

Bombay Aug. 30th 1849

Rev R. Anderson D.D.
Secy of the A. B. C. F. M.

Dear Sir,

The biographer of Schwartz says that Mr. S. some times in his missionary life would not make any communication to his patrons for 2 or 3 years together and that it was only by inquiring of other parties they could learn how he was occupied & what he was doing. And he ascribes the cause of Mr. S. not writing to his brethren to his being so much engaged in his work that he had not time, or forgot, to write, and he describes the Rule as being much in praise of Mr. S. as a missionary. ~~The~~ much the view the feelings, the charity, of the executive of the Board towards those of their missionaries from whom you hear but seldom, & then but little ?.

I have prepared some notice of the native press in Bombay as exhibiting the state of the native mind on this side of India, and shall send it to the Rooms with this letter. You can make any use of it you may think proper. My son will probably call at the Rooms for it the final time he happens to be in Boston. but it will probably remain at the Rooms for ~~one or two months~~ time enough to insert it in the Herald if you should wish to do so.

We have at length purchased the ground contiguous to the chapel concerning which I wrote to you about a year ago and which you authorised us to procure by your letter of Nov. 14th 1848. We at first made an offer of Rs 1000 for a piece or strip 10 feet wide along our line. This offer was refused. After wards we offered Rs 2000 for a strip 20 feet wide. This offer was accepted. but we soon found that preparations were in progress to remove the gingery from the front of the building we had agreed for into the front next to this, so we should still have the vile place — as we have long had it, next to us. On further considering the whole subject and the use to which other parts of the building

were appropriated (a part of it was a brothel) we resolved to offer Rs 6000 for the whole ground. The offer was accepted — the purchase was completed & the money paid in full for it in the early part of this month. The cost of this — nearly $3000 — is a good deal of money. It has been paid however out of the profits of the printing office.

The buildings upon the ground are a large ill-shaped one story-house. It is in a ruinous state and probably we can not rent it for enough for any proper use to keep it in repair. And besides it endangers our own buildings — standing so near & of such materials — to be burnt, and this was one reason for purchasing it. This danger is not diminished by its having been the property — the buildings contiguous are changed. It appears likely we shall take the buildings down and for the present make a yard of the ground. The some important use of it will be made in connection with the chapel or office. I have no doubt — probably a house for a missionary or pointer will be at some future time erected upon it, but we have nothing to propose just now.

The property belonging to the Board in Bombay is one considerable — for property to belong to a mission, it is rather large. And here I beg to suggest the inquiry whether the Bombay committee have all the information concerning this property, as the deeds, plans, its state, use, value &c which they should have & may require for reference. If they have not such information, and wish me to furnish it, I will prepare such a statement and send it to the Bombay — or bring it with me when I come to America. But as the preparation of such a statement will be a work of some time & care, and I have a great aversion to labor which I am not fully satisfied is required (the work of life has gone and the time for me to work has short), I must request you will also see what communications on this subject may be in the Treasurers department. I think you will find all the information you require. If you should not, my suggestion above shews what I am willing to do. — I have seen great mistakes made in the use — the misuse — the abuse of Mission property — in our own & in other missions, and the apprehension that such mistakes might be made when the ground we have now purchased, was my greatest hesitation & objection to purchasing it.

In your circular letter to the Missions of the Board dated Nov. 13. 1848 you recommend to them an "earnest reconsideration of their system of family allowances". We have not yet taken up this subject. At the close of last year 1 member of the Mission (Mrs. Grannis) had a small balance in her favor in her accounts. 2 members (Mr. Brown & myself) brought our accounts out even with the Mission, and the accounts of the other 2 members showed a considerable balance against them. And I believe both of them had managed their personal & family expenses as prudently as they could — as prudently as I should, had I been in their circumstances. — I believe there are few drones to the missionary cause in America even, etc, could they instead my circumstances & labors, would wish me to live more economically or labor more diligently than I do.

And now as I have been led to refer to myself I will say something more. It was not till after the death of my last wife (now more than 5 years ago) though I had lived a single life more than 3 years, had had only 1 child and he left India before he was 2 years old and we had been but little expense to the Board, and though I regarded the rules of the Board restricting the children of missionaries in America, as operating very unequally & unjustly, yet I never thought of asking for any thing for my own behalf beyond what these rules in their most rigid construction would allow to them. But then in the Providence of God I was left a widower the 2d time — when the interests of the Mission appeared to require me to continue here, and some friends in America who I had expected would assist in his education failed to do so, circumstances then came changed. I had no doubt but the means for his education could be realized — from some persons in America by an appeal to them personally — from my friends in this country, — or from my own services. But I felt that in the circumstances in which I then was, I had a just claim on the Board for what was necessary for him, and that until these claims were refused, I ought not to apply to others or charge my own relations. So I urged my claims as I did.

Now compare my expenses to the Board with what they would be, were I a married man. My personal allowance or salary would then be Rs 136 per month or Rs 1632 a year, and I should occupy one of the Mission houses. Now my salary is Rs 90 per month or Rs 1090 a year — I live in the vernacular of the chapelas or native house next to the Mission house which I should occupy, were I a married man, is rented for Rs 50 per month, and it says more than half my salary. This

statement shews that the difference between my expenses to the Board and I am and that they would be, were I a married man, is Rs 1152 or more than $500 a year. Now suppose I obtain for the education of my son $200 a year, there will still remain more than $300 yearly for the mission. That is, my expenses to the Board including all that I obtain for my son, are no more less than the expenses of a man & wife — In justice to myself & mine these facts should be known & remembered.

Bombay, Aug. 30, 1849

Rev. Nov. 26, 1849.

Ans. Jan. 15/50

Rev. Rufus Anderson D.D.
Corr. Sec.
Missionary House
Boston —

Some weeks ago Mr. & Mrs. Hume went to Poona and are still there. They are both well and I fear much more is not to be expected of them in this country. Mr. Hovey & family are at Sattara. Mrs Wise health is not restored and I fear not much if any improved. This makes their prospects of usefulness in India very uncertain. So you see the state of the Mission. — My dear Sir, It does appear to me that the interests of this mission have not been properly appreciated & sought at the Rooms. And never has this country been stronger or more painful to me than since the arrival of the late reinforcement. This fact is one reason for elevating the humble part I have in the Mission upon the committee. — May God grant us all the wisdom & grace we need — and we need very much.

Sept. 10th Mr. & Mrs. Hume have got around in tolerable health not much improved. They intend soon to go to Mahabaleshwar to remain there 6 or 8 months.

As ever yours sincerely
D. Allen.

Bombay Oct. 25th 1849

To the Prudential Committee
of the A. B. C. F. M.

Gentlemen —

The following is a practical question at the present time in this mission, and is respectfully referred to you for your opinion upon it.

The friends of one of the members of this mission, believing that his salary is not sufficient for the comfortable support of himself & his family, have subscribed a considerable sum of money to supply what appears to them to be really needed, and they say this sum is for him & his family and not for the mission or for any part of its operations.

Now in such circumstances is the missionary at liberty to appropriate what is thus given to him to his own use in accordance with the intentions of his friends who have given it?

Or should he account for it to the mission, and they then decide in view of the circumstances of the case, whether he may appropriate it to his own use or not?

Or are all such donations & subscriptions to be accounted for to the mission on the ground that he receives as much as his brethren, and on the supposition that the society with which he is connected, has determined what he may receive, and all he can receive for the support of himself & family?

On this subject I will make a few remarks and suggestions —

1 There have been different opinions on this subject in your Mahratta mission for a long time — perhaps from their origin —

2 The missionaries of the European Societies in India, though receiving larger salaries than the missionaries of the American Board in the same places & circumstances, do often receive subscriptions & donations, which, in accordance with the intention of the donors, they are permitted to appropriate to their own private use.

3 We are not certain but the principles stated in the Report of the Board for 1848 pages 69 & 70 where, it is said that the Board do not enter the missionary work as "principals" but "mere voluntary helpers" & make it proper, right, and duty for a missionary to receive & appropriate such assistance to his own use. His Christian friends around him, who daily see his circumstances are certainly better judges of his wants than any can be who live in America. And if these Christian friends feel it to be their duty to minister to his necessities and to relieve his wants may they not carry their benevolent intentions into effect? May he not accept their kind liberality?

4 We believe no persons sufficiently acquainted with facts & circumstances in Boston & in Bombay to make them competent judges, will deny for a moment that the salaries of the officers of the Board in Boston are more ample for their support than the salaries of your missionaries in Bombay. And yet it appears from a printed official letter addressed to your Missions – dated Nov. 13.. 1848, page 2, last column, that the friends of the officers of the Board are permitted to add to their salaries, and that the officers do appropriate what they thus receive to their own use. Are not the friends of missionaries here in India to have the same privilege. And are not missionaries to have the same right?

In conclusion I will only remark that it appears to me that this question involves important principles, and may have important consequences – its moral & practical bearings will, I trust, be duly appreciated. It is important that the principle here involved be definitely settled by a clear & explicit expression of your views, all which we hope to receive in due time –

In the service & fellowship of our common Lord & Redeemer,

I remain,

Gentlemen,

yours sincerely,

D. Ottley

Beirut, Oct. 25, 1849.

Rec'd. April 2, 1850

Ans. May 13.

✓ Per Rec'd

SALEM APR 1 MASS.

SHIP.

Rev. R. Anderson D.D.

Mission House

Boston

United States of America

Bombay Sept. 15. 1849

H. Hill Esq

Treasurer of the A. B. C. F. M.

Dear Sir.

I wrote to you June 25th and acknowledged your letters of Jan. 8th and Feb. 19th. I have since received your letters of March 30th, April 30th, May 19th and June 18th.

In your letter of May 19th. you inquire concerning the donations to the Dnyanodaya - I expected such donations would be acknowledged in the Missionary Herald, but I did not expect they would be charged to the Mission. I did not suppose that any donations received at the Missions of the Board were ever charged to those missions in the Treasurers accounts - though I now see that such appears to have been charged in the last Report of the Board. To this course of charging such donations there appear to be very grave objections. These donations are never paid into nor out of the Treasury of the Board. - Thus for instance, in the accounts of the Ahmednuggur Mission (the accounts of our own Mission do not admit of reference) in stead of the 3 items in the last Report - could the donations received at Ahmednuggur be included? And so of the other Missions. Such a method of regarding & treating donations received at the Missions will conflict with the intentions of the donors. In giving to Missions generally in India donors suppose that what they give adds just so much to the means of the mission and they will give - and to a great extent limit their giving - to those missions where they believe what they give is just so much increase to their means. This is a motive - often the strong motive - for people to give to missions, and it is a strong inducement for missionaries to make efforts to obtain local support - all such support bring so much addition to their means. Such I know are the facts.

It appears to me that all donations received at the Missions should be returned faithfully to the Donors and the accounts of the Mission should show that such have been expended according to the intention of the donors. Such a course is necessary in order to the due responsibility of the Mission to the Government. Such donations should be insisted in the Herald for the sake of the donors, and for the information of the public in America who can see in this way how the mission is regarded by those who see its state & operations. Such donations where they may generally be expected, would of course come into the consideration of the Government in making their appropriations to their different missions. The appropriation would be made in view of supposed or expected local support but such support never to be included in the appropriation - this being the sum to be counted from the treasury of the Board.

The donations received at the Missions are valuable beyond their mere intrinsic value - being important testimony to the Missions - They should be mentioned in connection with the account of the respective missions in the Report. They should constitute an item in the specification of the expenses of each mission - but not be carried on added into the last column or so used as to balance the treasurers account. And it would be well to give a kind of tabular view of the Missions and donations received by them - something like that is exhibited on the 286 page of the last Report - as showing the donations from different States in America. Such a view of the Missions & respective donations would be viewed with much interest in America. - And such is the course pursued generally if not universally by the ~~Dissenters~~ Missions in this country & their respective societies.

In your letter of the 18th of June you say you could not find that the box referred to in my letter of Nov 2d 1846 was marked the Donors. The box was forwarded by Capt. Jackson, of Salem, a good man with whom we have had much acquaintance. He informed us that the box was left at the Donors or Mission House. Further, the

box contained some papers & a small parcel to my son, who says in a letter dated April 29th that he had just received these papers &c. So it appears the box was received & stored at the Mission House — probably all in your absence.

We have at length purchased the ground which the brethren authorized us to purchase by Dr. Anderson's letter of Nov. 14th 1848. The purchase was completed and paid for in full in early part of last month. The sum paid for it was 6000 rupees. The purchase has been a good work — It has been paid by the avails of the press.

The last remittance we received from you was dated in April 1844. Since then we have paid to the Ahmedabad Mission £1400 in bills we had received for our expenses. We have expended 8,500 rupees in the purchase of land and we have added much to the value & amount of the materiel of the press. It is also more than a year & half since our mission was increased by the arrival of Messrs Brown & Ward. All these draw heavily upon our resources and we shall feel obliged if you will, on the receipt of this, remit to us £200 and again the next month £200 more. We have to make large remittances to England in payment for paper &c. I have just purchased & sent £200 on this account. We have generally taken — as we have required — the Ahmedabad Mission bills paying for them at the current rate of exchange. But we cannot obtain these bills unless we have the means to pay for them — Our expenses of our mission are increased by the ill-health of some of its members. The movements of families for such means in this country are very expensive.

I remain Dear Sir

Yours truly

D. O. Allen —

P.S. I shall expect to receive 1 or 2 bills from you about the close of this year. We shall then have to make further remittances to England —

Rev. D. C. Allen

Nov. 26. 1849.

d. Dec. 3. "

Ans. by R. A. Jan. 15/50

Bill.

H. Hill Esq

Mission House

Boston

United States of America

The Native Press in Western India.

It was not till long after Europeans had introduced printing into India that the native population showed any desire to use it for any purpose whatever. And it was not till missionaries began to use the press in attacking the systems of false religion & superstition which then prevail, and in setting forth the truths & claims of Christianity that the natives became aware of its power. They then saw the importance of using the same means in self defence, and for some years past the native press in Bombay has poured forth a quantity of which matter, considering their previous apathy, has appeared almost incredible. Some of these works have been in Sanscrit some in Mahratta, some in Guzzerattee, some in Hindostanee, some in Indo-Portuguese, some in Persian & some in Arabic. Several editions of the Koran amounting to 10,000 or 12,000 have been published. There have been several editions of the Gita which some Hindoos say other work may be called the Bible of the Hindoos. There have been manuals of devotion and of rites & ceremonies, large & small religious works, magazines, pamphlets, newspapers &c

comparatively little has been published on science or general literature. The works issued have been strictly religious & superstitious in their character & influence, or they have consisted of legends & history suited to the perverted taste & licentious manners of the people. Some of these works have contained vehement attacks upon Christianity, long arguments inspirated by a familiar acquaintance with the deistical writers of Europe, to show that the Bible has no claim to a divine origin, scurrilous & abusive remarks & misstatements concerning missionaries, their translations, tracts, & labours &c. Still all these various works in connection with the study of the English language & literature, the missionary schools, the distribution of the Scriptures & tracts, and the preaching of the Gospel are making a deep impression on the native mind.

Among all the publications which have appeared in native languages the first place is due to the Prabhakar or Illuminator. It is in the Mahratta language, consists of 8 pages of common size letter paper and is published every Sabbath. It was commenced 7 or 8 years ago and has been continued without interruption. It has exhibited more candor & fairness on religious subjects than any

paper or magazine. The articles consist in a good proportion of editorials, communications from correspondents and selections from other papers. Among these last mentioned we often see articles from our Dnyanodaya — and usually the very ones we should most wish to see inserted in a native paper. Among the correspondents is one who subscribes himself Lokahitawadee [LOKAHITAWADEE] or the Advocate for the good of the People. These series now extends to 74. In the course of these communications he has treated of a great variety of subjects, — expressing his opinions with much independence and urging his views with ability & earnestness. The following is a part of one of his communications concerning the Brahmans — the hereditary priesthood of Hindooism. [Part the translation from the Dnyanodaya]

"Many of the Bráhmans, like those of former days, still say, Of what use is the printing press? What is gained by spending money on books? What need we care about hearing the news from different parts of the world? It is sufficient for us to attend to our own domestic affairs. What need have we of hearing wonderful things? Such are the short-sighted, silly, views which they entertain. And it was doubtless owing to this ignorance and want of spirit on the part of the Hindus that foreigners obtained a footing in the country. Had our people during the rule of the Peshwa understood the power and the circumstances of the English, they would not have been brought under a foreign yoke. But the Bhats, and indeed the whole of the Bráhmans, care for nothing but their bellies. They think of nothing but eating good things. Let a good dinner be provided and they will flock together like a company of ants. Then they are wide awake, and are all of one mind. But should one of their number be kicked or abused by some person, not one of the others will ask the reason, nor give himself any trouble respecting it; so pusillanimous, cowardly, and worthless are they. They do not possess the least particle of daring, nor of courage, nor of truth. They are just like the ignorant, brute beasts. As a flock of birds assembled to pick up grain in a field take to flight at the shaking of a stick, so are the Bráhmans. They are expert at eating, but are good for nothing else. They bewail the fall of the Peshwa's Government, and regard it as a great calamity; but why? Because they cannot now as formerly obtain the means of support. This is the only reason. If you will feed the Bráhmans, then they care not what else you do. If you will fill their bellies, you may beat them on the face with your shoe, and they will not resent it, nor feel the least particle of shame. There is a current proverb among them, "Beat us not on the belly, but on the back,"—the meaning of which is, Feed us and then we care not how you treat us. Thus the only anxiety of the Bráhmans is about what they shall eat. This is with them the first, and great matter".

This certainly is sufficiently severe. And the number of those amoug the Native community who entertain similar feelings is decidedly on the increase. The pride of the Brámans, who profess to be gods upon earth, must

necessarily call forth opposition and hatred from those who have learned to reject and despise their arrogant claims. With the spread of knowledge among the other classes of the people there will be a corresponding unwillingness to brook the insolence of those, who, though perhaps inferior in all other respects, yet on the ground of birth lay claim to an almost infinite superiority. Again, the Bráhmans consider it as degrading for them to engage in any of the ordinary avocations of life for the sake of obtaining support, and acquiring property. They claim a support from the other classes as a matter of right, and desire to pass their time in indolence, and thus to be a burden on the community. Hence, while many of the other castes of Hindus are acquiring wealth by trade, or otherwise, the Bráhmans are, with scarcely an exception, doomed to poverty, and, in the end, to degradation. Unless, laying aside their arrogant pretensions to peculiar sanctity, and to a superiority over others as intelligent as themselves, they seek to acquire an education, and to support themselves by their own industry, they will soon be as much hated and despised as they were once reverenced and feared. They cannot much longer hope to live by means of the superstitions of the people; and the sooner they resort to other means of maintaining their respectability and influence, the better will it be for themselves and for the native community. Some few are acquiring wisdom in reference to this matter, but this is a lesson which the great mass of Bráhmans will be slow to learn. As a body, they are ignorant, lazy, and unprincipled; obtaining a livelihood by imposing upon an ignorant and superstitious people. Our object in speaking thus freely is that they may consider their ways, and be wise."

Let the above sentiments be compared with the cha-
ter which the Brahmans have returned, the severance with
they have been treated and which is inculcated in all th
sacred books, and the influence they have exerted for cen
over the superstitious & priest-ridden Hindoos. It has
said — "destroy the pretended sacred character & influen
the Brahmans, and Hindooism will soon fall". But it w
fall as soon as some suppose, I do not believe. The Hindo
ligion has its foundation deep in the ignorance, superst
and depravity of the people, and the annihilation of th
Brahmans would only result in output to the great m
of the people in some modified forms of superstition &
atry — to continue for a while, and perhaps for a long stil
der other pretended spiritual guides. Yet the man w
educated in the system as this writer was, and now ha
rieves and describes its secured hierarchy in such a m
shows that he himself must be ready ready to renounce
it while the public avowal of such sentiments must have m
on others —

The following is the translation of another communication in the same series:-

To the Editor of the Prabhákar.

SIR,—The times demand a reformation of the Hindu Religion, as indispensable to the welfare of this people. I cannot but deem it advisable, in view of the abounding ignorance and folly, that a number of those truly interested in the prosperity of the country, should come together for the purpose of entering on this work of reformation. One obvious advantage they would enjoy; namely, the approbation of the Government. Why should a handful of ignorant shástrís and pundits frighten us back from this work? They have long held a great sway, and will be ready to exclude from caste any who may oppose them. But what is caste? A great number of people combined together constitute a caste; while a man who stands by himself is out of caste. The Sikhs were orginally out of caste, until by the increase of their numbers, they became an independent caste. Those who embraced the Christian religion, in its origin, were in like manner stigmatized; but afterwards, their numbers increasing, it came to pass that instead if they being out of caste, it was those who had stigmatized them that were so. Some time after this religion had obtained vogue, it declined very greatly; whereupon there arose certain pundits who reformed it, though not without a great outcry on the part of many. But when there were people enough of the reformed faith so that they could have marriages, &c. among themselves, they then cared but little for their benighted opposers.

Shankar Achárya abrogatedsome of the laws contained in the Shástras, and some he sustained; and such revisions of the Shástras are at times necessary. The religion which relates to God is alone unchangeable. Let then those who desire the good of their country not trouble themselves much about the question whether they will be immediately joined by the masses or not. If after the promulgation of the reformed religion, two or three hundred adopt it, soon many will flock to them. Many perceive the necessity of reform, but suppose the thing impracticable. The principal features in this reformed religion will be these.

1. All are to practise the sincere worship of God.

2. They must regard the interests of their neighbours as their own.

3. All rites except those connected with the investiture of Bráhmans, with marriages and with burials, are to be done away.

4. In all religious ceremonies the language of the people is to be used. Let those that will, learn Sanskrit; but there is no reason why those who are ignorant of it, should use it in religious ceremonies.

5. Let every one be free as regards the externals of religion to act, to speak, and to write as he will.

6. In matters of religion, and in the affairs of life, the authority of men and women must be equal; this would sanction the marriage of widows and adults.

7. Morality is to be esteemed above religious ceremonies. These latter are now held to be of most account, but they must cease to be so. Women must not think they can make amends for their transgressions by circumambulating the pimpal tree.

8. The use of unmeaning sentences to be abandoned.

9. No class is to be treated with contempt; no pride of caste retained. Kindness must be shown to all alike.

10. The love of one's country is to be cherished, and her prosperity aimed at.

11. Let every one pursue the occupation that suits him.

12. Virtue and merit, and not birth, are to be the foundation of social distinctions.

13. The authority of the subjects must be above that of the rulers; and the welfare of the ryots is to be secured, even by violence, should that be necessary.

14. The commands of the sover eign are to be observed, as also the inspired decrees of God.

15. Knowledge and wisdom are to be sought after by all; and men are unceasingly to be engaged in consoling the afflicted, giving me dicine to the sick, instruction to the ignorant, and money to the poor, according to their ability.

16. All are to make truth their standard; and all practices contrary to truth must be be abandoned. The truths of science must be unremittingly pursued and published. And all are to be equally free to pursue these acquisitions.

I have it much upon my heart to write a book concerning these particulars, with the laws of their application and illustrative examples. Nothing of what I have now written is

contrary to the Hindu religion. All indeed is not to be found in one shástra, but some in one place, some in another. From the Gitá, I would take the statement that there is but one God, and he alone to be worshipped;—a state

ment frequently and plainly made. If the Puráns are found irreconcilable with this, then let the Puráns go. We want only that which is good. Let the Vedanta pronounce concerning caste. The Rishis have written, after their own fancy, a great many works, none of which can be adopted as satisfactory; but there might be a book compiled from all, exhibiting a pure morality, and pointing out the course of conduct to be observed by those who embrace this Reformed Religion. This book they should regard as their Shástra, and in all things conform to it. Certainly a compilation of this kind would have a stronger claim to regard than the work of an individual Rishi, who had merely his own ability to rely upon, or than the works of all such.

Let but one or two hundred persons in this way simultaneously renounce their various distinctions and assume the name of Reformed Hindus, or of A'ryas (an ancient name of this people) and soon great numbers seeing the superiority of their religion, will join them. Then when a girl is left a widow, instead of consorting with some dissolute person, she will come into this community and marry. Thousands will do it; and all who in various ways find themselves thwarted and hampered by the existing religion, will embrace the reformed religion. When this shall have gained the ascendancy, then whatever needs to be done we can do.

At present there are all manner of divisions and schisms; the inhabitants of the Concan will not marry with those of the Deccan &c. The shástras that contain such things must be abandoned; then will the people be all as pure as the Ganges; all will be of one mind, and one religion, and all will practise only such things as are needful. Unless this course be adopted, we shall not be able to escape from the evils springing out of the corrupt religion of these times. While I assert the necessity of this reformation, I do not advocate the promiscuous blending of all castes in one. Low caste people are not found among those of a high caste; and for this reason a man would avoid forming marriage connexions with them. It is evident that a man receiving five rupees a month, would not take a wife from among the Mahárs nor the beggars who live outside the villages, but from among those who are of like standing with himself. My idea simply is that all should lay aside their animosities and live in the exercise of mutual good will; and gradually, as the course of things will admit, shake off these follies. Let there be a commencement made. Many are waiting for it. The Bráhmans hold the Mahárs in contempt, and will not touch them; yet they are willing to associate with the English, on the most friendly terms. This is astonishing, when it is considered that according to the Shástras it is less improper to associate with Mahárs than with the English. But these Bráhmans are fools; they will not understand; wherefore I suggest the course mentioned above."

I have no doubt the author of these sentiments is quite sincere in the opinions he has ventured but it is evident he does not see the consequences of his course he recommends and is anxious to pursue such a course, so far as it succeeded, would destroy Hindooism, as now delivered in the books to be of divine authority, while the Vedanta thus proposed would have no authority or sanction beyond the opinion of the compilers none of which expected to have any spirit of inspiration or of divine. Thus they would destroy all confidence in the present sacred books and substitute in their place only one of human authority

The Paper ~~in~~ which these articles are published, is designed for the Hindoo part of the community, and its circulation is chiefly among the higher classes. And yet articles containing such sentiments, furnished by a correspondent who lives at a distance from Bombay and has no particular connection with the Paper, (for we happen to know who he is) are ~~freely~~ admitted without any qualification. Now the editor & proprietors would not admit these articles if they believed they would be injurious to the Paper. In such circumstances the fact of their being thus admitted shows an exceedingly interesting state of opinion among those who support the Paper.

The Constitutes of India are extremely encouraging encouraging in view of the state of the Heathen as well as in the promises of God. The history ~~of the History~~ of the Hindoo religion shows that it has undergone great changes since its origin. Hindooism, as it is professed & practised at the present day, no more resembles the religion of the vedas — the first and for a long time sacred books — than the christianity of Italy at the present time resembles the faith & practices of the primitive christians in the days of the Apostles. — And what the religious history of India will be from this

throne till it shall become a part of the Redeemer's kingdom and profess a faith resting on the word of God is too uncertain to come within the limits of reasonable conjecture. The Hindoos, who constitute the great body of the people, are divided in sects which differ as much from each other as the different characters of individual Christians differ. And these sects, urged on by their authoritative spiritual guides at various periods in their history have served as much zeal for making proselytes as those of or denominations professing differing creeds & forms of worship in Europe & America have ever manifested. And this spirit of proselytism may be soon aroused and exhibit all its former zeal.

The Jainas are a part of the Hindoo population. They are an intelligent & enterprising class of people and are numerous in Bombay and other parts of Western India. They reject the Brahmanical system with its rites & ceremonies and have their own sacred books & Shastras. The Brahmans hold the Jainas & all their principles in abhorrence while their views & feelings are fully reciprocated.

The Mahomedan population of all Hindostan is estimated at 10,or 12,000,000. They are chiefly in the cities & towns and on the sea-coast. They have every where more zeal & mental energy than the Hindoos. Though they possess

number & strength in any part of Western India to form a self supporting & perpetuating community. The Government professes to observe neutrality in all questions of a religious nature among the native population. The protection which would be secured to persons changing their religion would depend upon the circumstances of the individuals requiring it and upon the disposition of the magistracy of the district at the time. In subjects to missionaries, they have liberty to use all the means for communicating their principles which they judge authorised. Nor has the Government manifested any unwillingness, so far as I know, to grant their personally all the protection they have required.

Should the general mind of the Public become strongly excited on the subject of religion & the spirit of proselytism among the different sects of the Hindoos, among the Mahomedans & the battalions be survived & become what it was in former periods of this history it is quite impossible to conjecture the religious change which might soon take place. Happily for us our duty is plain — was to ~~[illegible]~~ comprehensively all proper means the knowledge of Jesus & the way of salvation through Jesus Christ. And then leave the result to him whose command is this obeyed and who has all power in [illegible] & upon earth.

(D. O. Allen)

9 Rev. D. O. Allen

the religious zeal & fanaticism of their ancestors a
they first invaded India yet there is much of the spir
proselytism among them, especially in the higher classes
spirit is increased on this side of India by their in
course with Persia & Arabia and by frequent pilg
ages to Mecca. The Mahomedan population of Bri
is estimated at Rev. Nov. 26, 1849. Native Pop. still they are numerous on
Acta. Jan. 15/50
the coast from the Persian Gulf to Cape Comorin

The Roman Catholics in India are estimated
nearly 1,000,000. A few of these are of purely European
origin; a far greater proportion of them are of mixed
ign and probably nine tenths of the whole are of
tive origin — the descendants of those who embraced the
olic religion several generations ago. They constitute
part of the indigenous population in every large
trict in India — using in places the vernacular lang
of the respective districts. They have thus the mean
much influence and if the spirit of propagating the
religion
Catholic should be revived among them, numerous &
ficient agents might soon be raised up to carry on
work — cast to labor in this own vernacular langu

The Protestant population also compared with
of the preceding classes is small. The European portion
this has, as a body, but little social influence on the nat
and the native Protestants are not yet sufficient in

Mahabulshwar Nov. 10th. 1849

Rev. R. Anderson D.D.
Secy of the A. B. C. F. M.

Rev. & Dear Sir,

The above date shows where I now am and a few words will explain why I am here.

When Mr. Wood wrote to you about making Satara a Mission Station he was at this place on account of Mrs. W's feeble health. At the close of the hot season (about the end of May) they returned to Satara and continued there through the rainy season — as did also Mrs. Graves. At the close of the rains partly from the want of a suitable house at S. and partly from continued feeble health Mrs. W. returned to this place — Mr. W. continuing most of the time at S. When your letter arrived, authorizing our Mission to commence a station at Satara Mr. W. became very anxious that Mr. Hume or myself should visit S. for a few days and it was finally determined that I should do so. Accordingly I left Bombay about 10 days ago and came here and after remaining with Mrs. G. part of 2 days I went to Satara. I remained in S. 3 or 4 days with Mr. W. making inquiries concerning some things as they were, some things as they are, and some things as they may be & should be. The result of these inquiries together with some opinions & suggestions we have found to send you in a distinct paper or documents. So I need not say any thing more about them here. Mr. W. returned to this place with me & is now here. My arrangements are made to leave here soon and I hope to be in Bombay in 4 or 5 or 6 days.

Another reason for my coming here was to see Mrs. Graves on some matters. Her health has been latterly declining and she has become very feeble — so much so that she is quite unable to do any thing in the way of superintending the school she had for many years. Her state of health arising partly from disease & partly from the infirmities of age added to the circumstance that most of her intimate friends have recently left or are preparing to leave India, together

(Among these are Dr. & Mrs. Murray — Dr. M. has been Mrs. G's physician for 10 or 12 years and Mrs. has been often her nurse —)

it desirable that Mr. Hawes or myself should see her in anticipation of her future circumstances. There was also another circumstance — Mrs. G. had become the owner of a house & garden here which in the increase of the place have considerable value and Mrs. G. was anxious to see her in anticipation of what should be done with them. As we shall make this property the subject of a separate letter nor part of a separate paper to the Rooms on my return to Bombay I shall not say more of it here. — I should be glad if Mr. G. would go to Ahmedabad in company with Mr. Ballantine & his family who are expecting to embark in a few weeks. But such are not her feelings & views. She wishes to finish her course in India. She thinks she cannot live at Bombay, or Ahmednuggur, and only the rainy season at Cattara. I have of late seen more clearly the extent & importance of chaintain stations. Mrs. G. tells I believe there is no one living who discovers better of the climates in Ahmednuggur. Her state is such that I should not be surprised at her death any day, if she remains in this climate and yet she may live for some — for many years. In view of her state & circumstances — aged, feeble, & solitary, I feel very anxious for her. My hope, & prayer and a good degree of assurance is that the Saviour whom she has so long & so faithfully served, will supply every want & order all things in great mercy concerning her — though in a way we can not foresee till he shall receive her to his heavenly kingdom.

I will now say a few words on a subject to which I have adverted and to which I have hoped I should never have sufficiently urgent occasion to allude — I mean — to some views of missionary expenditure which have been put forth by one of our Missions. — Mr. Hoover's communication setting forth his new views appears to have been received with very great satisfaction — I might perhaps say — to have caused much joy — at the Missionary Rooms. Mr. was apparently surprised that the publication of his views did excite so little attention and produced so little discussion. But the fact is that such views, & reasons & reasonings were not new to the missionaries here. They have been subjects of consideration, conversation & discussion from the very origin of missions on this side of

Far is this all — attempts have been made several times to carry out such views in practice in different Missions — American, English & German — in this country. Mr. B's attempt to carry out such views is not the first nor is it the second that has been made in the Mission of the American Board in India. But they did not publish their views & to the world before they began to endeavor them to practice. When Mr. B. became acquainted with the history of Missions & missionaries in these matters — which was not till after he had published his views & he declared that he was not making an experiment &c. The only paper or periodical — as far as I can remember — that has noticed Mr. B's publication or his conduct since, is one of the daily papers in Bombay which above all others is unfriendly to the missionary cause — which is constantly seeking for occasions for speaking against those connected with it, and would gladly see them all degraded from any enjoyable position in society and become despicable & contemptible in the view of both the European & native community.

So far as such views & principles (if such there in Mr. B's publications) would affect myself personally, I care not. They would make but little difference in my own manner of living. Were I to withdraw from the American Board at any time I need have no more anxiety for my support than I now have, and I have no doubt I could be as well off in pecuniary matters as I now am. But I do feel a deep interest in the missionary cause, and a strong sympathy with many connected with it whose circumstances are different from my own or from Mr. B's. And I do believe that such views & principles as Mr. B. is attempting to practice — if attempted to be carried out generally, or approved & recommended as they appear to be at the Missionary Rooms, will have a very unhappy influence — and one which will soon be apparent too — in the Mission of the Board. — It would be easy to write much — of facts & figures — of reasons & meanings on this subject; but I have already said more than I intended to say. May the Lord enable us to use this world as not abusing it."

In the service & fellowship of our common Lord & Redeemer. I remain

Dear Sir
Yours truly
Sam'l Allen

Dec 15th. This letter became wet & injured on my way from Mahabuleshwar to Bombay – It was in my box which in some way was thrown or fell into a river in crossing it when swollen by the rains the day before – It was my intention to re-write the letter – but I have not had time – and it is legible – as it is – so I send it –

S. A. T.

Mahabuleshwar, Dec. 10/45

Rec'd Dec. 25/50.

Cost 7 cents 20

Rev. Thaddeus Stevens D.D.

Mission House

Boston

Bombay Jan. 1st 1850

Rev. R. Anderson D.D.
Secy of the A.B.C.F.M.

Rev. & Dear Sir

I write this letter to ask permission of the Prudential Committee to return to America in two years from this time. This request will not be unexpected, as the subject has been several times mentioned in my past letters to the Boards—especially in my letter of Dec. 25th 1845.

I need not say any thing here concerning the reasons for this request—nor concerning the future beyond my return to America, except that considering my age and other circumstances it does not appear likely that it will be expedient for me to return again to India.

I am now in the 23rd year of my missionary life in this country. Of this period I have been a single man more than 14 years, and for nearly 8 years past have sustained the mixed character of a missionary & superintendent of the Press. The superintendency of the Press in this Mission is a difficult situation for any one to fill—more so than that of your Press in Madras or Jaffna. Bombay requires missionaries of first rate qualifications. As I have often said in letters to the Boards, and the other brethren who have been in this Mission have believed they as well as their local Committee act on this opinion in selecting, appointing & treating missionaries in the different stations on this side of India.

I was surprised to learn that the Committee had authorized the commencement of a new station at Sattara. We must suppose they have their own means & resources for carrying their purpose into effect. In my own view, the present force of the Mission stands thus:—

— Of myself I need not say more. Considering the state of Mr. & Mrs. Graves health the probability of their return to America within 2 years is as 3 to 2. Prob. of Mr. Wardle doing the same is as 2 to 3. Of Mr. Brown I need not say any thing. His letter on missionary recovery appears to have given great satisfaction at the Missionary Rooms. He is now engaged a part of the time in giving private tuition in some English families. Probably he does not intend to do this beyond what is necessary for his support.

I am now engaged in getting a new & revised edition of the Grammatical Works of the Old Testament through the press. The labor is great, the work difficult, and it does not proceed so fast as I expected. I am also now preparing for the press an edition of the Gospel of Matthew in English, Mahratta, Gongoorlee & Hindoostanee — quite a Polyglot. Nothing beyond a Gospel or the Acts of the Apostles has yet been printed in 2 languages in this country. I will send a copy or 2 to the Rooms when it is out of the press.

Mr. Ballantine lately embarked here with his family for America via Liverpool. As he was with us for some time he will be able to give you information concerning our state &c. There is little prospect I fear of his returning again to this country.

May He, whose servants we profess to be, grant us wisdom & grace to understand, to do & suffer whatever may be his holy will concerning us in the service & fellowship of our common Lord & Redeemer. I remain, dear Sir, yours sincerely

L. Addison

Bombay — Jan. 2 to 1 — Jan. 2 to 3

Bombay, Jan. 1. 1850.

Rec.d Feb. 25, 1850

Ans.d Feb. 28

For Pub.d Cons.d

Rev. R. Anderson D.D.

Mission House

Boston

Mass

[It is not often now that letters miscarry - Still they sometimes do - to Jerod that is nearly a duplicate of my letter of the 1st Inst]

Bombay. Jan 15th 1850

Rev. R. Anderson D.D.
Sec'y of the A.B.C.F.M.

Rev. & Dear Sir,

I write this letter to ask permission of the Prudential Committee to return to America in three (2) years from this time. This request will not be unexpected, as the subject has been several times intimated in my past letters to the Board - especially in my letters of Dec. 25th 1845 and Feb. 2nd 1846 - which you received.

I shall say nothing now concerning the reasons for this request - are concerning the future beyond my return to America, except that considering that my age will then be & other circumstances, it does appear likely that it will be expedient for me to return to India.

I am now in the 23rd year of my missionary life in this country. Of this period I have been more than 14 years a single man, and for nearly 8 years past I have sustained the combined character of a missionary & superintendent of the Press. The superintendency of the Press in this Mission is a difficult situation for any one to fill - more so than of your Press in Madras or in Jaffna. It also requires considerable of the first rate qualifications. So the other Societies believe who have Missions here, and they act fully on this opinion in connection with their local Committees in selecting & appointing missionaries to this field.

I was surprised to hear that the Committee had authorised the commencement of a new station at Cottara. We cannot suppose they understood their own means & resources for carrying these views into effect. In my own view our present force stands thus - of myself

I need say nothing now. Considering the state of Mr. & Mrs. Stevens health, the probability of their return to America in 2 years is as 3 to 2 — I might say as 3 to 1; and of Mr. Woods living the same as 2 to 3 or 2 to 2. Of Mr. Brown I need not say any thing. His letter on the economy of Missions & missionaries appears to have given good satisfaction at the Missionary Rooms. He is now engaged a part of the time I understand in giving instruction in English — probably not beyond what is necessary for his support.

I am engaged in preparing a revised edition of the Spelling Book of the C.J. for the press. The labor is great and the work is difficult — and does not proceed so fast as I expected. I am also engaged in preparing for the press or rather getting through the press an edition of the Gospel of Matthew in English, Mohawk, Spanish, Cherokee, Kinduostanee, & Sanscrit — It is quite a Polyglot. Nothing so far as I know has been printed in this country beyond a Gospel or Tracts in 2 languages. I will send a copy of this edition to the Trustees as soon as it is out of the press. The annual meeting of the Bible Society was held on the 8th instant. The attendance as well as the amount of the Receipts at the public meeting devolved wholly on me — so it did last year —

In the service & fellowship of our common Lord and Redeemer, I remain, Dear Sir

Yours sincerely

S. O. Allen

Rev. Wm. Ellis, Secretary

Bombay Jul 16th 1850

Rev R. Anderson D.D.
Secy of the A.B.C.F.M.

Dear & Dear Sir

The mail for London via Egypt is to have here the evening I am penning a parcel of letters from the Members of the Mission for America, and as I do not observe any one among them for you, I write a few lines. My own health & engagements are as usual – as mentioned in former letters. Mr. Hume & his family are expecting soon to go to Mahabuleshwar to remain there a few months for his & their health. Mrs. Graves is at M – in the usual health – which is feeble. Mr. Wood & family are now at Sattara – but his family are expecting soon to go to M – to remain there through the warm months. Nothing of special interest now occurring in connection with our labors.

It was my intention to send the Mission accounts for 1849 to the Board by this mail, but one member could not get his part of them ready soon enough – so the sending of them must be delayed until the next mail. I shall then endeavor to send you an account of the work done in the office.

We are very unfortunate in not receiving any American publications except the Missionary Herald (which has come irregularly & some No's have not arrived at all) we have not a single paper or publication of any kind for 18[illegible] – our latest papers are all of 1848, and we are 14 months old. Nor is it a new thing for us to be in such circumstances. See the Report of the Board for 1844 page 68 – And there appears to be natural necessity for our being in this state. The traffic beneath in this place takes several publications from America – as the North American Review, Silliman's Journal &c and these publications reach Bombay regularly in 2 months from their issue in America. Can the Board have no better agency in London than Mr. Symon? You are probably aware that we have made no use of his agency for some years past.

The census of Bombay lately taken gave 566,121 souls on this island. Half the size of a New England township. So Bombay is larger than New York & some than 4 times as large as Boston – It is generally declared by travellers to be the most interesting city in all the East – and yet too little known apparently in America – Bombay is the focus of intelligence between nearly all the places which are situated west and those which are east of its longitude. Here is no place in which all the foreign correspondence of the American Board could be carried on with so much ease & dispatch with all the Missions as in Bombay – Its situation in this respect is much better than Boston

I do not mention this circumstance as recommending that the Secretary of the Board should transfer timely & his portfolio from the Mission House in Boston to the mission room in Brooklyn but only as a circumstance showing the singular position of this city — the amount of correspondence between the foreign Mission & missionaries of the Board, which passes through this place, would astonish any one who

Brooklyn Dec. 17. 1850
Rev. Dr. Anderson, Dec. 20, 1850
Ans. Dec. 14
Respectfully in haste yours
R. R. Anderson Sec.
Missionary House
Boston
Mass.

does not live here and so know it. Our letters can reach Ceylon in 18 or 20 and the Sandwich Islands in 35–40–45 days — & we get Sandwich news in 27 & 28. What an age of activity in the things of this life — How rich in these greatness are the children of this world — & the world is lying in wickedness — Circle in Boston know it is so — We Brooklyn see it —

to your yours sincerely
D. O. Allen —

Oroabey March 16th 1850

Rev. R. Anderson D.D.

Secy of the A. B. C. F. M.

Rev. & Dear Sir

A few months ago I wrote to you concerning a house & premises which belonged once to Mr. Groves at Matabeleleleni and concerning which we hope soon to hear from you.

I now write again on a similar subject or subjects. Mr. Groves' first station after coming to this Mission was Matakin, a large village in the north part of this island. He lived in M. about 6 years and while there he built a house partly with his allowance for house-rent, and probably partly with his general allowance. The house continued to belong to Mr. G. or to the Mission till about 1834 when by some arrangement it was made over by the Oroabey Mission (it was done when I belonged to the Umsedaygan Mission) to the Church Missionary Society to be used for a school-house. I supposed our Mission would never again have any connection with it, but I have just now received a letter from the Secretary of the C. M. S. bonsmatter, saying they wish to return it to us as they have no further use for it. They ask us nothing for it. The house is not of much value but still must be worth something, and considering all the circumstances we had better take it.

Again, after Mr. Groves removed from Matakin to Oroabey he built a house for his work he occupied till he went to the Nulgherry Hills.x I then took this house and occupied it till I removed from Oroabey in Dec. of 1832 [In this house my son was born & my wife died. See it described in the Memoir page 238–240] The house has been sometimes occupied by some one of the Mission, has been sometimes vacant & sometimes rented. It stands

{x Mr. G. also built a house at these Hills – to be built 4 houses in as many different places in this country.}

on a craggy hill, & has no road to it. This hill is being dug down as some hills in Boston formerly were. The houses are of little value and this value is diminishing yearly & rapidly. The house has been vacant most of the year past. I would occupy it rather than pay any rent. but I fitted up part of the verandah of the chapel long ago in the style of the Bonaparte chamber (2 Things 4d Pat 10 V.) which I expect to occupy as my only house as long as I shall live in Brooklyn.

Now we want for authority to dispose of both these houses, if we think it best, as I seriously doubt we shall. The land on which these houses stand was never purchased — no money was paid for it. It was obtained and is held — the land of both houses — by a lease for an annual rent. The rent for the land at Malden is 25 rupees or about $12 — the rent in Brooklyn is Rs 60 or about $30. These sums are to be paid yearly or the property would revert to the original owners. The best way probably — & certainly the only way — of disposing of this would be to obtain what we can of the original proprietors for the houses &c and give up the leases to them. No legal writing or signature on the part of the Mission would be required. The original leases I have in my possession now.

We have to request that you will kindly act in the view of the Committee on these matters at your earliest convenience as the mission have to pay the rents, taxes &c whether the house is occupied or not, besides being at expense to preserve them from injury —

I remain, dear Sir,

Yours sincerely.

D. Oldham —

P.S. Mr. Hume & his family have gone to Mahabaleshwar for their health. They expect to be absent from us about 8 months.

Mr. Wonder's family is also at Mahabaleshwar. He is at Satara —

Honolulu April 15th 1850

Rev R. Anderson

Secy of the A. B. C. F. M.

Rev. & Dear Sir—

On the 1st of last month I sent the accounts of this Mission to Mr. Hill— I now send you some account of the work done in the printing office. The amount of printing done in 1849 as near as I can estimate is as follows.

In the English language — — —	3,898,500	pages—
In different native languages — —	4,814,000	do
Total number of pages — —	8,712,500	pages—
Amount of printing in previous years	80,804,000	
do from the origin of the Mission —	89,516,500	pages—

In consequence of some inquiries which have been made concerning the kind of work we do, I have sent herewith a list a list of the work we have done which I hope will be satisfactory. We, of course can have no objections to furnishing the most full & particular information concerning the state, management, work, expenses, results &c on every point relating to the office.

We received by the last mail a letter from you— I have forgot its date— I sent it immediately to Messrs Hoxie & Wood who both at Makahuloa were and it remains with them. I will prepare a statement of the property of the Mission &c of the American Bible Society

The influence of status and repute have been eagerly sought for by the Missionaries of Western India, but especially by those who are *Presbyterian*; and the consequence has been in reference to teetotalism—that proposer of vast social reform—an amount of passive opposition which can scarcely be conceived by any one who has not witnessed it; nay, let a fact speak! One of the men of God (I thus describe him, for such I believe him to be, whatever his brethren may think) one of the most active members of a Presbyterian Mission fell into the sin of drunkenness; from this state his brethren might have rescued him at once by coming forward to sign the pledge along with him, but they did not do this; it was left for a truly Catholic-spirited chaplain of the English Church to do the noble deed: may his dear Lord shew him very great and glorious things, and may his self-sacrificing act be its own reward.

See the other side—

and made it to the Bowers or bring it with me when I come to

Our Pastor - Thomas Gordon - whose name stands as such - I do not wish my name to appear and the law requires that every printed work shall bear the name of some responsible person in it - he was absent for 2 or 3 months on account of ill health. And the man next to him in the office died suddenly a few days ago of cholera. These things added to Mr. Thomas absence make my labors heavy & trying - I'm the Lord renew our strength.

The Christian Recorder for July 5. 1849 on the 4th or last page and the 3rd column contains a short article called "Some Illusion." Have you noticed it - if not, please look at it. I believe I know the history of this illusion, general & principal better than any of this Church now living - or any who has died. And I know no doubt this article is an entire fabrication - utterly false - Strange who could be author of such a story? Such things are an injury to the Missionary cause - a great injury.

You have probably heard of the great affliction which my son has suffered. It has interrupted his course of education & has occasioned much expense - surgeon & dentist charges expected to amount to $200 or more. His mouth has been so much mutilated (to save his life) that it appears not to be expedient for him to engage in any profession which would require public speaking. What he will be able to do - if he recovers - remains to be seen. His case - such it is in one sense - strength not in its origin - and I hope not in its ultimate result - is of the Lord - Let him do with me & mine what seemeth him good." Yours truly

L. A. Allen

Statement of the Work done in the Printing Office of the American Mission in Bombay in 1849.

Work done for the Bombay Mission.

For printing a tract in English for the Roman Catholics called "O'Connell in Purgatory" 500 Copies 8 pages	16	"	"
" Ditto — paper and binding a "Domistic Guide for Mothers in India" 300 Copies 220 pages 12 Mo. (N. B. This work was given to the Mission by the Author (Dr. E. A. Edwards) The proceeds of the work as sold are included in the Account of the Mission for the sale of book.)	425	"	"
" Ditto — A small Arithmatic 1000 Copies 18 Mo. 52 pages at Rs. 10 per 100	100	"	"
" Ditto — Memorial to the Government of Bombay concerning the spread of intemperance among the Native community	25	"	"
" Ditto — Statistics concerning the Revenue derived from Opium in India	5	"	"
" Half the expense of the Dnyanodaya beyond the subscriptions & Donations for it	325	5	5
" 8 Extra pages and 200 extra Copies of the No. for January 1st which contained the Native Almanack	50	"	"
" 16 Extra pages and 300 extra Copies of the No. for March 15th which contained the Holee Prize Essay in English and Mahratta	100	"	"
Rupees	1046	5	5

Work done for the Ahmednuggur Mission

✓ The Articles of Faith in the Ahmednuggur Church 250 Copies 8 pages 12 Mo. - covered	30
✓ The Gospel of Luke 2000 Copies 73 pages 8 Vo. and binding the same in cloth covers	450
Cheques on the Commercial Bank 375 and binding the same in 4 books	10
✓ Mahratta Hymns & Title page - 500 Copies 14 pages at Rs. 2 per page	28
✓ Good Tidings 1000 Copies 32 pages 32 Mo. (2000 printed - 1000 for the Bombay Mission) at Rs. 5 per 100	50
✓ Mahratta Primer - 2000 Copies 52 pages 18 Mo. at Rs. 7 per 100	140
✓ The Shepherd of Salisbury Plain 600 Copies (2000 printed - 1000 for the B. T. & B. Society and 400 for the Bombay Mission) 58 pages 16 Mo. at Rs. 9 per 100	54
✓ The School Boy 500 Copies (2000 printed - 1000 for the B. T. & B. Society and 500 for the Bombay Mission) 30 pages 16 Mo. at Rs. 7 per 100	35
✓ Good Tidings - Moslh - 1000 Copies (1000 also printed for the Bombay Mission) 18 Mo. at Rs. 6 per 100	60
✓ Summary of Scripture Doctrines 1000 Copies (2000 printed - 1000 for the Bombay Mission) 70 pages 12 Mo. including paper and binding in cloth covers	156
Rupees	1003

Work done for the American Tract Society

For the printing, paper & covering of the Summary of Scriptures Doctrines - 1000 Copies 70 pages 12 Mo.	156	4	"
" Ditto — First Book for Children - including the bara Khudya 2500 Copies 60 pages - 18 Mo. at Rs. 9 per 100 Copies	225	"	"
" Ditto — Good Tidings 1000 Copies - 32 pages 32 Mo. at Rs. 5 per 100 Copies	50	"	"
" Ditto — Ditto — in Modhi 1000 Copies 24 pages 18 Mo. at Rs. 6 per 100 Copies	60	"	"
" Ditto — The Shepherd of Salisbury Plain 400 Copies 58 pages 18 Mo. at Rs. 9 per 100 Copies	36	"	"
" Ditto — The School Boy No. 1, 500 Copies 30 pages 18 Mo. at Rs. 7 per 100 Copies	35	"	"
Rupees	562	4	"

American Bible Society

No work done for the American Bible Society in 1849. All the scriptures which were required (beyond those on hand) were obtained from the Bombay Bible Society —

The Bombay Bible Society

The work completed for the Bombay Bible Society in 1849 amount to only Rs. 513 —

Bombay Tract & Book Society

The work finished for this Society in 1849 amounted to only about 200,000 pages several works were in the press at the close of the year —

Native Work not included in the preceding accounts

Mahratta

History of British India 2000 Copies 274 pages 8vo. printed & bound - for the Board of Education

Memoir of Columbus 1000 Copies 178 pages - Ditto - - - - Ditto

A work on Railways 600 Copies 49 pages 8vo.

Importance of Cleanlenes to health and Charectors - 1000 Copies 24 pages 12mo.

Goojrattee

Youths Book of Natural Theology (Gallaudets) 750 Copies 254 pages 12 Mo. printed and bound for the Board of Education

Memoir of Columbus 1000 Copies 144 pages Ditto Ditto

Essay against Femal Infanticide - 1500 Copies 55 pages - For the Bombay Government

Idiomatical Exercises in English & Goojrattee - printed and bound 1000 Copies 370 pages

Scindee

Scindee & English Dictionary 500 Copies 241 pages 8vo. - printed and bound for the Bombay Government -

Scindee Grammar 500 Copies 178 pages 8vo. - printed & bound for the Bombay Ditto

Periodecals

The Oriental Christian Spectator — Monthly

The Overland Summary — Ditto — Ditto

The Dnyanodaya - some English but mostly Mahratta, Monthly -

The Church Missionary Record — Monthly

The Temperance Advocate — Ditto

The Native Friend — Ditto

Annual Reports

The Bombay Bible Society

The Bombay Tract and Book Society

The Free Church Missionary Society Bombay

Ditto — Ditto — Poona

The Church Missionary Society

The Seamans Friend Society

The District Benevolent Society

The Scottish Orphan Asylum

The Board of Education - (Government)

Other Works

Meteorological Observation 300 Copies 650 pages 4to - Printed and bound for the Bombay Government -

Transactions of the Bombay Branch of the Royal Asiatic Society 350 Copies 191 pages 8vo

Transaction of the Bombay Medical & Physical Society 400 Copies 270 pages 8vo

Indian Juvenial Arethmatic 1700 Copies 230 pages 12mo. Printed & bound -

The Indo-Briton - 400 Copies 246 pages 12 mo. - Printed & bound -

The Christians Almanack 1000 Copies pages 18 mo.

Also some work for the Military Fund, For Medical Retiring Fund, for the Chamber of Commerce - Some Prices Currents, Bills of Lading, Polices of Insurance &c for parties who are formally to us -

Bombay – April 15th 1850

Recd. June 13th 1850

ans. Dec. 14.

✓ Report on Printing

5

PAID

BOSTON

1850

Rev. R. Anderson D.D.

Mission House

Boston

Mass.

MY 26

A

[This is not for my public use] 97

Greenbay May 1st 1850

My dear Sir

I enclose a paper containing some strayed notes which I put down one evening some weeks ago. They are of no use to me and may be suggestive to you. They are on a great subject — one on which I have some experience — having been a single man for more years I believe than any other foreign missionary in the history of the Church. The paper referred to in the Extract of the Church — see page 44 near the top — gives an appalling account of the sickness of the wives of your missionaries. And should the history be continued to the present time, it would be much of the same character. — Is there no ascertainable, intelligible cause of such painful history? And is there no remedy for such evils? These are nearly questions for very grave & painful consideration.

You may not be aware to what extent good men in this country single lives — to what extent bachelor missionaries have been & still are single men. In the American Missionary Society or this side of India about one half the time of service or labor performed by the missionaries has been done by single men. In the Scottish Missions about one third of the time — and all with greatly advantage to the missionary cause. I have not time to go into a full consideration of this subject & do this would fill several sheets of paper and require more time than I can find from pressing duties.

I have written but little for the Church in America for very years past — but I have written a good deal for the public here — chiefly in connection with the Temperance cause — there is much of an extensive character taking place in this country, and there is no better book for observing it than Bombay — the weather has just struck this grey for eleven — My lamp has been burning before two years — and I am almost at the end of my tether — So believe me to be as ever yours in haste

D. O. Allen

Boardman & Gilmore

Rev. D. O. Allen

Bombay May 1. 1850

Recd. July 5. 1850

Wd. Dec. 16

Marriage of Missionaries

in Bo. Cud.

PAID

Rev R. Anderson D.D.

Mission House

Boston

United States of America

[This paper is not for any public use.]

The Marriage of Missionaries.

This subject was brought before the Stockbridge Branch for consideration at their annual meeting at Norwich in 1842. The paper then read by the foreign Secretary was probably designed to be as strong in its statements & opinions as was expected on that occasion and before such an assembly. But the truth, as is established in the state & history of the missions would authorize a much stronger statement & more positive opinion in favor of missionaries being single men. I will mention a few of these things.

I. In the matter of salaries in fixed or authorised salaries.

(1) The salary of a single man in this mission is $90 monthly or yearly — $1080.

If he finds a arrangement he is entitled to $20 do do — 240

If he must have a separate house he then 30 do do — 360

Of these 2 last he can receive only what he actually expends. $1680

And the may expend nothing; I have seen no arrangement and I have in the regulation of the Station for my salary is $1080 for the year.

(2) The salary of a married missionary — himself & wife $136 monthly yearly 1632

Any must have an arrangement $20 monthly — — — — — 240

Any must have a house & [illegible] at least $30 monthly — — — 600

Children say 4 (and some have more) at $15 each monthly — — 720

To this is to be added medical attendance & Medicine — children less than $100 and after $200 yearly. $3192

These figures will show much difference between the expenses of a single & married missionary when in their field of labor.

A large item in the expenses of Missions is for changes or voyages or journeys for health. If a single man has to make a voyage or journey the whole expense is for himself & where he is. If a married man goes above his family and in a distant station to be supported at as much expense as though he was with them. But such men generally take their families with them — and at great expense to the mission. But the greater part of voyages, journeys &c which missionaries make are on account of their families and not on their own account. In these cases there is not only the expense, but the missionary himself is taken from his field of labor. Thus for instance at this time Mr. Hunter, Mr. Wood & Mr. Walker — with their families are at Mahabulishwar — not on account of his family — Mr. Ingersoll is in Bombay for the same reason. In such cases there is not only the expense (for greater there is generally no expense) but the missionary is absent from his station, and all on family account.

Again — let us look at greater changes — What carried Mr. Read to Syria? His family. What carried Mr. Boggs? His family. What carried Mr. Morgan? His family. What carried Mr. Merrick? His family. What carried Mr. Abbott? His family. What carried Mr. Ballantine? His family. And what brought Mr. Ingersoll back to Bombay to Poona thence to America? His family. Now the expense of such a family going to America and another family coming to take their place — including their respectable salary requiring the language instead of being "one thousand dollars" as stated in the report referred to (see page 44 of the Report of the Board for 1842) would be nearer twenty or quite $5,000. — In view of these facts it is suggested —

1 Have the Prudential Committee proper appreciation of the sacrifices of single missionaries? I believe they have not.

2 Have they done what they could — what the good of the cause requires to obtain the services of single men? and to retain those who in the Providence of God have been left single? I believe they have not.

3 It would be well if they would examine the Rules &c of their brethren in other mission

Dear Sir

I send you this letter which you are at liberty to use as you may think proper. The subject is agreeable to me and it was my intention to propose a more lengthened correspondence, but my engagements have not permitted my doing so. And I would send this letter by the mail which is to leave Ann Arbor today or early tomorrow

Rec'd February 11, 1850
Rec'd Feb. 25/50
Ans'd Dec. 14

Lodwick A. Morgan

time for another opportunity as the mail is irregular in the Mornings

There is much taking place of an interesting character in India & the countries east of it and there is no place that promises so many advantages for collecting such utility — no place which is so good a tower for observation as Bombay. I wish the Quarter or some other Paper in the Pad a correspondent from. This communication would be read with much interest in America and would be very useful in exciting attention to the missionary cause.

Yours truly

D Allen

Bombay May 11/50

Brooklyn May 11th 1850

My dear Sir,

I send the enclosed letter for the Editor of the Herald to your care. If you will perhaps send it. The subject is one in which you will feel great interest — it will find time the first time — but perhaps better consequence — but perhaps send this — protected in transit — or sent with — to Editor Herald, "Science & Arts taken charge of such thing" — for our Library

Perhaps should be sent to Editor Herald

Perhaps should be sent to Editor Herald

Perhaps should be sent to Editor Herald

I hope your Missionary Library is in the way of being well furnished with Oriental friendships. You of course get the Asiatic Repository. Probably also the Madras Christian Instructor as this is published at your place.

Do you get the Calcutta Christian Observer? I hope so. It is the best Christian periodical in India. The Friend of India has always or generally ceased to have any religious character — though it contains much intelligence concerning India. Now contain more —

Do you get the Calcutta Review? Your Missionary Library should take the state of it. The work contains many articles of great value. The 25th No. is now lying by me. The 3rd Art. is a review of Mr. Hoisington's work on Oriental Literature. If that gradually lines to reach America the Friends should read that article — And if the work, Mrs. H. should read it —

I believe no estimate of the Oriental Christian Spectator have been made to the Rooms of late. If you write for them and will inform me the

A new law of religious liberty in India

There is nothing which we would distinguish Hindooism from all other systems of religion ancient & modern, as the division of the whole population into different castes. This division ~~with~~ as well as the rites & usages which pertain to each class are contained in the Hindoo sacred books, and we are believed to be of divine origin and of unalterable obligation. These rules of caste are so unjust, so unreasonable, so repugnant to all natural justice as well as to what is commonly regarded as the common sense of mankind, that, if it were not historical fact, it would appear incredible they should be the recognized laws of any government or the usages of any civilized community. And yet the Hindoo sacred books inculcate these rules of caste on all things as well as on religion and all Hindoo history unites in describing these sovereigns as the greatest & best who have enforced a strict observance of the rules of the different castes, and inflicted the prescribed penalties upon all transgressors.

When any Hindoo is known or reported to have violated any of the rules of his caste, a meeting of his caste people is called and inquiry is made into his conduct. If it is determined that he is guilty and the offence is of such a nature that no expiation can restore him, he is formally ~~declared to be~~ expelled and excommunicated. From this time he is regarded as civilly, socially, and religiously dead — his family & friends are to have no

or sovereignty, his property all belongs to the legal & natural heirs and a kind of feudal rights are transferred to him.

The East-India Company in obtaining possession of India acted on the general principle that a change in the governing power of a country does not change the statute or organic laws that the laws previously in force continue to be the laws of the people till superseded by new & express enactments. Conformably to this, in ceding subjects to the English, India was divided between Mahomedan & Hindoo rulers. Where the governing power was Mahomedan as in Bengal, the administration of justice was generally according to Mahomedan laws with little regard to the religious laws or usages of the Hindoos, and where the governing power was Hindoo as it was in Western India, the administration of justice was according to Hindoo laws with little regard generally to the religious prejudices of the Mahomedans. The English at once introduced an intermediate stage — intended as giving satisfaction to the people — that the Mahomedans should have their own laws and the Hindoos should have their own laws. All the first judicial situations were filled by Europeans whose instruction or duty it was to administer the Mahomedan laws among Mahomedans and the Hindoo laws among the Hindoos. ~~[illegible] to the laws of British India generally till since the year [illegible]~~ Under this system, if a Mahomedan ~~[illegible]~~ to be heretofore, ~~[illegible]~~ a Mountain but as an apostate Mahomedan, and the Mahomedan laws concerning such cases were applied to him. If a Hindoo had changed his religion he was not treated as a Mountain but as an outcast

Hindoo, and the laws of the Hindoo code concerning enterties were applied to him. This was a strange system for Christian magistrates to administer over a convert from Mahomedanism & Heathenism to Christianity. And yet such has been the system of law generally in force in British India till now the present year commenced.

It must be obvious that laws which reflected such penalties on a change of religious faith, must be a great obstacle to the progress of Christianity. Many & long-continued have been the efforts of missionaries & others interested in the introduction & progress of Christianity to effect a change in a system so unreasonable & unjust. This great object has been at length attained. The Legislative Council of India has passed the draft of a contemplated Act on last October, which was intended to secure liberty of conscience ~~religion~~ in the free exercise & choice of religion to all classes. This draft has since become an Act — was passed by the Governor General of India in Council on the 11th of last month, & April.

The Act is as follows —

> I. So much of any law or usage now in force, within the territories subject to the Government of the East India Company, as inflicts on any person forfeiture of rights or property, or may be held in any way to impair or affect any right of inheritance, by reason of his or her renouncing, or having been excluded from the communion of any religion, or being deprived of caste, shall cease to be enforced as Law in the Courts of the East India Company, and in the Courts established by Royal Charter within the said territories.

This Act, short as it is, yet contains a great principle — It is for the first time law was yet enacted in British India. As might be naturally expected, the native population especially in Bengal & Madras have manifested much opposition to the Act — declaring that it removed what they have heretofore regarded as the great barrier against Christianity. In this opinion they have not been mistaken, but the barrier as a law has been demolished. It now remains to carry out this great principle in practice throughout all India subject to British authority.

Bombay.

Rec. July 5. 1850.

Recorded

~~Editor of the Bom. Herald~~

Received of Robt. Ross Attorney in fact on behalf of Mr. Robert Ross of Montreal in the Province of Canada, a certain Petition of Attorney & Plaintiff to the Supreme Court of Judicature at Bombay, praying that the said Petitioner may be admitted to sue in the cause wherein Martin Forbes is Plaintiff & Mr. Thomas Jones & others are Defendants, and that the said Petition may be filed & a copy thereof served upon the said Defendants according to the rules of the said Court.

Dated this 12th day of April 1850.

Lewis & Tolerdie

Brooklyn May 25th 1850

Rev R. Anderson D.D.
Secy of the A. B. C. F. M.

Dear Sir –

The Mail via Egypt is to have this afternoon and, as the Morocco is at hand, we are not to have a mail direct again for considerable time and I write briefly. Your letter of Jan. was received and after being read here was sent to Mr. Hume (Mrs & still at Mahabulabwar) and to Mr. Wood. The scattered state of the Mission has little to contribute any further notice to it. Your letters of Feb. & March and also 2 from Mr. Hill have just come to hand. I have not had time to read them carefully and they are now all with Mr. Brown – but I can not wait for this date to soon as Mr Hume returns to B. – (and Mr. Wood we expect will then be in B. for a few days) we will prepare not only to your inquiries &c as may appear to be required.

I will make a few remarks on what you said concerning our pecuniary matters – We sent an estimate of our expected expenses for this year to the Bom mission because we had, as we supposed, funds in hand & forwarded in this country. But I wrote to you concerning the purchase of some land adjoining the chapel at the estimated cost of 6000 rupees. I said that if we should purchase this ground with our means in hand we must soon have means from the Board to carry on our operations &c. You authorized us to purchase it – We did so and paid for it with money earned by the office. I informed you of the purchase and said we should soon require money for our expenses. The £6000 were paid Bombay ago – and we have received only £400 since then – Now £400, as exchange ~~[illegible]~~ now is amounts to only 2/3 of what we paid (£6000) for the ground. I have stated these facts because you make no allusions to these instructions ~~[illegible]~~ that appears to me to be ~~[illegible]~~ for not sending any estimate, and yet requiring means to meet our expenses.

We have yet not an estimate for next year and I can not now prepare any – I can only refer you to the accounts of our expenses for last year which I sent to Mr. Hill. These will show the items for personal, allowances or salaries, schools &c and will better enable you to form an opinion than any thing I can now write of what the Bom. can allow me for 1850.

I have now nothing to say about the passages for which we wrote – I have stated in mine, my entire disconnection from the passage and shall expect the malignity

to the Mission as soon as we meet together. My taking charge of the school at first originated in causes & circumstances which I exceedingly regretted — I have had the care of it for more than 3 years, and I believe have succeeded in giving satisfaction to all parties ~~concerned~~ in this country who have been, or felt, interested in it. — I can not say more now — to your

yours sincerely

S Allen

P.S. Mr. Brown has received nothing from the Mission for his services for more than a year — nothing since March 1st 1849. The Mission says the expenses of the schools (3 in number) under his charge — those are the same schools which were previously under his charge. He expressed a wish to retain the charge of them — and has had them — has them still — When Mr B informed us he should no longer receive any allowance for his support & we settled that he would be entitled to receive it all or any part of it when he wished — We required nothing from him and toward him to take any part in our operations which he expressed a wish to have. This appeared us in the circumstances of his peculiar case & state of mind to be the proper course — the other matters he entertained — though we have it was his purpose not to receive any thing more from the Mission or the Board for his personal support. — He lives about half a mile from the school — I live in the verandah of the chapel — I often see him — closed daily — and he is often here at transfer or half an hour or so — in the evenings.

It has appeared to us that in the peculiar circumstances of this case it was but just to hear Mr. B's views, cause Mr. B to form himself (it was not a case requiring any sound discipline — as we supposed, any proceedings on the part of the Board) and if Mr. B did not write as fully as you wished, you could write to him for his views &c and letters now pass quickly between India & America. — Mr. B is not likely to suffer for the means of support. Unmarried missionaries in the large cities in this part of the world are not so dependent or miserably so pecuniarily as some people in America suppose. There are persons in B — (as I know) who would support Mr. B so that he need not do any thing for the means — any more than he is now in connection with us — but such a support did not comport with his views —

Mr. B has just returned your letters — I hope will write you so that you will have all the information you desire.

yours &c

S Allen

Bombay July 22.. 1850

Rev. R. Anderson D.D.
Sec'y of the A. B. C. F. M.

Rev. & Dear Sir

I remember saying in some of my former letters to you that I was engaged in revising the Marathi books of the Old Testament, for a new edition, and expressing the hope that I might live to see it completed & published. I do not remember as I said any thing concerning the other parts of the O. T. as I was expecting the revision of them would be carried on & completed by other parties. But the revision of the Marathi has not proceeded as I expected, while the expectation concerning the other books have entirely failed, and the whole subject of revising & printing the Scriptures of the Old Testament has assumed such a state that I feel it my duty with such views as I have to write you rather a detailed communication on the subject.

In order to give a better view of this whole subject I will first give a historical sketch of the Marathi translations of the Old Testament.

Genesis — was first translated by Mr. Newell — was revised & approved by the other missionaries and printed — all before I arrived in this country. It was subsequently revised by the translation committee of the Bible Society, and several editions have been printed.

Exodus — was translated by Mr. Graves before he went to Singapore in 1832, and a small edition was printed as prepared by him. It was subsequently revised by the translation committee and has been several times printed.

Deuteronomy — was translated by Mr. Graves and printed as prepared by him. It has since been revised & reprinted by the Bible Society.

1 & 2 Samuel were translated by myself. They were revised and approved by the Translation committee before publication. They have been 2 or 3 times reprinted.

The above mentioned are the only books of the O.T. that have been revised, and except Psalms, they are the only books which have been reprinted. The following is the state of all the other books.

Psalms — was translated by Mr. Graves and was printed as prepared by him. A 2d edition being urgently required and no revision having been made, Mr. G. reviewed it and it was reprinted as prepared by him. It has been out of print for some years waiting for a revision by the translation committee.

Leviticus, Numbers, Joshua, Judges, Ruth, 1 & 2 Kings & 1 Chronicles — were all translated by Mr. Graves and small editions were printed as he prepared them. They have all been long out of print waiting for a revision. Considerable labor has been expended upon these books as also upon Psalms by some members of the committee, but none of them is ready to be be printed.

2 Chronicles to the end of the Old Testament were all translated by Mr. Dixon of the Cherokee Missionary Society and a small edition of all was printed as they were prepared by him. None of them have been reprinted. Considerable labor has been bestowed by some members of the committee upon the Pentateuch which have been long out of print — but none of them is yet ready for the press.

The editions of the above mentioned books were printed in accordance with a regulation of the committee of the Bible Society that they would print a small edition of any translation of a book not before translated, just as the translator had prepared it, if such was his request, so that the public in this way might have the means of judging of its merits. This published, it became the property of the Bible Society, and its was expected that the Translation committee would as soon as practicable

revise the translation and prepare it for a new edition. For this, extra were interleaved and placed in the hands of the brethren who were expected to make the most efficient arrangement they could among themselves to revise & prepare them for the press.

The Translation Committee was appointed in 1881 or 1882. At first it consisted of only 5 members. But with a view to give satisfaction to all parties, to effect a greater division of the labor of revision, and to secure as much aid, cooperation & ability as possible, the number was gradually increased till in a few years it embraced most of the Missionaries in the Mahratta country who were supposed to be competent, or who would be willing, to assist in the work.

But it has been found that the passing duties & cares and the frequent changes in places & circumstances of most missionaries do not admit of their engaging in regular & protracted work of this kind. Some of the members of the Committee have never done any thing beyond expressing their opinions on a few words & phrases. Some have done a little more — perhaps examined some one book or a part of one book, while probably no one has been able to do what he expected to do — certainly not to do what was expected from him. The consequence has been that of all the books translated by Mr. Graves only Exodus & Deuteronomy have been reprinted; and of all the books translated by Mr. Dixon, not a page has been reprinted. Arrangements have been made again & again that certain members should revise & prepare for the press certain books, and certain other members should revise certain other books &c. But all these arrangements have failed, and the whole work of revision is scarcely in advance of what it was 4 or 6 or even more years ago. Thus for instance certain members (4 or 5) undertook to revise Leviticus & the succeeding books, but it failed. Others undertook to revise the Psalms, but the arrangement has failed. And others

undertook the revision of the Prophets — commenced 5 or 6 years ago (they were printed in 1837 and have been 6 or 8 years out of print) and not a single book of them is yet ready to be reprinted. If asked what I have myself done — I can only say that I have done more in this work than any other member of the Bombay committee — I have revised (on paper only to the books not yet reprinted) Deuteronomy, Numbers, Joshua, Judges, & Ruth, a book of Psalms & I have spent much labor on the Prophets. Still I have not been able to do near so much as I expected to do — and I have not done enough and not had time enough ~~to devote~~ to devote to the work to put myself in a position to urge the work forward — to exert a kind of controlling or impelling power on the Bombay committee — I have been too much in the position of the others to exert much influence on them. I have suffered in my feelings in these circumstances very much.

The Bombay Bible Society has had the funds in hand for some years past to print this expected edition of the Old Testament. The Society & the christian public have been constantly calling for these books, and the reply has been that they ought not to be reprinted until they were revised and that the translation committee would hasten on the revision as fast as possible. I have myself made so many apologies & excuses for this delay both at the monthly meetings of the committee and in the annual Reports of the Society that I can say no more

The translation committee now in Bombay possess every qualification for such a work. It consists of 8 members, viz. the Revd Dr. Wilson, Mr. Candy, Mr. Nesbit & myself came to India more than 20 years ago, and the 3 others — viz Mr. J. M. Mitchell, Mr. Graberg & Mr. Hume have been in the missionary work from 10 to 15 years. All these will assist more — all will attend the meetings for consideration of important principles and difficult words, phrases &c. Probably some may not do much beyond this, but some others, if the work can only urged on in a proper manner, will do much. What is wanted is that some one should take the lead in the work — that he should be able to devote his time & strength & strength to

its examine every book thoroughly himself — be the first to do this if necessary — and then obtain the assistance of others. And as far as any books have been sufficiently revised, purchase the necessary for the press and superintend the printing.

Now this work I purpose to undertake myself. Nice appears to be no other person to undertake it. And with a view to devote my time, strength & thought to the work, I wish to be relieved from the care of the press (except that must belong to me as a member of the Mission) and from all other missionary work, except the stated exercises on the Sabbath in which I shall be willing to take my part.

In answer to my qualifications for such work I may state the following facts — I have been a member of the committee of the Bombay Bible Society from my arrival in Bombay in 1827. I have been a member of the Translation Committee since 1832 — I have been one of the Secretaries of the B. B. Society for 9 or 10 years past, and during the same period I have been Secretary of the Translation Committee — And I have some experience in the work of original translation and in revising the translations of others than any missionary in the Bombay Presidency —

Some months ago Mr. Dainbach with his family came to Bombay — you know in what circumstances — Soon after it was arranged that he should remain in B. for some months, I proposed to the Mission that he be invited to take charge in part of the press that I might be able to devote more time to the revision of the Scriptures I have in hand. In this arrangement Mr. D. and the Mission agreed. Since Mr. D. went into the office I have been able to devote most of my time to the work of revision and to questions connected with it, or which make a part — & a very difficult part — of it. Some of these subjects are of great importance — as

4 inches

1 What words are to be used for the Deity—his names, titles & attributes. This is a difficult subject in all heathen languages which have a polytheistic religious system. Thus, for one instance—in Genesis, Exodus & Deuteronomy for "Jehovah-Lord," the word परमेश्वर is used. Mr. Lyman was much opposed to the use of this word, and in all his translations he used परमेश्वर. Mr. Dixon was opposed to both these words and uniformly used ईश्वर, while in the New Testament yet another word—प्रभु is used.

2 Theological terms and words to be used in a peculiar signification. These words also present much difficulty. For how can the language of a heathen people contain proper words for doctrines, which they never heard, and describe spiritual affections of which they never had any experience? There are many words of this class which like the name Jehovah above mentioned ~~which~~ have been translated, in the Marhatta we now use, by 3, 4 & more different words—thus confusing the readers and inculcating certainly some of them—sad errors.

3 The manner of writing Scripture proper names—to how far in such names are we to follow the Hebrew & Greek? What regard is to be paid to the orthography & pronunciation of these names—or any of them—as they are used & well known among the Mussulmans & through them to many of the Hindoos? How far should these names be made to conform to our English Bible now in the hands of so many nations who can read it—& an increasing class. On this subject also usage materially differs much, and some who differ in opinion are each very earnest for their own views.

These subjects or classes of subjects are now before the Committee in papers which were carefully prepared, & considering the importance & difficulty of the questions, they are making encouraging progress. I trust soon to see many questions which have hitherto occasioned much difficulty, decided by as much authority and I hope rather as solid & satisfactory a basis as they can be by the generation now living.

It is a rule of the Translation Committee that every translation be revised by 3 members and that it be printed as approved by 3, the translator being 1 of them. And if the translator be not living, the translation is to be revised by 4 and be printed as approved by 3 – the opinion of the translator as expressed in his work being considered a vote. I have hoped that the books now in hand may be prepared for the press in this way. But if this is found to be impracticable, the Committee of the Bible Society will dispense with this rule and will print the books required with less revision – this they have more than once expressed a willingness to do.

The difficulties experienced in the working of Translation Committees while each of them has all the common cares & duties of the missionary work & life in hand, have been equally felt in other Bible Societies. Thus in Madras, the Tamil version after being in the hands of such a Committee for many years and making little progress, had to be entrusted to persons who could & would devote their time to it and now the revision is making good progress. As Mr. Spalding & Mr. Warden are thus engaged you doubtless know how the matter has been & now is. So in the Canarese version, after years of similar labors & results an arrangement was made by which one man should devote his whole time to the work – carry forward the revision in connection with the Translation Committee and receive his salary from the Bible Society. The revision is now making good progress – The experience of those engaged in this work in Calcutta has also been similar and resulted in the late Dr Yates devoting many years of his life to the work of translation & revision – The Committee of the Madras Bible Society say in their last Report (which I have just received) – "It has become evident by experience that the only way to obtain a translation of the Scriptures or even a revision of a translation where much labor is required in any reasonable time or uniform manner is to have some well qualified person or persons wholly devoted to the work." And similar to this I doubt not will be the opinions of some missionaries now in America from India as Messrs Dover, Hoisington & Ballantine – men of mature experience.

There is one other part of this subject. The Board has always manifested much interest in supplying heathen parts of the world with the Scriptures

and it is an article in its charter (Sec. 7th) that "one quarter part of the annual income" shall be expended in this way. Yet it appears from your late letters to us that the Committee are much straitened in our pecuniary funds for this mission. Of the 2 bills of £200 each sent us by Mr. Hill one was sent to England some months ago in payment for stores and the other will be sent for the same purpose by the mail now leaving. Mr. Wood is building a house at Satara estimated to cost Rs 3,500, and we have assumed Mr. Dr's salary since he began to assist in the office. Now if the Committee in view of their want of funds, of the state of the Mission and of my own circumstances have any objection or see any difficulty to my engaging in this proposed work on the ground of expense you have only to intimate it and I have no doubt I can at once obtain my support from other sources and the Committee will then have no more expense or trouble for me or for me — in India or in America.

Should Mr. Dainbach continue to hold in Dudley and will succeed to take charge of the pecuniary part of the Mission that he will succeed in managing it well. Should he have already shown not a bad arrangement we can make for its management — I am not yet prepared to recommend that any provision be sent forward hence. If there is really a call in Providence for me to enter upon the proposed field of labor, there will be some way for supplying the place I have filled for some years past.

We shall feel obliged by your favoring us with the views of the Committee on the subject of this letter at your earliest convenience.

I have read this letter to Mr. Stone & Mr. Dainbach in consultation and they fully concur in all the statements, opinions & suggestions.

In the service & fellowship of our common Lord & Redeemer,

I remain Dear Sir,

yours sincerely,

D. O. Allen

Rec'd. Oct 12, 1858.

Rev. Dr. Anderson

Rev. Mr. Stone

Rev. Mr. Dainbach

Rev. Mr. Wood

The American Mission Press in Bombay.

In a late letter from the foreign Secretary of the Board dated Jan. 15th a wish is expressed for more particular & detailed information concerning the state of the Press, the manner in which it is employed &c. The Press has been under my superintendence for more than 8 years past, and I have every year forwarded to the Missionary Rooms an annual statement of the amount of work done, together with such information as I supposed would be expected. These statements have not been so minute & particular, nor have the descriptions of the operations & influence of of the press, been of so glowing & exciting a character as some statements & descriptions of the printing establishments in other missions of the Board which I have read in the Missionary Herald and in annual Reports. I have an aversion — rather a strong aversion as I have more than once mentioned in communications to the Missionary Rooms — to such detailed published statements and glowing descriptions — so easy to be made — so difficult to be realized.

Further, the care of the press has been only a part — and a subordinate part — of my missionary work. I did not on assuming the charge of the press, cease from preaching, or from revising translations of the Scriptures, or from preparing tracts &c. for the press. Now it would not reasonably be expected that one thus connected with a mission press, would be so anxious to put forth such statements & descriptions as I have referred to, as a professional printer recently from America, who had charge of the press as his sole business and whose labors could only be known to his Society and the Christian public, in connection with its operations. The importance &c of the press has doubtless had a lower place in the scale of missionary operations than if I had been a professional printer.

And further, it is not perhaps reasonable to expect that one naturally of a cold & phlegmatic temperament, and whose early views & feelings in respect to the missionary cause have been chastened by more than 20 years observation & experience in the field of labor, would make such minute statements and glowing descriptions of a printing establishment under his charge, as the Board are accustomed to receive from such ardent & young men as their professional pointers have generally been.

In giving some account of the printing establishment I shall notice: 1 Its accommodations: — 2 Its Material. — 3 Persons employed. — 4 Its Work done. — 5 Its pecuniary state. — 6 Its Religious influence.

1 Its Accommodations.*

These are all on the premises connected with the chapel. The ground story of the chapel is all appropriated to the printing office. A part is used for the storing of paper & other materials; a part is occupied by the proofreaders, and the rest by the compositors and a proof sheet press. The room is large and has a veranda on 2 sides, but as it was not originally constructed for the purpose to which it is now applied, it is not well lighted, is in many respects inconvenient, and some parts of it in the rainy season are very damp. The presses (except the proof sheet press) are in a room in the yard west of the chapel, and only a few yards from it. This room or building was lately erected and has only a ground floor.

The Bindery is a 2 story building in the south east corner of the premises. A part of the lower story is occupied by the paper

* As I propose soon to send to the Missionary Rooms a statement of the mission property in Burma which will include a description of the chapel premises with some account of the buildings where there, I shall here give only a brief account of the accommodations of the office.

presses. And a part of both stories is used for the storage of paper — chiefly printed paper, for which we require considerable accommodation.

The Foundry is in the ~~S~~ extreme corner of the premises. It is a 2 story building — having in the lower story a furnace for amalgamating type metal, a small forge, a lathe, and a vault for preserving the valuable materials; — and in the upper story, 5 small furnaces for casting type, with benches, tables &c for the different kinds of work in type making.

2 Materials —

The office is supposed to contain type, of different sizes and in sufficient quantity, to do any kind of work required in English, Sanscrit, Mahratta, Guzzerattee, Hindostanee, Persian, Arabic, Zend & Pehlvi. There are 8 iron printing presses. Of these 1 is small — only large enough to print a page of foolscap, and 1 (an old & much worn press) is appropriated to taking off proof sheets. So only 6 of the presses are available for common work. We have a lithographic press with the usual apparatus necessary for working it. These are all in the press-room — In the bindery are 2 good ~~good~~ paper-presses (for pressing the paper smooth after it has been printed) and 4 small presses for pressing paper, books &c. The bindery & foundry are both well supplied — for this country — with tools &c for the work done in them.

3 Persons Employed.

There has not generally been any European or American connected with the press except the Superintendent. All the rest have been natives of the country. There is a few Indo-Britons, a few Parsees, a few Mussulmans & some Roman Catholics, but the great bulk have

always been Hindoos of different castes. Thomas Gresham, nominally the foreman, is an Indo-Britton. His wages are 125 rupees per month. Another man gets Rs 40. Two others get Rs 30 each, and another has Rs 25. The compositors generally receive wages according to what they do - varying from Rs 8 or 10 to Rs 20 & sometimes Rs 25 per month. The men on fixed pay have from Rs 2 to 15 per month. A considerable part of those employed in the binding & founding are boys from 8 to 12 or 14 years old, and get wages from Rs 2 to 5 per month. The muster roll is called daily at 9 A.M. when the Sanskrit are read & prayer is offered in Marathi. The hours of work are from 9 to 1 and then from 2 to 5 or half past 5, according to the season. The number on the Muster roll generally exceeds 100 including all classes in the different departments.

4 Amount & kind of Work.

As I lately forwarded a statement of the amount of work done and a list of the books printed for 2 or 3 years past, to the Missionary Rooms, it does not appear necessary to repeat all - or any of it - here.

5 Pecuniary State.

On the 10th of each month all the men receive their wages for the previous month. The amount of monthly wages for 2 or 3 years past has generally exceeded Rs. 1000 on an average. The other expenses consist of stock & materials of various kinds purchased here or procured from England. For some years past we have received less from America than formerly. In procuring things from England we have used the Agency of Messrs Spicer Brothers, New Bridge Street London. We write once in 3 or 4 months for such things as we expect to need, and on receiving the things remit the pay for them. We have had reason to be entirely satisfied with their agency.

We have learned by experience that it is not expedient to provide paper or any other materials long before we require them. In this climate such things are liable to injury from various causes. The amount of remittances to Messrs Spicer in 1847 was £700. In 1848 it was £600. In 1849 only £400 were remitted. This year a larger amount will be required – perhaps £600. Some years we have purchased more paper & other materials in Bombay than in other years.

The following is a statement of the expenses & receipts of the of the press for the years mentioned –

	Expenses	Receipts	Balance in favor of the press.
1843	Rs 11,305	Rs 19,770	Rs 8,465
1844	12,872	21,475	8,602
1845	13,516	22,015	8,498
1846	20,412	32,513	12,101
1847	19,287	31,028	11,741
1848	22,669	35,492	12,823
1849	20,811	29,516	9,931
			Rs 72,231

In the above statement the sums under "Expenses" include all payments for labor & materials in Bombay, all remittances to England, and the cost of all articles received from America. Under the head of "Receipts & Charges" are included all the money received for work, and the charges made to the mission, and to the American Tract Society and to the American Bible Society, – though we have done but little work on account of this last mentioned Society, as we generally procure our Scriptures from the Bombay Bible Society. The 3rd column shows the balance each year in favor of the office. The cost of this balance which consisted of money received for work, was set to the credit of the Mission in the accounts of each year, as set to the Missionary Rooms.

It should be added that during the years above mentioned (1848—9) the accommodations of the press have been somewhat enlarged and the material has been somewhat increased. And these have been effected chiefly at the expense of the establishment, and are have been included in the expenses of the respective years. The greater part of the type—probably three fourths the quantity we now have—has been manufactured in our own foundry. The press has now the means of doing fourfold as much work in each of its different departments as it could do in 1842, when it came under my charge—or when the last printer—Mr. Webster—left India. And the expense of all this enlargement has been paid by the proceeds of the office.

How far Mission presses should restrict their work to what is strictly missionary in its character, and how far, if they do work of a more general character, they should have regard to any pecuniary results, are questions on which, viewed as general principles, people may have different opinions. The following is an extract from a letter from the Missionary Presses (addressed to all the Missions now lying before me—

"In the printing department we hope as much energy & economy as possible will be infused, and that you will have an fair opportunity of making our presses profitable to the Mission, and an instrument of securing the favor & patronage of Europeans to the various branches of your labors."

I could give extracts from other letters and in different years which show the views which were then entertained by the brethren, and which then were communicated were positive instructions to the Mission. From late letters it appears that somewhat different views may now exist at the Presses.

Two or 3 years ago Mr. P. a missionary of the American Presbyterian Board & connected with one of their missions in Northern India lived with me some time while in Bombay preparing to proceed to America. He informed me that his mission had had a printing establishment for 8 or 10 years — that they had at first a professional printer from America who becoming intemperate returned to A., and that he (Mr. P.) had then the charge of the press till he left the mission to come to Bombay — which was for about 3 years. He said that the expense of the printing establishment had varied from its commencement from 5,000 to 13,000 rupees yearly, and that as they had not received any pay, or to any amount — from any parties in this country for work done — the expenses of the press were a charge to the Mission funds — the same as the expense for education, or for salaries. — The support of such a printing establishment & the Mission connected with it — is some that different in amount to the means required of its bounty from the support of this Board the bounty Mission in connection with it for the same period — 6 or 8 years.

5 Religious Influence.

The purpose for which this press was established — viz. to print the Scriptures, religious tracts & school books, has always ~~always~~ been the leading object in its management. All other work has been incidental to works of this character. It has always been the principal mission press on this side of India. — The editions of the Scriptures, of tracts & of school books, which we have printed have often been small compared with what have been printed in some missions of the Board. While the amount of printed pages here issued has been less than at some presses I could mention, the number of conscientious pages has been twice as great. And again, accounts of mission printing

establishments should not now regard be had to the number of composing pages as well as to the mere amount of printed pages. The easiest of all work in such presses — the kind of work in which they are most likely to err, and in which many have erred — is to print great editions — half of which they would be glad afterwards to exchange for white paper.

I am not aware that any thing exceptionable in its moral character or its intended use has ever been printed at this press. Nor have I ever heard any thing said by any one, nor am I aware of any things having appeared in print, or now existing in feelings in any quarter to its prejudice from any work it has done, or any thing in its management. On the other hand, I might easily have collected much testimony & opinion, from the papers printed in Bombay and from other sources, to its good character and great usefulness, had I regarded such testimony or opinion as of any importance. — This press has never erred — as some presses of the board unhappily have in printing, not merely — nor in printing quantities greatly beyond the demand and no more of it's the use or value. — Nor has it absorbed funds which were wanted for important operations by the missions connected with it.

The native press or presses in Bombay have exhibited great activity and enterprise for some years past. Works — large & small — are constantly being issued in Sanscrit, Marathi, Guzzerattee, Hindustanee, Persian & Arabic, which are dispersed over all parts of Western India, Southern Persia & Arabia, and Eastern Africa — so far as its inhabitants have any printed language. Of all these countries Bombay now is, and must long continue to be the centre of political & commercial influence.

L. P. Allen

P. S. This statement has been read in consultation with Mr. Hume & Mr. Fairbank and they concur in every part of it. L. Pt.

Bombay July 23. 1850

July 23-1850

N. B. This letter is not for any public use. D. O. T.

Bombay July 25th 1850

Rev. R. Anderson D.D.
Secy of the A. B. C. F. M.

Dear Sir,

I send you by the mail, which is to leave this evening for Suez, 2 communications of matter unusual length. I note the statement concerning the Doors will be found to contain all the information which is required — especially if the statement concerning it which I sent you a few months ago, reaches the Doors. The other communication is on a subject of much importance to the missionary cause on this side of India. The work I contemplate is one which will require much labor perseverance, patience, & faith for, I have not been many years — If I am really called in the providence of God to engage in this work, he can give me the necessary strength of body & mind and spare my life to complete the work — My circumstances are in some respects favorable for such a work — I have neither the cares nor the comforts of wife or children to occupy my thoughts and my time — Nor am I liable to be hindered nor interrupted in my labors by domestic afflictions. And if the word of God is to become my study & meditation day & night; may He open my understanding continually to behold wondrous things in it, and so manifest his loving kindness that I shall feel the need of no other company and no further comforts.

I am sorry to hear that the Board is in want of missionaries. But I am fearful of the result of your using "direct means" to obtain them. Such means have now & then been used in times past, and the result has generally I believe been unhappy. I could give quite a list of persons who were engaged in this way, and experience afterwards showed that the Lord had not called them into the foreign missionary work. The truth appears to be that few missionaries or candidates for the ministry have sufficiently matured views & feelings of the missionary

work to become zealous, devoted, contented & persevering missionaries. But this is a great subject — yet it is one on which I believe the experience of missionary societies, if carefully examined, will shed much light. The more I see of the missionary work, the more reasons I see for carefully examining the providence of God — or his purposes as manifested by his providence — for light & wisdom to guide us."

There is one inquiry in one of your late letters concerning the liability of the misuse of mission funds. Probably this inquiry was suggested by some remark in my letters to you. I have seen, since I became a missionary, what has appeared to me much misapplication, or misuse of mission funds. But this is one of the subjects on which you must excuse me from writing & forwarding letters from this country. It is not expedient — nor duty for me to write — I often think — & probably justly — that few persons even united with the missionary cause and feeling really interested in it, have so little confidence as I have in Missionaries, in Missions, & in Missionary Committees. But the missionary work is the cause of God — May he grant us all the wisdom & grace we so much need

In the service of our common God & Master I remain.

Dear Sir

Yours truly

D. Coltman —

P.S. In my conversation concerning the revision of the Old Testament I have mentioned a translation of several books by Mr. Dixon. It seems to me that I ought to give you some further information on this subject. Mr. D. was of the Church Missionary Society in this Presidency — He died some 3 or 4 years ago — after being here for 16 or 17 years in India. He was a recluse & solitary man — was never married — and spent his time chiefly in making a translation of the Book of common Prayer & of the Old Testament. He was a learned man & the Society allowed him the aid of a learned Pandit & on a high salary (nearly 3 times the salary of common pandits) to assist him. The consequence was that they made translations so learned that

native readers generally cannot understand them. Mr. D. did not well understand the language of the common people, and his brahmin was either too learned, or too pared, or held (as brahmins often do) the common people & their language in contempt or perhaps thought the Christian Scriptures should be in a high & learned style like the Hindoo Shastras, and that missionaries & all Christian teachers were to read & expound them, as brahmins do their own sacred books. Mr. Dixon's translation of the Book of Common Prayer was printed just as he made it, but it has had to be revised & corrected to make it intelligible to the common people. His translation of the Old Testament is so full of sanscrit words that it is scarcely more intelligible to common readers or hearers than our English Bible would be if a part of every verse was changed into Latin or had originally been made partly of English & partly of Latin words intermixed & all unexplained. I ought to say that the arrangement of the words & the signatures of the chapters are generally good. But in many of the words of every class are uncommon & even quite unintelligible that much — very much — change in the language is required.

When I transferred ~~the papers~~ the papers to which I have referred (the papers on the Nature & titles of the Deity &c) and submitted them to the Committee here written, I intimated that I hoped some arrangement would soon be made which would enable me to devote my time to the work of revising the Old Testament. They all expressed a wish that such an arrangement ~~might~~ be made, as otherwise we must soon retard the books of the O.T. as they which all would exceedingly regret. Indeed, I am aware of no difference of views or feelings on this subject in our Mission here or at Ahmednuggur or in any other Mission.

If I engage in this work and in circumstances to devote my time & strength to it — as I am now hoping I shall be able to do — it will remove beyond the present field of vision & of all present calculation one subject of my fears & of frequent letters to you & of frequent letters to the Mission — I mean my anxiety to succeed. My theory has always been that the missionary work should be for life —

yours &c D. Att.

Bombay, July 25, 1850.

Recd. Oct. 12, 1850.

Ans. Dec. 14

Mahratta servants
Returning in India.
respects of employment
[illegible] & [illegible]

Charles Allen
Secretary to the Government

Minute from
Chas. W. Anderson Esq.

PAID
EAST INDIA
1850

Brooklyn Oct-25: 1850

Rev. R. Anderson D.D.
Sec'y of the A.B.C.F.M.

Rev. & Dear Sir

We have received your letter of May 18th and are glad to have that the question contained in my letter of Oct-25th has been decided by the Prudential Committee. In such decision all in this Mission have been entirely ignorant till your letter marked ms. Mr. Goodrich always regarded himself under obligation to account to the Mission (by allowing in his accounts or deducting from his salary) for every thing given to himself personally as much as he did for donations made expressly for the Mission. The supposed or expressed intentions of the donors made no difference in Mr. G's views of his own duty or of the duty of others in these matters, and if all the Missions have not been as strict in their pecuniary & practice as Mr. G. was, still the question has been regarded as an unchristian one.

It appears not improper that I should make one or two remarks upon an inquiry in your letter viz - "Have any of your brethren ever been able to live within your salaries"?

In the Mission accounts for 2 or 3 years past a considerable balance has stood against some of the members - this accounts have shown indebtedness to the Mission. It was in view of this fact that the donation (about 200 dollars) was made which occasioned my letter to you - The members to whom the donation was made, did not feel at liberty to appropriate it to their own use and so it was given to their joint (Mr. Gleason)

Probably some people in America may not very well understand the circumstances of missionaries in Turkey. And it may be owing to this fact (want of information) that less sympathy has been manifested towards us than towards some other missions. I will mention some of these circumstances.

1 Hospitality. — The extent to which missionaries in Turkey are liable to this and feel it their duty to exercise it, is greater than I ever saw in America. It is not limited to having friends to dinner or to tea, or 1 or 2 persons come & then to stay for a night or so. It extends to having individuals & families for several days & not unfrequently for 2 or 3 weeks. I have had families live with me 2 or 3 weeks at a time. In one instance a family consisting of a man & wife & their 5 children lived with me for 20 days, and they did never expected to pay me any thing than I should expect to pay Mr. Hill were I in Boston and he should ask me to take dinner with him in his own family. In the greater part of my missionary life I have been a single man and have not been in circumstances to do that hospitably to others which I wished to do and which some expected from me. In these circumstances I have several times privately paid very considerable sums of money to others to perform this duty for me.

2 Claims upon us for charity & liberality — Most of the religious benevolent societies in this country have originated directly or indirectly with missionaries, and they, either seen or unseen, have yet the principal hand to do in managing them. There is, I believe, no missionary in Turkey connected with more such societies than I am, and probably none on whom is more expected either in the way of personal service or

pecuniary support. In the different societies with which I am connected I have paid since this year began some from 250 persons. This does not include what I have given personally or privately to distressed individuals, which amounts to a considerable sum. Nor does it include nearly 100 sums which I have paid from my salary on account of my son in Geneva, occasioned chiefly by his severe illness in Philadelphia. These things I have been enabled to do, as I am a single man, and we have all our personal expenses under my own control.* And who knows, or cares to know, in a great city, where or how a single man, if he only supports the personal appearance & does the duty which are expected of him? For instance, were I a domestic minister in Boston or in Newyork on a salary of $250 or $800 I have no doubt I could live upon this sum, and give 1/8 of it to charitable objects. I am not in debt — nor should I be, were my salary less than it — Why — I could live on half what I have spent — I know it would be possible, because there are thousands of soldiers in America whose salary is not half so small as I have, and I could live as they do. Take another instance — There is not probably a minister in Boston who could not with his family live upon $500 a year. I believe this would be possible, because there are some hundred families in Boston (many of them rich in faith & heirs of the kingdom of Heaven) who live upon less than $500 — who would be very glad to have this sum secured to them. Income to be reduced to $500 a year would occasion to the minister some inconvenience and their families great inconvenience. But they would still have some of the comforts of this life, yea more. But they would still have some of the comforts of this life than the Saviour, who usefulness they promote; and in any sense of this life or earth — they would have more than the disciples of the Saviour which with them or after they became his apostles who steadily his faithful though the world should not be satisfied if they can have as many as the

* My salary is 90 dollars per month or $1080 yearly — I pay no conveyance and pay no house rent out of it — the rest of the expense.

the conflicts of this life as He had those servants they professed to be?
Would it not be enough for them "if the disciple is like the master?"
I will not pursue this subject. What I have said, has not been with any personal reference — only in illustration of the principles which some people would apply to ministers but not to themselves. I have had some experience in these matters and some opportunity for observation. I know many facts & figures and I feel sometimes rather inclined to put some of them into type and send some extracts (too or more) to the Herald.
But it is almost midnight so I subscribe myself as ever

Yours very sincerely

D. O. Allen —

Nov 15th — I wrote the above letter very late in Saturday night after returning from a private meeting with a few friends who have met on Friday evening for more than a year past, for prayer and consideration upon some passage of Scripture in its application to ourselves & to churches generally in the present state of the world. We had that evening been considering the conduct of Paul at Jerusalem and the use he made, & afterwards did, make of it in his appeals to the Jerusalemites in his epistles to the Romans. Paul may appear on earth the minister of Christ & of Christ would require the signs of an Apostle be exercised, before they would admit him into their pulpits or a member of their clerical associations. Indeed, probably notwithstanding all his signs of an Apostle, they would excommunicate & proclaim him to be "mad" a fanatic. And notwithstanding he should offer himself to become an agent of the Board, and beginning at Jerusalem" in the application of the gospel principles, would the Prudential Committee employ him? And notwithstanding he should attend an annual meeting of the Board and make a speech not describing the state of the heathen world but telling the assembly of their own duty in this cause — would they thank him "faithfully" and if his "words were in demonstration of the Spirit & of power" — "commending the truth of God to every man's conscience in the sight of God," would not such a speech, chastening much of the "unintelligible clamor" of last the late meetings of the Board appear to have been entirely calculated to excite & to gratify* — to vex & provoke

Yours sincerely

D. O. A.

* I have stuck at these meetings as they have appeared to some good Christians to have no longer in view their direction?

Rec'd Nov 19 1831

Prudential Committee

Bombay Nov. 16. 1850

Rev. R. Anderson D.D.

Secy of the A.B.C.F.M.

Rev. & Dear Sir

For some years past we have not been so regular as we should have been in transmitting to the Missionary Rooms estimates of our prospective expenses. I remember writing to you in April or May on the subject as departedly as I then could.

The amount of our Mission from 1849 then stood at the department or account of Salaries was 7,773 rupees. The changes in this department of our expenses are the addition of 1 or 2 children to the families in the Mission and the salary of Mr. Fairbanks who is now regarded as annexed to this Mission. Mr. F has received his salary from this Mission since last June. The amount of his salary is R 175 monthly or R 2100 for the year. This sum added to the amount of salaries (R 7773) in our last year's account will make R 9873. If the Committee can allow us this sum in addition to any grants which the American Bible & Tract Societies may make — or may have made which have not yet been sent to us — I believe we shall be able to get along with our operations — these operations include the building of Mission premises at Satara which will probably cost R 3500. A considerable part of this will come into the expenses of this year. We have to send £ 700 this year to London in payment for paper &c for the press. We shall not probably have money on hand to begin next year with, and we shall be late early in the year to receive some remittances from the treasurer of the Board. The rate of exchange on England for some time past has been very unfavorable, and it appears likely to continue so for considerable time to come. We can not realize so much by 15 per cent for bills now as we could 1½ & 2 years ago.

Mr. Thurne has gone on a tour into the Hontheen & the land of the Dakar lying east & south of Settana. He will probably be absent 6 weeks. He will doubtless send an account of it to the Rooms. We in Bonsby are in usual health and our operations &c in this usual state. The Bonsby Bible Society has resolved to print a revised edition of the Old Testament commencing with Genesis & proceeding in the order of the books. I am engaged in this revising as my personal work. As I purpose to write to you more particularly on this subject by & bye I will say no more now. I trust to hear from you by the next mail on the subject of my letter of July 23rd.

In the service & fellowship of our common Lord & Redeemer.

I remain,
Dear Sir,
Yours sincerely
D. Wellon.

Rev. Dr. Anderson

Rec'd. Nov. 17, 1850.
Ans. Feb. 17, 1851.
Bd. No. 20.

Abstract of Expenditures of the Bombay Mission for the year 1850.

	Rupees.	Ans.	Pice	Rupees.	Ans.	Pice
Family Expenses,				8.488.		
Native Assistants,	389.					
Pundits & Writers,	548.	8.		937.	8	
Education.						
Boys Free Schools,	1518.	9.				
Girls Free Schools,	599.	5.				
Female Boarding School,	1,177.	4.	3.	3,295	2.	3
House-rent, Repairs, Taxes, &c.				1833.	12.	1
Building.						
Press room for the office,	1297.	1.	11			
Mission Premises at Satara,	2,826.	2.	2	4123.	4.	1
Tours & Journeys,				711,	12.	
Scriptures purchased of the B.B. Society,				202.	11.	
Books & Tracts purchased of the B.T.&B. Society,				99.	11.	3
Printing done for the Am. Tract Society,	1380.	13.				
Printing done for the Mission,	773.	10.		2.154.	7.	
Mission Library,				115.	12.	
Medical Attendance & Medicine,				488.	8.	
Colportage for selling Tracts & Scriptures,				406.	3.	7
Postage & Incidentals,				212.	13.	2
Due to Members of the Mission in accts. of 1849				244.	4.	
Due from Members in the accounts of 1850				905.	0	3
Total.				24.218	12.	8

Abstract of [redacted], 1850

Rec'd April, 1851.

✓

American Bible Society.

Balance of grant on hand at Bombay
~~Jan. 1, 1850~~ Dec. 31, 1850, Rs. 1.818.10

[From Mr. Allen's acct. to A. B. S.

Dear Sir –

I expect that they will be able to give you by other opportunities and I add a few lines to the first forward & perhaps further other official – Mrs. Fairbank is recovering a comfortable state of health. Her office is favorable, yet under the cir-

Mr. Hume & family are now living at Bombay or Salsette for a few weeks. The Misses Hume both ill – They are learning Mahratta and probably will return to B. soon – as soon as they are able –

Mrs. Graves was lately here on a visit and would have come to America had there been any opportunity. The Misses sold the property they had after Mr. G. was dying – but still retain and occupy the house some years to come. Dr. Graves & Mrs. G. in good health & office well – The Mahratta Christians are very a[illegible] in their statements of our stations & [illegible]

live alone at M. The many friends they once had have nearly all gone. Her situation calls for much sympathy. It was suggested to me by the Mission that it might be my duty to accompany her to Kanandaigua (Genesee) to return immediately. Her bodily state is but naturally to think of the relations existing between us illustrated since upon Anna was Mrs. Gill's sister. I hope to remain at home longer in Edinburgh, being sitting my age, and in case of the death or the murderous Mission (Mrs. Gill executed) it appears so likely to die of old age and the executory as I am. I am suffering in body & mind from the usual effects of a long residence in this climate but when I am able to say that I have not required a Physician for 5 years — over 5 times for 10 years — over 20 times for 20 years. I have never such a voyage for my health or my residence on account of my health & must be laid from active labor on average one as such a year on account of illness either in Genesee, Ohio & Canada & Indian & Sandwich Islands.

We have yet received no account from the Miss. Rooms of the last annual society of the Island. The latest papers we have are dated in August. I believe we have received but one number of papers from England in all last year. There was a second packet in January which brought papers to England and received them as regularly as they got them before. One of our friends has [illegible] the Missionary Register. In his letter he says he has followed the progress of the Rev. Mr. Williams's ship from the time he left Otaheite. They only have received — and Mr. Williams's letter from the entrance into Sydney Harbour and the long — you are aware that Mr. Williams's ship and the Prince Regent in Sydney Harbour a year ago. We find by our letters that for the new Missions Mr. Williams's arrival assisted us in every important point. It was a satisfaction.

I send to you by this mail
1 letter dated Feb. 15th and a letter
(from the Com. commissioner)
& to account of the chief & officers
(the latter enclosing the letter in my
letter to Mr. Hill & I am not certain of
the accounts stating to give distinction
to the high officers & if you
for the steligent of the
letter & ask to Dr. Straithern the
[illegible] is for the St. Regority the
is for [illegible] & the [illegible] the
[illegible] letter for the transport [illegible]
[illegible] by Mr. Hill & [illegible]
[illegible]

Yours [illegible]
A. G. Allen

The letter is with Pierson.

Rec'd S. G. Allen
April 7th 1857.

Rec'd April 7th 1857.

Journal of American Bible
Society on board at Beverly,
Dec. 31. 1850.

Rec'd. April 11/51.

1

Serampore Oct 15th 1851

Rev. R. Anderson D.D.

Secy of the A. B. C. F. M.

Rev. & Dear Sir

I wrote to you in July at some length concerning our printing establishment and also a long letter concerning the revision & printing of an edition of the Old Testament in Marathi. I have not been expecting to write again till I should hear from you concerning these letters – especially the last mentioned one. But several mails having arrived – bringing letters written in America several months after these letters reached the Missionary Rooms in Boston – I will delay no longer.

The Serampore Bible Society resolved – some six months ago to print an edition of 1000 copies of the Old Testament which have since been increased to 1500 copies – viz 1000 in royal 8vo and 500 in 4to. I send you a leaf of each kind – so you will see the printing has begun and I hope it will not wholly stop till we reach the end of the O.T. – And even now some are saying that this edition must be carried on to the end of the N. T. in the same style &c. I mentioned in my letter of July that there was a good deal of difficult preliminary matter to be disposed of before we could begin to print. I have succeeded thus far in disposing of these matters quite as well as I expected. The General bro. matter and the Translation bro. matter of the Bible Society have manifested a very encouraging spirit to get the work along. I have also received very encouraging assurances of intent from all the contributors. I am determined – so far as depends on myself – to carry on the work in such a way as to give satisfaction as far as possible to all parties. This may make our progress slower but experience shows that such a course is expedient.

In my letter of July – over the chase of it – I referred to the manner of my support while engaged in this work. As we have yet no answer to that letter I will say something further on the same subject.

1 One way would be for me to continue in the same relations as I have been in years past — that is, receiving my support from the Board — it being understood that the operations of the Mission would be arranged so that I could devote my time chiefly to this work.

2 Another way would be for me to continue in the same relation to the Board & to the Mission — but for the Prudential Committee to arrange with the American Bible Society to pay my salary into the Treasury of the Board. The American Bible Society has often manifested a readiness to make such arrangements with Missionary Societies and I have no doubt the Committee would do again. The British & Foreign Bible Society often make arrangements of this kind with Missionary Societies — as you have probably observed in their Reports [At the present time they are supporting (paying £300 yearly) the Rev. J. Stewart of the London Missionary Society in China, See their last Report — p. CVII & p. 75. They have also supported for some years a missionary (Mr. Vigh) in the Madras Presidency who is engaged in revising the Canonical Scriptures].

3 Another way would be for the Prudential Committee to transfer me to the A. B. Society to be in their employment as well as supported by them as long as I am engaged in this work — my relation to the Board & to this Mission to be in the mean time suspended — but to be resumed again should circumstances make it expedient. The history of the Board contains instances of some missionaries placed in such circumstances. So also do the histories of other missionary Societies.

4 Another way would be for my connection with the Board to cease — for me to be dismissed, or released — in which case I could from any connection or avail myself of any means that might appear expedient for pursuing my work. I do not now anticipate any difficulty in outfit to my support while engaged on this work.

Should the Prudential Committee wish to make an arrangement like the 2d or 3d abovementioned, with the A. B. Society they could ~~could~~ do it immediately, and you could send to that Committee my letter of July or any part of it, and also the paper I now read you — showing the salaries of missionaries in Western India. That paper

would show the benevolence of the American Bible Society that salaries for five different missionary societies (who have certainly very good means & opportunities of forming a correct opinion) think to be necessary for the support of their missionaries in Western India. As however that letter & my letter of July were not designed for the public, it might be well for them to be returned to the Missionary Rooms to be there kept.

A year ago it appeared likely that in a year hence, having completed 25 years of missionary labor, I should leave India for America — with little prospect of ever returning here again. My circumstances personally have not changed, but a field of labor partly unexpected has opened before me and I have felt my duty thus far to enter it. Whatever may be the self-denial of my state personally considered, it is yet favorable for my work. I have more time for study and am much less liable to interruption & suspension of labor than if I had a family. How long time it may require to complete the O.T. I know not. I have fixed on no definite probable time. Were I to judge of the experience of missionaries & missionaries on this side of India, I would hardly expect to live long enough to see it completed. But if life & health are spared to me I hope to be able to report considerable progress at the close of this year. — It would be gratifying in many respects could I visit America — Nor is it a thing so impracticable — I could come to America — remain there as long as I did in 1833, and reach country again in less time and at less expense than it took for Mr. Abbott, or Mr. Jewett, or Mr. Ballantine to get to America. Still such a course would require considerable expense, the work on which I am engaged must in the meantime be chiefly — if not wholly suspended — perhaps difficulties might arise in my absence, and in consequence of my absence — and perhaps if once in America I might not return to this country. So the better way appears to be for me to remain here — apply my time & strength to this work of preparing the translation for the Mahratta population — make no calculations for any earthly emolument — indulge no anticipation of any rest except that final rest which remaineth for all the people of God.

You will please to communicate the enclosed paper to the Foreign Board matter. You know my salary (90 rupees per month) and what it has been for nearly 16 years of my missionary life. I know I intermeddle a very unwelcome subject. I do not wish, I do not intend, to do any thing, or cause any thing to be done which shall raise the question (for discussion or consideration) of general salaries in this mission. Rather than do this, I would prefer—since this the alternative before me—to withdraw from the mission at once & entirely. Should any think I have been or am disposed to be extravagant or expensive, let them compare the facts & figures on the paper I send you with my own salary. Should any one who is connected with the missionary cause & deriving his support from it, think or concerning me whether he lives in India or in America—I would ask them to compare his own salary, his personal & family expenses, his style of living, &c with mine.

I remain, Dear Sir, as ever

Your sincerely,

D. B. Allen.

P.S. Enclose a letter from the American Bible Society and a card to Dr. Boggs—an old friend. Please to read them both and then forward them. Name read in Bal. I have written on the 2d page of this letter about my connection & talk engaged on my personal or private matters of this Mission. But I have said nothing to them about any increase of my salary. I do not wish to say or do any thing, nor do I think the Board to say or do any thing which will raise the general question of salaries in this mission. Should the Board matter of the Am. B. S. Society please to give me seven days I am here, as one can object to it. Let them see or know the paper I send you on the salaries of missionaries in Western India, and then give me what they please.

Allow me to hope that I may receive an acknowledgement of this letter without any unnecessary delay. It has been sometimes cause of much regret that letters have remained so long unanswered. I have responded to my letters of July. I once wrote 3 letters to the Board—waiting long enough between each letter to receive an answer—on a subject of much importance to myself and I have never received to this day one word in reply. Such things are not likely to give satisfaction to uncommonly men—as we all appear to ourselves;—or to uncommonly men, as we often appear to each other.

My son will finish his college course next year. I think of asking him to come to this country as soon as he can find an opportunity I may wish to come.

Yours &c

D. A.

Rec'd. April 15, 1855.

Bom. Feb. 15, 1855.

Facts & figures showing the salaries of Missionaries in Western India —

The following paper is from a pamphlet containing the Regulations &c of the Church Missionary Society in Western India —

1st The following consolidated salaries to Missionaries include all contingent charges for Missionary tours in the districts, confinement allowance, conveyance, and every other personal expense ,except for *house rent, medical attendance* and *medicine*, as fixed in Committee on the 17th and 22nd March 1842, payable half yearly in arrears.

	Monthly Salary of ordained Missionaries Catechists & Children.					
	Single.			Married with wife or family in India.		
	R.	A.	P.	R.	A.	P.
At an Outstation	x160	"	"	x250	"	"
At the Presidency { The Bombay Mission	x177	"	"	x267	"	"
At the Presidency { The Money School	x165	"	"	x240	"	"
Unordained Catechist, if of European birth	x 87	"	"	x130	"	"
For each Child of an ordained Missionary { Under 10 years of age.				x10	"	"
For each Child of an ordained Missionary { Above 10 years of age				x15	"	"

x All these figures denote Rupees — a rupee is much 50 cents —

The London Mission Missionary Society has had a few missionaries in Western India for 35 years past — all in Gorjunath. Their salaries have commenced with L 200. in 6 or 7 years been increased to L 250, and in 12 or 14 years to L 300. Mr. W. Fyvie lately in America had L 300 for the last 16 or 18 years he was in India and his brother — Mr. A. Fyvie had the same for some years before he died. No missionaries of the London Society — married or single in Western India have had less than L 200 annually since I came to India. These salaries are exclusive of house-rent. Houses are furnished by the Society.

The Church of Scotland have given to their missionaries (Messrs Saundle Morgan & Mitter) 300x rupees per month — estimated at L 350 per annum

x See No. 1

The Free Church of Scotland gives their missionaries Mess. J. Mitchell, Nesbit, Walker, & M. Mitchell £350* each and Do. Wilson £400 per annum.

The Presbyterian Church in England gives their missionaries – Messrs J. Glasgow, A. Glasgow, Wallace, Stiers, McKee, & Mcalgowy (all in Gorgaut) £350* each per annum.

*Note 1. These sums are the same for single & for married men – with children or without children – and they include House Rent, & medical attendance &c. They are designed to include all ordinary personal & family expenses – as much as a minister in their Church in this country. When the salary is in £. (Sterling) the missionaries receive them by drafts on their respective Societies.

Note 2. No missionary salaries in Western India are given or received as compensation – but only for supposed necessary personal expenses. All these Societies make such provision for disabled missionaries, their widows & children as leaves them no reasonable ground of anxiety in view of their future for themselves or their families.

Salaries of Missionaries.

No. 20.

113

No 2

[*From the Bombay Guardian.—23rd May, 1851.*]

We cannot refrain from adding here, that one of the oldest missionaries in Bombay—distinguished equally for the universality and accuracy of his knowledge and the soundness of his judgment—has "left all meaner things" to engage in an entire revision of the Mahratta Scriptures, with a view to the preparation of an authorized version. This is an arduous and noble undertaking; and if successfully accomplished, as we have no doubt it will be, for it could not be in better hands, the esteemed missionary to whom we refer, will be the honored instrument in the hands of an adorable Providence, not only of conferring on the Mahratta people the great benefit of a standard version of the Holy Scriptures in their own tongue, but also of conferring on Mahratta literature as great a benefit as Luther conferred on German, by his translation of the Bible, or as the translators of James the First conferred on England by their incomparable version. We solicit for him the prayers of all interested in such an honorable and glorious work, and bid him Godspeed.

2

THE DNYANODAYA.

ज्ञानोदय.

BOMAY; SEPTEMBER 1, 1851.

Death of Mrs. Wood.

It is with deep sorrow that we record the death of Mrs. Wood, wife of the Rev. Wm. Wood of the American Mission at Sátárá. Mrs. Wood arrived in this country in company with her husband in January 1848. She ever manifested a warm interest in the welfare of the Native population, especially those of her own sex, and, as far as health permitted, engaged in active efforts for their good. She had acquired an excellent knowledge of Maráthí, and at the time of her death had two female schools in successful operation. After a severe illness of about three weeks her valuable life was terminated on the 13th. ult. by congestion of the brain. She we doubt not has found it better to depart and to be with Christ, but her death is a great loss to the Mission. The bereaved husband and children have our warmest sympathies.

No 1

LEVITICUS.

मोश्याने लिहिलेलें तिसरें पुस्तक;

ह्मणजे

लेवीय.

Rev. Mr. and Mrs. Bissell.

We have much pleasure in announcing the arrival on the 27th ult. of the Rev. Lemuel Bissell and Mrs. Bissell by the Equator, 111 days from Boston. They are designated to the American Mission at Ahmednuggur. May they long be permitted to labor in that interesting field; and may the prayers of the Churches which send them forth be abundantly answered on their behalf.

Description of the Chapel & Printing Office Premises in the Bombay Mission in 1850.

The accompanying ground-plans have been sketched to show their ~~i~~ history & present state

1st Plan.

The piece A. was purchased for the chapel in 1828. The sum paid for it was thirteen hundred rupees (Rs 1,300) The purchase was made by Gordon Hall. The deed was made in his name and then endorsed by him to the American Board. A copy of this deed was sent to the Missionary Rooms.

The piece B. was purchased in 1827. The sum paid for it was eleven hundred rupees (Rs 1,100). The purchase was made by James Garrett. The deed was made in his name and then endorsed to the American Board. A copy of this deed was sent to the Missionary Rooms.

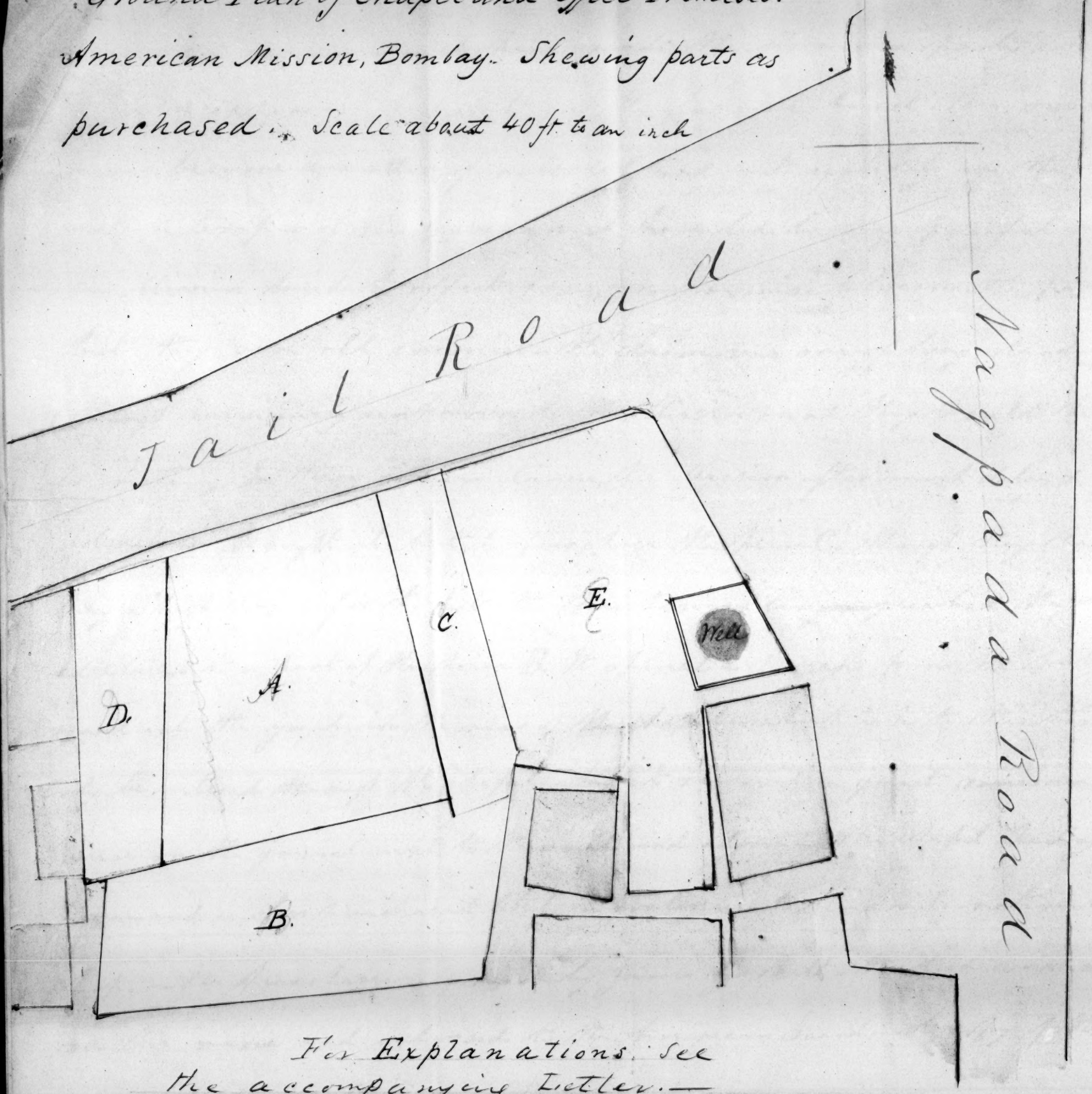
The piece C. was purchased in 1828. The sum paid for it was eighteen hundred rupees (Rs. 1,800). It was found when the Mission began to enclose the piece marked B. that a part of it was claimed by the owner of the piece C who commenced a legal process against the Mission, forbidding them to enclose it or make any kind of use of it. The Mission had a warranty deed of the piece B and the former owner then appealed to, told us to enclose the ground & use it in any way we pleased and if the other prosecuted, he would indemnify us &c.

to this course would have made the Mission a party in a tedious & expensive law suit in the Supreme Court. This would at once become a matter of notoriety and not improbably in the then state & temper of the Government have led to very painful results. The Mission tried to effect some compromise between the parties, but they were old enemies — the claim was one of long standing, (though previously unknown to the Mission) and they would hear & do nothing. In these circumstances, the Mission after much delay & consideration thought it best to purchase the piece C. though they had to pay a high price for it. But the purchase extinguished the disputed claim to a part of the piece B. It opened a passage from the public road into the yard in the rear of the chapel — which up to this time could only be entered through the chapel. And it removed a great nuisance — the house on the ground next to the road and adjoining the chapel having long been — and unless purchased likely to continue to be — a vile native liquor shop. — The purchase was made by James Garrett — the deed was made in his name and endorsed to the American Board — A copy of the deed was sent to the Missionary Rooms.

The piece D was purchased in 1848 for twenty five hundred rupees (Rs 2,500) The front part of this house had long been a liquor shop ~~and the~~ back part was a distillery. The stench was a nuisance while the distillery endangered our chapel & offer by fire day & night. The purchase was made by Dr C. Allen — and the deed was endorsed to the American Board in the usual way.

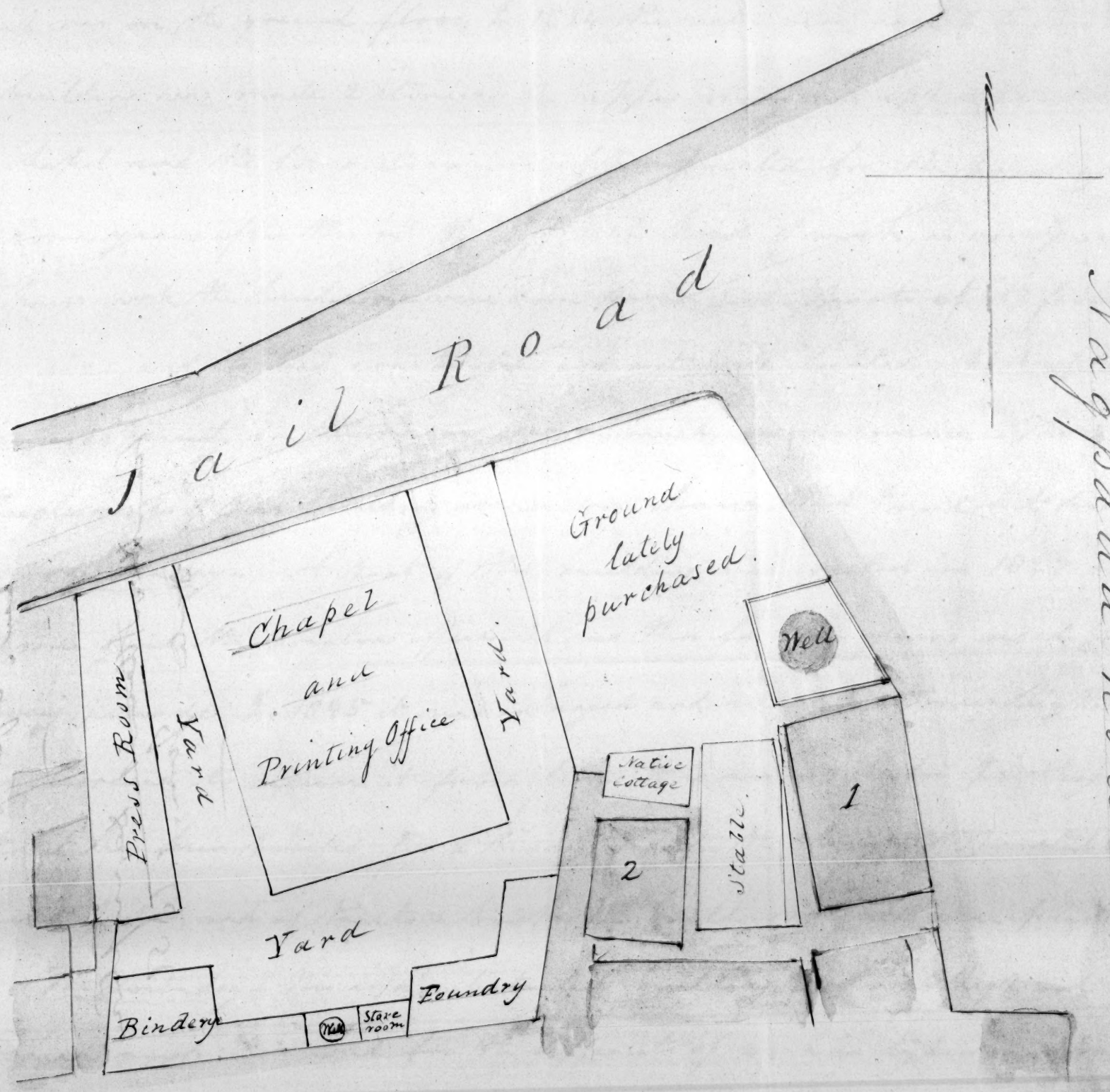
The piece E was purchased in 1849. The money for this purchase was paid to the Missionary Rooms. The sum paid was Rs 600/-. The deed was endorsed to the American Board in the usual way.

Ground Plan of Chapel and Office Premises.
American Mission, Bombay. Shewing parts as purchased. Scale about 40 ft. to an inch



For Explanations see the accompanying Letter.—

Ground Plan of Chapel and Office Premises; American Mission, Bombay; Shewing the Parts as occupied Feb. 1851. Scale, about 40 feet to an inch



Plan of the
Buildings at Bombay.

Rec.d April 11. 1851.

See Mr. Allan's Description
dated June 1. 1851.

II Plan-

The Chapel & Printing Office- This was originally only the chapel which was on the ground floor. In 1834 the walls were raised higher and the building was made 2 stories. The upper story was appropriated for the chapel and the lower story was appropriated for the printing office. For some years after this, all the different kinds of work, as composition the press work, the binding &c were done here. Some parts of it, from its large size, and its bad construction, are not well lighted, which often occasions especially in the rainy season, much inconvenience. The size, structure &c of this building are so well known that I need not describe it.

The Bindery- A part of this building was erected in 1827 and was for some years the printing office. It was then for some years used for storing paper &c. In 1845 it was enlarged and made 2 stories high. The roof was terraced to secure it from fire. It is now used for pressing paper after it has been printed, for a bindery, and for the storing of printed & unprinted paper, and of tracts & books. The building is fully occupied.

The Foundry- This is a substantial building, 2 stories high and has a terraced roof. It is used for the different of work in type-making & is fully occupied. Here we are able to repair & renew most of our material.

The Press Room- This room was erected in 1849 & 50. It is only 1 story and has a ~~terraced~~ roof. All our printing presses except 1 for proof sheets are in this room.

General Latin Purchased- This is now unoccupied - an open yard - except a small part of it which is a stable & a native cottage adjoining it. The place marked "well" is a public well - enclosed with a wall except a gate next to the road. This wall

is an injury to our ground, as there is much noise & clamor there. The places marked 1 & 2 are occupied by native houses which might be purchased. A Mission House might be erected on this vacant ground and it is certainly a very desirable that some missionary should live adjoining the chapel & office and that this house should constitute a part of the general premises. But considering the present state & prospects of this Mission we have nothing now to propose concerning the use of this ground.

The purchase money paid for these premises — all the different parts — was Rs 12,700*. It would be necessary to examine the accounts of the Mission for many years to ascertain the cost of erecting all the buildings. And their erection has been much mixed up with repairs & changes, which could not all be charged to the cost of erection. Probably we may say the buildings — chapels, offices & all — have cost Rs 20,000. I believe this would be a proper sum for their present cost.

Now it is easy to estimate the value of the material, & stock of the office and the capital requisite for working it. Probably the materials, stock (as paper) and debts due — or in other words, the office, the stock, and the working capital — may be worth Rs 25,000 to Rs 30,000 — Perhaps some would say even 35 or 40,000 rupees.

The buildings are at present in a state of good repair and are built in such a manner that since the 2 last purchases of land were made there is but little risk from fire. Formerly we had much anxiety and tried to get the buildings insured but the terms were too high. But since they were put into their present state we have not been anxious to get them insured.

Copies of the deeds of 2 or 3 of the pieces of ground first purchased were sent to the Missionary Rooms, and copies of the pieces since purchased will be sent if desired. The deeds were all written by English attorneys, are all similar in their form and have all been endorsed to the Government Record.

In behalf of the Mission — S. O. Allen —

Bombay Jan. 1st 1851

{* There are several persons amounting to about Rs 25 — to be paid annually to certain original owners of these pieces of ground — They have no right or claim beyond the stipulated annual sums. Much of the land in Bombay is subject to such small annuities and to entering into them costs much more than to pay them annually — S. A.}

Brooklyn March 17th 1851

Rev. R. Anderson D.D.
Sec'y of the A.B.C.F.M.

Dear Sir—

My letters to you have been sometimes rather discursive in their character & miscellaneous in their subjects—and therefore they may have appeared to be officious in their spirit & intermeddling in their objects. But I have written them—all which may appear to have their character—because I have felt it is very important the executive of missionary societies should have correct views & opinions of their missions—that such views & opinions must be founded on accurate & often on particular information, and that the prudential committee have not so many means & ways for obtaining such information as the committees of the Congregational missionary societies have of their missions in India. Hence my letters have probably sometimes appeared more as thought I thought myself a prudential member after a humble minority of the board. The opinion here have often asked me why I do not write more on such subjects to the Rooms—of kind & friendly ~~conversation~~ conversations on missionary principles & operations we have had much—of discussing & debating we have had none since the Mahratta Mission was divided into 2 missions. But to the subject of my letter—the object of writing—

There are now 2 Mahratta missionaries now in America—and it is yet we suppose a question of uncertainty whether they return here, or remain there. Now, constituted and managed as the Mission of the Board are, there are sometimes matters in the state &c. a Mission which become the chief question of consideration with a missionary in view of his return—i.e. whether he shall return or not; and yet these matters or questions are of such a nature that he will not mention them freely & fully—if he is a dependent man—to any person in America the entire valid or real reasons which prevent his return & so induce him to remain in America are known to himself alone—or more known to the ~~Public~~ prudential committee than to the public—

Such is probably the state of Mr. D— Were I in his circumstances in Arcadia, having left I do of the state of the Mission in Ahmednagar and what would be my state if I now returned, I certainly should not return nor should I tell any person the reason why I did not return—. Must Mr. D. then remain in A— and his as well as her excellent qualifications be of no further use to the missionary cause? All who feel any interest in the cause would most regret this end. How can this prevented? I reply, you can send them to Bombay. We shall all be glad to see them & to have them in this Mission— Not unlikely the state of this Mission may soon open before them the very place for which they would most prefer. Changes are probably before us. And if they were here, changes might ere long take place for them to return to their former station in Ahmednagar— to Dr. Dover returned to England from Madura If they were in Bombay, the matter of their return to A. their position & their of labor in there, could be managed much better every way than if they return from Arcadia to A— or for A—

There is another Mahratta missionary in A— who was formerly at Bombay Mr. Hosea was at first appointed to the Bombay Mission— His appointment changed to Ahmednagar without his knowledge & for reason he never knew— He made no objections against the field there in Arcadia and felt there more after reaching this country— He has never been contented at Bombay— his own feelings at first were averse to going there. He would like to go to Dattan. He & Mr. Wood were class-mates in Bowdoin and so old friends in Arcadia. Mr. Hosea is now at Mahabaleshwar— went there a month ago. & will remain 2 or 3 months longer for his health— Now I suggest that Mr. Dwight return immediately to Seroor, and that Mr. H— be located at Satara. Mr. D— now says— "Why should I return— My place is filled" Mr. H— says, "Why does not Mr. D. return that I may go away from Seroor"— Mr. D. & Mr. H— are never likely again both to be in Seroor for their station. The Board may regard this point as settled. Not try to put them back there again— And it appears likely that Mr. H— will not remain there long if Mr. D. does not return— Let Mr. D. hasten back to fill his former place, and Mr. H— proceed to S— as soon as Mr. D. arrives— Such would be my advice if asked— and such accordingly I should endeavor to make that I may prove an influence in the matter— And my feelings are as decided in the latter case as in the former— in the case of Mr. D. as in that of Mr. D.

Yours very sincerely
D. O. Allen

Rec'd Nov 18 1847

Bombay May 14.. 1851

Rev. R. Anderson D.D.
Sec'y of the A.B.C.F.M.

Rev & Dear Sir-

The circumstances of this Mission have been such for some years past that we have not sent to the Prudential Committee such definite estimates of our expenses and what would be required to meet them as are expected from the Missions of the Board generally. The reasons for our not having done so have been obvious, and of such a nature we believe as ought to exonerate us of any censure for irregularity or moral delinquency.

The Mission Accounts for 1850 were forwarded to you in Feb. and probably ere this they have reached the Rooms. These accounts show the amount & different kinds of expenditure in 1850, and also the sources from which means were realized to meet them. The operations & state of the Mission continue without any changes that materially affect our expenses, and so far as we can see, they appear likely to continue to be so in next year - or in 1852.

The amount of Salaries or Personal Allowances in the accounts for 1850 is 8,488 rupees. This included Mr. Fairbank's salary for only 7 or 8 months the other months being included in the account of the Ahmednuggur Mission. Had his salary for the whole year been included, the sum would have been about 9,000 rupees; to the members of the Mission continue the same, probably this will be about the amount this year - 1851 - and so far as we can now see, the amount for next year will be about the same. If the Committee will allow this sum (viz 9,000 rupees) we believe we may expect to realize the means in this country to meet

the rent of our expenses - Should the income of the office and other means enclosed here be more than sufficient for such expenses, then we shall not require so much for salaries. We shall use no more of what is remitted to us than we really need, and we will endeavor to keep the Treasurer informed of our wants so that there will be no accumulation of bills here in the Mission -

2 Our former letters I believe have stated the manner in which materials, as paper &c for the office are procured from England. We send orders to Messrs Stiles, Barthes, New Bridge Street, London for such things as we require. They despatch these things via the Cape and send us the Invoice & Bill of Lading overland. The articles are all insured in London. The premium is charged to us in account but the insurance is kept by Messrs S. for their security. If the things should fail to reach us, then we pay nothing for them - Messrs S. obtaining the amount from the Insurers. If the things reach us safely & in good condition (and none have yet failed) then we remit the amount (including the insurance) to Messrs S. Our business with them has hitherto been managed quite to our satisfaction - better agents than they have been, we could not desire - We find it is best to obtain our supplies at intervals of 3 or 4 months. We have found it sometimes I may say necessary - to increase our amount of stock in hand or under orders - as otherwise we must be liable to great embarrassment in the event of any expected quantity failing to reach us. When this increase is once made, there will be further increase of expense in enlarging the stock at this rate or quantity.

3 In your letter of Dec. 14th. you refer to my communication of July 23 concerning our printing establishment, and speak of using it for your next Report. Allow us to request that nothing be said concern-

the prosperity or increase of the press. In making this request we have special & important reasons. These are matters concerning the press, of which the public in America & in India had better remain ignorant. They are & had better remain private matters. Our friends in Madras involved themselves in sweet trouble some years ago by some indiscreet statements of this nature concerning their press.

4 Indian Periodicals. By the bearer Lewis, Capt. White of Salem which left here a few weeks ago we sent Nos of the Oriental & Southern Statesman, which we hope will make your series of this work complete. There are some other journals printed in Bombay but specimens not very better. Our Dnyanodaya you of course receive. The Calcutta Review is a large Quarterly Journal like the North American Review. The cost in Calcutta is 16 rupees yearly or 4 rupees each No. It contains subjects of interest to missionaries also here in India. I am not so well judge how far the work deserves a place in your library. It is doubtless to be found in the public libraries in Boston. I would suggest that your glance over the Nos and so see whether it is best to preserve it. In the same places also you will best learn how the work can be procured. I would say the same concerning the "Friend of India." This was once somewhat of a religious journal, but it can scarcely be said to be so for some years past. It is however a journal of high character. The first in talent, in circulation, in influence & in authority in this country. It is printed at Serampore. Proprietor & editor J. C. Marshman a son of Dr. Marshman of the Baptist Mission.

There is nothing of special interest at present in our situation or personal matters. In the service & fellowship of our common Lord & Redeemer

I remain, yours sincerely

D. A. Allen.

P. S. You are always glad when you can hear of progress in any department of labor in your Mission — Some time ago — I believe in Feb. I sent you the first stage of the Old Testament on the revision of which I am now engaged. I have sent the last stage of Genesis & the first stage of Exodus — So you see we can "report progress". I hope we shall complete the Pentateuch before the close of this year — The different sacrifices & offerings and the numerous rites & ceremonies in these books present much difficult work as well as room for difference of opinions. On all difficult questions I frame papers for special consideration — These are sent to all the members of the Translation Committee — 8 in number — and if any one requests, they are then sent to out stations — as Poona, Ahmednagar, Nassick &c. The Translation Committee meet monthly & oftener if there is occasion — The General Committee of the Bible Society also meet monthly. At the last month's meeting 13 members of the Committee were present and the session continued for 2 hours. At the meeting of this month nearly as many attended and the session was as long. Of these meetings were quite satisfactory to me. We shall only state differences in our opinion are become so earnest for our different views, as our friends in the Form where we often receive papers, letters, pamphlets &c on this subject. No person who is only acquainted with our rich Christianized English language in our excellent version, can have much idea of the difficulty of translating the Scriptures into such heathen languages as those in India & China. All the religious words are heathenish in their signification, and then for some things the languages have no words — are so barren. This I felt most in those texts which describe the neck & the throat & all other implements, furniture &c I often thought what Bible could possibly do in making this Indian version — How could he describe such things in the language of people whose best houses were wigwams. And yet the good man lived to finish his version — and he wrote at the end of this manuscript "I have learned while engaged on this work that faith in Christ with prayer-making & fasting-taking can accomplish any thing" — Please pardon this rambling and believe me to be

Yours sincerely
D. Ote

Expenses

Received, July 14, 1851.

Bombay Sept. 1. 1851

Rev. R. Anderson D.D.
Secy of the A. B. C. F. M.

Rev. & Dear Sir—

The mail, which leaves here for Suez to day will carry the afflictive intelligence of the death of Mrs. Wood which occurred a few days since at Sattara*— Mr. Wood will write you & others particularly on the subject & I shall not say more—

The same mail will carry intelligence of the arrival here of Mr & Mrs. Bissell. Of this & matters connected with it they will inform you.

We understand from the late letters to us & to the Ahmednugger Mission that Sattara is to become a distinct Mission as an ex[illegible] Mr Bruggers shall remove there. We have been informed that Mr. B. intends to leave Ahmednugger at the close of this year and as Sattara will become a distinct Mission from the beginning of next year— from Jan 1. 1852— We expect they will receive their remittances directly from the Treasurer of the Board and manage all their own matters— responsible directly & only to the Prudential Committee— I mention this as the matter should be fully understood by this Mission— by our friends at Sattara— and by the Committee— And there is time sufficient to arrange all such matters— before the beginning of 1852— to the mutual satisfaction of all who are interested—

Probably this Mission will write you soon in respect to some matters referred to in your late letters— And on other subjects—

Remain as ever
Yours sincerely
D. O. Allen—

{* Mrs Wood died on the 13th of last month—}

Bombay, Sep. 1, 1851.

Recd. Oct. 27. 1851.

Ans. Nov 5/51

Dear Mr. Hill

Mrs. Hill

Mrs. Hamilton

Mrs. Hamilton

Mrs. A. Hamilton

Mr. Hill

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Dear Sir-

The enclosed note is sent to you unsealed that you may read the contents. The papers containing a vindication of myself should be used in Bro. matter - if they concerned in that was written in your late letters to the Ahmednuggur Mission - but are such specimens at the Miss. Rooms expected? If so they are unjust & ungenerous, & uncharitable. The other papers you can read in Bro. matter or not as you please. The papers are for my public use - and for my private use beyond the above mentioned - You will please then enclose the papers with the note in the envelope - seal it and forward it - as addressed to by the mail for the country - The postage both ways I will pay -

Yours very truly

Bombay Sept. 1. 1851 D. O. Allen -

Rev. S. O. Allen

O. Bailey, Oct. 1, 1857

Rd. Oct. 27/57.

Ans. Nov 5/57

Rev. R. Anderson D.D.

Mission House

Boston.

Bombay Sept. 17th 1851

Rev. R. Anderson D.D.
Sec'y of the A.B.C.F.M.

Rev. & Dear Sir.

It is not often now that letters between America & India miscarry or suffer much delay in reaching their destination. And yet not in recent times their history. Some letters forwarded by my friends have failed of reaching me, and one letter I wrote to the Prudential in May of last year either failed of reaching its destination or has been overlooked. The letter was concerning apportionment of the amount of remittances which it appeared likely this Mission would require & so for what it would be prudent to provide during this current year or 1851. So the letter was important to us here & to the Committee.

In view of these facts I write to ~~communicate~~ extracts from 1 or 2 letters forwarded to you, lest which may possibly fail of reaching you. The following is an extract from a letter addressed to you in May last.

"The Mission accounts for 1850 were dispatched for America in Feb. and probably ere this they are in the Missionary Rooms. These accounts show the different kinds of expenditures in 1850 and also the sources from which the means were realized to meet them. Our operations have been continued without any changes materially affecting our expenditure, and so far as we can now see they appear likely to continue in the next year.

"The amount of salaries or personal allowances in the accounts of 1850 were 8,488 rupees. Probably the amount will be about the same this year 1851 - and also in next year, or 1852. If the Committee will allow this sum - 8,488 rupees - for 1852 - we believe we are likely to realize the means in this country to meet the rest of our expenses. Should the income of the Office and other sources realized here be more than sufficient for such expenses then we shall not require so much for our salaries. We shall use no more of what we receive than we really need and we will endeavour to keep the Treasurer of the Board informed of our wants so that there shall be no accumulation of bills in the Mission."

The following is an extract from my letter to you of Sept. 1. 1851 on the

"We understand from the late letters to us and to the Shwedagyun Mission that Sattara is to become a distinct mission as soon as Mr. Burgess shall remove there. We have been informed that Mr. Burgess intends to be at the close of this year, and so Sattara will become a distinct mission from the beginning of next year — or from Jan. 1st 1852. We are expecting that they will then receive their remittances directly from the Treasury of the Board and manage all their own matters, responsible directly & only to the Prudential Committee. I mention this as the matter should be fully understood by this Mission — by our friends at Sattara — and by the Com. mittee. And there is time sufficient to arrange all these matters before the beginning of 1852 to the understanding & satisfaction of all who are interested."

I do not remember any thing more in our last letters which was of sufficient importance to be communicated in repetition or duplicate form — Nothing special has occurred in our missionary circle or in any matters connected with us —

Yours sincerely

D. O. Allen.

Tavoy Sept. 1. 1851.

Recd. Nov. 12/51.

Ans. 13/52

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Bombay Sept 17th 1851

Dear Sir—

I wrote to you on the 1st. in reference to some matters in your letter to me of May 22d. I said nothing in respect to the last subject of your letter which was occasioned by what I said in a P.S. of a former letter about some letters not being answered. What I then said was—so far as concerns myself—strictly & literally true. I felt the subject very keenly at the time and had many thoughts in respect to what I ought to do. And I

Bombay, Sept. 17, 1851.
Recd. Novr. 12, 51
Ans. Jan. 13/52

finally concluded to do & to say nothing more then — probably a wise conclusion —

I did not refer to the matter in my late letter in the way of fault-finding or the spirit of censure — certainly I had no such intention or feeling — but only as a reason why we might naturally sin some anxiety concerning our letters being acknowledged. I believe I have never written any thing to the Rovers without feelings of deep respect to those addressed and to all interested there —

And if any thing I have ever w[illegible] has appeared otherwise (i.e. not b[illegible] be written with feelings of becomin[illegible] respect) it must have been bec[illegible] I did not write with sufficient [illegible] tion & prudence my language and w[illegible] responded impressions & conveyed a sentim[illegible] that I did not intend —

As ever

yours sincerely

D. C. Allen

Subject for Inquiry - I

The annual Report of the American Board for 1842 page 44 (in a "paper" on the "Marriage of Missionaries) contains an appalling statement on the mortality and sickness of the wives of the missionaries of the Board and the consequences to the missionary cause - The Society has now had 9 years further experience, and probably if the statistics of this period were carefully compiled, they would not differ much from those in the paper above referred to. Of these principal statistics probably the missions of the Board in India furnish the full proportions.

In view of such painful history it is intended to inquire whether the experience of European females in India is of a similar character. This inquiry will involve two others viz.

1. Is there such a class of females in India to constitute a basis of comparison?

2. Are similar statistics of such classes available for comparison?

Now that this inquiry can be answered in the affirmative — Two —

1 From the beginning of modern missions in India — say from 1800 to 1850 — half a century the wives of all the missionaries in this country, American & European — have not probably amounted to one tenth part of the European females in India — I do not then include the wives of soldiers or any low class — only ladies so called.

2 These females almost without exception, are connected with Dead & Benevolent Institutions and with Charity & Insurance Societies that these statistics, sickness, death &c. are more complete than it would be possible for missionary societies to have statistics concerning the wives of other missionaries —

And what do these statistics show? They show European ladies in India enjoy better health and live as long or on an average as their European sisters. This is to be a fact on the highest authority, country or figures for its basis.

Enquiry — What are the causes of such a difference between the health & mortality of the wives of these missionaries and European females in this country. This question discusses the consideration of the statistics of all missionary societies who have Missions in India —

Subjects for Lecture II

I have been reading the proceedings of the Trinitarian Board at its last annual meeting at Oswego. — It appears to be the custom of the Board to prepare the matters for consideration &c at their meeting to select some question and endeavor to make it the great subject of the meeting. (So it appears to me.) This had been the subject to attend any annual meeting of the Trinitarian Board. In 1848 this subject was the "debts of the Board" — In 1849, it was the "want of ministers". In 1850, it was "Increase of income & operations."

In reading the proceedings of the annual meeting in 1849 where the subject was the "want of ministers", the question occurred to me "Why is the Board in want of ministers? They are not yet clear of debt and their income & operations show but little increase for several years past." And the answer I soon found to be — "They are wanted to supply the places of Missionaries have left the employment of the Board." Another inquiry at once occurred

Rev. D. O. Allen.

Rec. Oct. 27, 1850

"Why has a Committee which the Board was expected to continue dissolved by death or by the Abs. Nov. 5/51 necessary bereavement incapable of any longer pursuing his work, continued in so many cases for only a few years? Why are there so many ministers in America at the present time who left there only a few years ago to be missionaries for life, who were then supposed by them & by the Committee of the Board to be best to their work of which I have heard — their acts & feelings on the matter of returning all who are acquainted with the inner life of the missionary and the interior state & history of the Missions of the Board will be agreed in the opinion that very many of them who returned to their work & remain there, had on sufficient grounds, certainly with sound missionary principles, so doing so. And further, that the reasons for publicly given, were not the true reasons for their conduct —

This subject is one of great importance & I would much rather see that the Committee were occupied with the inquiry — "How can we retain the missionaries we have?" than "How can we increase our number & operations?" — The former inquiry is far more important in its bearings on the cause —

he will be able to acquire an
much knowledge of the Provincial
in, Provincials & that he will be
h the pressure it will act differently
towards having college — should
wish to do — as I hope he will —

My brother's Essay on Opium has done a
very good — he seems have gone into Dispt. Alum —
has been received at some length & with much
ur here in Calcutta & Bombay. The reviews — both by
Hindoos were all I could wish — It has been re-
printed England too — Nevertheless I have not seen
any extracts from it — I read a city the Bombay
received a note strongly condemning the trade —
the trade g[illegible] — A steam ship sailed the
the day with 1000 chests — $500 per chest — the
ship is now loading with it might be forwarded
but I think it a lord of justice — by
actions are weighed —

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The accompanying letters will show that the revision of the Mahratta Bible are in hand & making progress and that the work is regarded with feelings of interest -

Letter No 1 I have cut from an old proof sheet. Sentiments is still in the Rock-

Letter No 2 - Sentiments are extracted from one of the Bombay papers. It was the concluding part of a long & able article giving the history of our English translation of the Bible - I do not know who wrote the article - I did not see it myself it was mentioned to me some days after the issue - I then got a copy of the paper

Not to be publicly used

I found this extract had been introduced in the other papers and my name freely used as the person referred - I had no reason however to be displeased with the manner in which my name was used -

The Rev. G. Landy (who is a brother member of the Assam Board) lately remarked to me that the arrangement by which I have been enabled to take this mission in hand & devote my time to it was the most important missionary movement in Western India for several years past -

L Abbott

I have been informed that my son has engaged — in addition to the prescribed or usual course of college study — to acquire knowledge of the Hebrew, Jewish & German languages that he can read them with facility. By an American vessel that will be here in 2 or 3 days I send to my a Sanskrit Dictionary & Grammar and several elementary works the Prof. states, as there is a Professor of Sanskrit in Yale College

(Sept. 1851)

Bombay

Rev. R. Anderson D.D.
Secy of the A. B. C. F. M.

Rev. & Dear Sir,

I have to acknowledge your letter of May 22nd 1851 addressed to myself personally — and the letter will be upon matters contained or referred to in that correspondence.

1 To the brethren, it appears, are of the opinion that my relation to the Board & my support from its funds should both continue as they have been hitherto. For myself — I would rather have heard that the brethren had made such an arrangement as I suggested with the American Bible Society concerning my support. It appears to me that it would be mutually for the advantage of the Bible & missionary cause in America, if the Bible & Missionary Societies there would make such mutual arrangements as are often made between the British & Foreign Bible Society and the English Missionary Societies. I could not but think, when I was last night reading your recent appeals for funds, that the brethren might, by an arrangement with the American Bible Society, have obtained the means of my support; which would have added just so much to the income of the Board, or have just so much diminished their expenses.

2 My Salary — Were I a member of either of the other Missions in Bombay, I should not probably think it wrong to take the salary which those Societies give to their respective missionaries. Were I supported by the American Bible Society or by the British & Foreign Bible Society, probably I should not think it wrong to take the salary* which those

{* I should not hesitate to receive £100 yearly more than I now have}

Societies might think it proper, in view of my circumstances & labors to give me. And were I the only missionary of the American Board in Bombay, I should not think it would be wrong for me to receive a larger salary than I now receive — larger than I have had for nearly 16 years of my missionary life. But I am still of the opinion expressed in my former letter — an opinion very deliberately formed — that while my relations to the Board & the Mission continue as they have been & still are, it is not expedient to make any change in my salary — it is not expedient to increase it, nor to agitate the subject. So with this matter, let it remain as it has been hitherto. — Remain so for the present.

3 My Son — He is now in his senior year in college and is 20 years of age — will be 21 when he graduates. In his sophomore year he was severely afflicted with a tumor in his mouth — He was absent for half the year (from college) and his illness much increased his expenses. His mouth was so much mutilated by a magical operation (which became necessary to save his life) that it is not expected he will ever be able to pursue any profession or business of which public speaking would be a principal or an important part. I am not aware that he or his friends in America have any particular course in view for him after he will leave college. I would not properly & prudently ask him to come to this country unless I saw — or thought I saw — how his expenses could be met — the expense of the voyage and his expenses for awhile — say for two (2) years — after arriving here. The expense of the voyage would probably be the same as of a single missionary. His friends would I believe furnish his outfit. Then, his expenses here — the salary of a single missionary is 90 rupees six month. — In addition to this sum, his house

Would my salary be increased
vote of the Committee and nothing
previously said in the Mission upon
subject, still it would make a change
so accounts do and its origin would
ribed to me. And the consequences
be unhappy. There is "a better way"
to be the cause or the occasion of
a consequence

is ~~permitted~~ found for him — or the rent, if the latter one — is charged to the Mission. His expenses for travelling & conveyance are charged to the Mission — the wages of his pundit & any books he may require to learn the native languages are charged to the Mission — If he is sick, the expenses of medicine & physicians are charged to the Mission. And if health requires any change by land or sea, such expenses are paid by the Mission — Now my son would have no claim on the Mission for any thing whatever — nothing for personal or incidental or contingent expenses. For all these as well as his personal expenses, he would have to look to me. As he would live with me he would have no expense for house-rent — and the mission would be at no increased expense on his account [I occupy the Mission house on Novogen Hill See my letter to you of March 16. 1850, which we have permission to sell and which for considerable time before I began to occupy it, we would gladly have sold for a few hundred rupees]. His expenses for conveyance & travelling would not be large, but every one who has lived in India, knows there would necessarily be some expense of this kind — His parental employment at first and for I know not how long, would be the study of some of the languages used here; and for this, hiring teachers & books would be necessary, and the expense of these as the accounts of your Mission in Western India will show — is very considerable — And he might have to make a change of residence for a while or a voyage for health — And he might have to return to America for health or for employment — & for support. — And all to be expected from me — Now I am unwilling to assume such responsibility unless I can be sure of an addition to my present income of at least £100 yearly — say for 2 years. This sum — at 2 shillings per rupee — would be 83⅓ rupees per month — which is less than a single missionary receives (Rs 96) for his personal expenses — To some, this may appear to be large, but it will not appear so to any who have experience in this country — or to all such it will appear moderate — reasonable — yea small —

And further—if £100 yearly were to be added to my present salary, it would then not become more than 2/3 the average of missionaries in Bombay.— It would not make my whole yearly expenses to the Board more than the average of your missionaries in Bombay—married missionaries I mean—

Now if I should wish to ask my son to come to this country and he should wish to come, will the Prudential Committee pay his passage to Bombay & then allow to me in addition to what I have been £100 yearly for 2 years? This never could be met to me in a bill yearly and my accounts with the Mission continue as they have been hitherto.

I shall feel obliged if you will kindly inform me of the views of the Committee on these matters at your earliest convenience—

In the service & fellowship of our common Lord & Redeemer

I remain as ever

Yours sincerely

S. B. Allen

Rev. Dr. Anderson

Rec'd. Oct. 25 1857.

P.S. My son is now in the senior class and will graduate in less than a year, and if he is to come to India, it is desirable he should be able to embrace the first opportunity after leaving college. It is also desirable he & his friends should have time for considering so great a matter and that he is to come if so that he becomes somewhat prepared for such a change—its contingencies &c in his own feelings. So there is no time for protracted correspondence concerning the matters of this letter— I will merely add that I shall not think it proper or proper for me to ask him to come unless the matter of his passage & means of his support after arriving here are definitely & clearly expressed & fixed beyond any liability of misinterpretation, misunderstanding, or misapprehension—or unless they appear to be thus fixed— I make this remark as some missionaries—it may have been entirely their own fault—have been disappointed in matters of special & unusual expenses—

Yours &c S. B. A.

{N.B. This letter is not to be published, nor to be publicly used — D.O. Allen}

Bombay Dec 1851

Rev. R. Anderson D.D.

Sec. of the A.B.C.F.M.

Rev. & Dear Sir

A steam ship, belonging to the P. & O. Steam Navigation Company and soon to leave for Suez will take letters &c at the ~~same~~ rate of Ocean Postage — or of ships proceeding to England via the Cape and so I improve the opportunity to send you some papers which I otherwise should not send. They will go to London almost post free.

You will see from these papers that the revision of the Scriptures on which I am engaged is making some progress. We shall finish the Pentateuch in this year and this is as far as I can expect to get. Of the 4to or large size 500 copies are printed — of the 8vo size 1000 copies are printed. It is a part of the arrangement that as the printing reaches any book, I am to inform the Committee who consider & determine whether any copies shall be printed for separate use — and if so, how many, what size &c. Hence the small or 12mo size of this book 1000 copies. Of some books, as Leviticus & Numbers, no copies were printed for separate use while of some books the number for separate use will be large — as of Psalms. So we are printing in a manner 2 editions of most of the Old Testament. If my health should continue as good as it has been hitherto I have hope of being able to report more progress at the close of 1852 than we have made in this year — possibly to the Prophets — but perhaps only to the Psalms or to Proverbs. The arrangement made at first only mentioned the Old Testament — 2 editions of the N.T. (1 in 8vo & 1 in 12mo) being then just through the press — but all now speak as though this arrangement must include the whole Bible — I doubt not the revision of Poetry will contain the whole Bible — in 1 volume 8vo. Now it makes 5 volumes 8vo.

This work — including the revising or examination of the version taken as our basis — the arranging & the examining by others, the pastoring of the city for the press, and the correcting of proof sheets occupies the general part of my time & strength. Still I have other work to do & I do other work — I take my part in all fixed religious services in the Mission — I am treasurer of the Mission — I have lately revised several of our large tracts which I have passed for the press many years ago — Lastly when I was at Ahmednuggur — I am President of the Bombay Temperance Society and expected to do much for the cause — I have much to do — of course — in the business of the Bible Society — I am one of the Committee of Management of the Seamans Friend Society and only 4 days ago was engaged nearly the whole day in examining Seamen, premises &c with a view to a stage in the Sailors Home — I am one of the Com. of the Native Poor Society, and of the Distant Translation Society; I am one of the Com. of Publication of the Tract & Society — Nor are these all — but the

has not been a ministry in a great city in this country can scarcely conceive — he would not believe — the calls & demands of one kind & another made upon an old missionary in Bombay — all increased when I & expected from him — for instance — some months ago some Persons — I know not who they are — offered a prize of Rs 100 for the best Essay written by a native on Female Education. I was appointed one of a committee to examine the essays & award the prize — And I have been a part of several days past examining these essays — They are all in Mahratta — one part of them in Guj. It is evident that some of the writers are entirely ignorant of English — They exhibit much labor & some of them much ability for native writers — to mention instance — At a meeting of Christian friends a few days ago some of the religious ~~[illegible]~~ effort & operation in Bombay came before us and I made some remarks about the origin & early history of female education in Bombay — I said was quite new to some present — After the meeting was over ~~[illegible]~~ I received an earnest request to perpetuate a statement entirely my memory fa

Well on further reflection I purposed to do so and I have began to write — Mr. Hume says I am writing for the Calcutta Review — that is — he urges me to purpose & send an article to that work. But I am of the opinion that what I write will get into print much nearer home than Calcutta.

As this letter — <u>no part of it</u> — is to be published — or publicly used I have thought it not improper to mention the above matters.

I enclose another paper — (D) which is an extract from the last No. of the *Calcutta Review — No 31 — September — 1851. It is from the 6th Art. "The Results of Missionary Labor in India". The article was written by one of the oldest missionaries in India and is excellent — every Officer & Agent of the American Board should read the whole of the article. I hope <u>you</u> will read it. Perhaps it might be well to <u>reprint</u> the whole article for circulation in America. Many of the facts & figures will be new & interesting to people in America. You will see what is stated in this extract about the average period of missionary labor in this country — was nearly 17 years. The first statement that I ever remember seeing on this subject was in Mr. Malcolm's Work on Mission in India (the Mr. M. who visited the American Baptist Mission in Burmah, Siam &c.). His friend he described as about 7 or 8 years. Mr. M's opinion was seized & proclaimed, by Dr. Duff in his work on "Indian Missions" & in his speeches far & wide — that an opinion — a <u>supposed</u> fact — quite suited Dr. Duff's theory of Mission — that the great and <u>almost</u> the only work missionaries should attempt is to qualify native preachers — a theory likely to please a man who during all his residence in India never learned any native language — and who could have no intercourse with the natives except in English (with the very few who very imperfectly understand English) or through an interpreter. How differently some <u>things</u> appear to people at a distance from what they do when examined & understood —

{* We hope to send soon a complete set of this Review for the Library at the Mission House Boston.}

There are some circumstances to be considered in connection with what is stated in the enclosed, taken about the average period of ~~mining~~ mining labor in the country — as being 16 years & 9 months. In the Welsh anthracite mining county, as you probably know, has a specific & limited period for all their miners in India & Ceylon — viz 7 years for a single man & 10 years for a married man. This minimum can return home, if they wish after so many years and take the same place in the coal mines in England that they would have had, if they had remained in C. all the time. And they have generally thus returned to C. Only a few have remained longer and very few have come back again (I do not see a number but 2) to India. And probably the average of labor by American miners in India may be smaller much short of 16 years & 9 months — so in order to make the average of all the mining body amount to 16 years & 9 months, the average of those belonging to some districts must considerably exceed this period.

It is an important inquiry whether American mining men in this country have as good health and perform as long a period of labor as the European miners? And should it appear that they have not as good health and do not perform labor for as long a period on an average, then what are the causes of this difference? It is not likely that inquiries & facts of this nature can appear so important in America as they do here. But I should like to know that such matters are being thoroughly investigated in America. — There are other classes of European in this country besides those & miners (American miners) I should like to see inquiries of this kind instituted & comparative facts ascertained — "Facts are Light", and the facts in the State I have referred to, and other that might be added to them, may shed much light on some difficult question in the mining concerns — some dark places in the mining field of labor. — May the Lord give us all the wisdom & grace we so much need — to your

Yours sincerely

L. D. Allen

Received Feb. 9. 1858

Answered Feb. 25

See back side of this

The Hindu Dharma Sabhá.

It is well understood among the native population that a considerable number of persons are intellectually convinced of the truth of the Christian religion, while a number of others, dissatisfied with Hinduism as it is, are seeking to modify it in various important particulars. This state of things has for some time past been viewed with increasing anxiety and alarm by the orthodox Hindus; and the means to be employed for the defense and preservation of Hinduism have been often and anxiously considered. Of late there has been an increasing conviction that a grand confederacy ought to be formed for the support of Hinduism; and on Sunday the 16th ult., a meeting for this purpose was held at the house of Wásudev Náráyan, one of the Assistant Masters of the Elphinstone Institution. After hearing from Wásudev Náráyan a statement of the reasons which had induced him to call them together, and the plan of action which he thought it expedient to adopt, it was agreed to organize a regular Society for the defense of Hinduism; and a second meeting for the election of officers, &c., was appointed to be held on the next Sunday. At this meeting, which was held in one of the Hindu temples, a printed list of 57 names was distributed to those present, from which to select the Office-bearers of the Association. By general consent Rámbháu Hari was chosen President, and Wásudev Náráyan and Trimbak Mairál Secretaries. Twelve Vice Presidents were also appointed, and a resolution adopted offering two small prizes for the best essays on the benefits to be expected from such a Society.

It is not without reason that those who believe in Hinduism, feel called on to adopt measures for its defense. The confidence of the people in this religion has been sadly shaken, and is rapidly declining. And our conviction is that it must continue to decline. But if any still feel that they can establish the divine authority of Hinduism let them by all means honestly and vigorously address themselves to the task. Abjuring all vulgarity and abuse of others, let them stand forth manfully in defence of what they regard as the truth. Such a controversy will result in good, for in the end truth must triumph. Truth, especially in India, has more to fear from apathy than from opposition, hence though the Hindu Dharma Sabhá is arrayed in defense of error, we, on the whole, rejoice in its establishment. Towards its originators and friends we cherish feelings of hearty good will; and we entertain the hope that not a few of them may yet be convinced that Hinduism has no claim to be regarded as a Divine Revelation, and that it is wholly unworthy of the confidence of its votaries.

One circumstance in connection with this Society strikes us as worthy of notice. According to all orthodox rule, the Brahmans should be regarded as the rightful champions of Hinduism; but here we have a *Parbhu*, and one engaged as a teacher in an English Institution, summoning Bhats and Shástrís to his dwelling and taking the lead in all that relates to the Hindu Dharma Subbá. We say not this as being at all to his discredit; if Shástrís and Bhats will do nothing, by all means let the *Parbhus* come forward and occupy their place. But this is not the Hinduism of former times. And the fact may be regarded as an indication of progress.

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have been losing confidence in their religion, and Gungádhar Shástrí, believing that this must be attributed to their ignorance of its excellencies, has, we learn, written a book in defence of Hinduism, with a view to guiding people in the right way. At this we greatly rejoice, and are very anxious that the book should be speedily printed, so that we may see it. No one can state and defend the principles of Hinduism better than Gunghádhar Shástrí, and the necessity for such a work at the present time is urgent and obvious. By means of the Society recently formed for the defence of Hinduism, the people of Bombay may perhaps be enlightened and established in the faith, but the work now refered to will be a means of diffusing light far and wide over the whole land."

In the joy expressed above we fully participate. Truly glad shall we be to see a defence of Hinduism by our Friend, Gangádhar Shástrí, or any other competent authority. Our only fear is that the news communicated by the *Prabhákar* should prove to be without foundation, and that the defense of Hinduism may not be forthcoming. Many who acknowledge themselves wholly unable to defend Hinduism still cling to it from a vague belief that others better informed than themselves are able to say something in its defense. And the sooner the arguments in its favor are clearly and fully stated the better. Let the whole subject be discussed openly and honestly, and the people will eventually be able to judge between truth and error. The votaries of Hinduism have generally deprecated discussion from a persuasion that their religion rests on unquestioning faith, not on argument. Many have felt that to undertake its defence would be the surest way to overthrow their religion. And these men, it will be found, were not wholly wanting in discernment. Hinduism flourishes in darkness and concealment. When it comes forth into the light of day and enters the field of fair discussion, its days will soon be numbered.

Sent by Rev. H. O. Allen

Rec'd. Feb. 9. 1852

Ans'd July 16

See Mr. Hewins letter
Jan. 17. 1851.

D-1 From the Calcutta Review No 31 pp. 243-4

The numerous band of Missionaries here mentioned, constitutes more than one-fourth of the entire body of Missionaries sent into all parts of the world; and furnishes a splendid proof of the deep interest which Indian Missions have aroused in the church of Christ. It must, of course, be supposed, that of the whole number, some were absent from their stations during the year, through ill-health; and we believe, that 20 were so situated. The number of Missionaries, that died during 1850, was 4. A careful examination of the different periods, during which these Missionaries have laboured in India, will at once explode a fallacy, widely circulated among the friends of Missions, in relation to the length of Missionary service. It is generally believed that in this country, owing to the deadly climate, the average duration of Missionary life is 7 years; and many have come out as Missionaries under the idea, that they would be certain to meet with a premature death. But this is a great mistake. From a careful induction of the lives or services of 250 Missionaries, we have found, that hitherto the average duration of Missionary labour in India has been 16 years and 9 months each. It was, doubtless, much less at first; and numerous cases can be adduced, in which young Missionaries were cut off after a very short term of labour. But a better knowledge of the climate and of the precautions to be used against it, the use of airy dwelling-houses and light dress, with other circumstances, have tended very much to reduce the influence of the climate and preserve health: so that the average duration of life and labour is improving every year. As an illustration of this fact, we may state, that out of the 147 Missionaries labouring in India and Ceylon in 1830 50 [we can give their names] are still labouring in health and usefulness; while of the 97 others, who have since died or retired, 20 laboured more than 20 years each. Several living Missionaries have been in India more than 30 years. It is a remarkable fact, that the average Missionary life of 47 of the Tranquebar Missionaries, last century, was 22 *years each*.

pp. 277-8

2 Experience has shown that in the present paucity of labourers, large cities and towns of Hindustan are the best mission stations. The same fact has been true in all ages. Great cities contain the most active and intelligent portion of a people, while agriculture has almost always been associated with ignorance and sloth. It is cities that rule the the world: and through cities is the world to be converted. It was so in the beginning of the gospel. Antioch, Ephesus, Philippi, Thessalonica, Athens and Corinth were the cities, in which Paul opened his commission. Jerusalem and Cæsareæ had their churches; so

Suffolk North Association.

The next Meeting will be held TUESDAY,

go home to suffer a little longer (live a little longer in a suffering state) than if they continued till death in the early. And thus it is with many many — they only suffer life a little larger. How is it with Protestant missionaries? Of all the missionaries who have returned to Europe from the Mahratta missions, I am not certain but Mr. Samson is the only one who has died — Where are Mr. & Mrs. Nott? Mr. & Mrs. Bardwell? Mrs. Hall? Mrs. Garrett? Mr. Ramsay? Mr. & Mrs. Hubbard? Mr. & Mrs. Webster? Mr. & Mrs. Boggs? Mr. & Mrs. Read? Mr. & Mrs. Abbott? Mr. & Mrs. Ingalls? Mr. & Mrs. Ballantine? & Mr. & Mrs. Stone?? —

How is it with some other classes of Europeans? Take for example the Civil Service — so called — of this Presidency. This class contains 125 persons — all educated in the East India boys schools or College at Haileybury in England — and for the most enviable situations — The salaries of this class range from £500 to more than £5000 yearly — The average salary of the whole 125 is nearly £2000 yearly, while all who live in India for 22 years get an annuity of £1000 — And all who wish return to England with ample fortunes before being so long in this country. What is the average of actual service — including those who die as well as those who resign from ill health or from having secured an ample fortune? The average residence in India of this whole class of persons (125) amounts ~~upon~~ on average to above 18 years — ~~[illegible]~~ — "The children of this world are wiser in their generation than the children of light" —?

also had Rome and Alexandria. It was while Paul tarried at Ephesus 'for the space of two years,' that 'all they which dwelt in (Roman) Asia, heard the word of the Lord.' It was from the church of Thessalonica, too, that the word of the Lord 'sounded out in Macedonia and Achaia.' The word *pagani* 'villagers,' came at length to denote 'heathen;' because among the villagers the idol system lingered last. It was the same during the Reformation, and is true in India. In those districts where the deepest impression has been made that impression has been produced through the medium of the towns. Towns give the largest audiences and the most intelligent scholars. If we would lay a good foundation for the conversion of all India, the great cities must be occupied, and every available plan set to work therein, systematically and steadily for the end in view. Missions to the hill tribes are greatly in favour with some Christians. They argue that as the hill tribes have no caste and no antiquated religious system, they are the more likely to receive the gospel freely and at once. True: but the hill tribes have no more influence upon India generally than the South Sea islanders. When you have converted them all you have not gained one step towards the overthrow of Hinduism. Their individual souls are precious, aud missions among them must do good. But we want more than this. We want to make every individual conversion tell on the country at large; but that must be among the Hindus or Mussulmans, who constitute the great bulk of the ruling population. The stir that is made in Calcutta or Madras, when a few Brahmins become converts shews how deadly the blow struck at Hinduism is felt to be.

p. 282–

6. Experience has taught economy, both respecting missionary life and missionary funds. It has taught how, by care and watchfulness, by airy houses, light dress, and avoiding exposure, missionary life and health may, under great disadvantages, be greatly preserved. The climate tries them greatly, as it does all Europeans. The scorching days and sleepless nights encourage peculiar and deadly diseases. But it is the mental anxiety — the round of pressing labour which allows no sabbath rest — that tell most on missionary strength. Yet, even with these disadvantages, their general health has decidedly improved. The number of missionaries, who die or remove annually from the country, is not so large in proportion as it used to be. We have already shewn that the average duration of missionary life and labour in India amounts to *nearly seventeen years*, and is decidedly on the increase.

Our expenditure also has been economized Missionaries have shared, with their countrymen, in the reduced value of European goods, and their printing presses, especially are able to work cheaper now than formerly. In general, European and American Societies, furnish the salaries of missionaries and catechists; other expenses are provided from local funds. We must, however, mention here (and we wish that the fact could reach the proper parties) that some Societies sustain their missionaries on a starvation-allowance. Numerous missionaries in India receive *less than a hundred and fifty rupees* a month; and some, little more than *one hundred*. This is economy at the wrong end, for it reduces the efficiency of those, who must actually perform the labour. But none can say that missionary funds are extravagantly expended in any way. We have already pointed out that the whole agency of India and Ceylon, including the support of four hundred and three missionaries, and the instruction of one hundred and thirteen thousand children, cost only £187,000 per annum. Of this sum, the cost of all the agency in the Presidencies of Bengal and Agra, including the support of one hundred and fifty-nine misssionaries, amount to £68,000. This latter sum is not quite equal to two items only of the Government expenditure; viz., the salary of the Governor General (£25,000), and his travelling expenses (£45,000).

Rev. [illegible]

Printed Extracts.

Rec. Feb. 9. 1852.

Ans. [illegible]

Results of Experience in India.

In Mr. Allen's letter Dec. —, 1851.

Results of Missions

M C

A

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[*From the Bombay Guardian.—23rd May,* 1851.]

We cannot refrain from adding here, that one of the oldest missionaries in Bombay—distinguished equally for the universality and accuracy of his knowledge and the soundness of his judgment—has "left all meaner things" to engage in an entire revision of the Mahratta Scriptures, with a view to the preparation of an authorized version. This is an arduous and noble undertaking; and if successfully accomplished, as we have no doubt it will be, for it could not be in better hands, the esteemed missionary to whom we refer, will be the honored instrument in the hands of an adorable Providence, not only of conferring on the Mahratta people the great benefit of a standard version of the Holy Scriptures in their own tongue, but also of conferring on Mahratta literature as great a benefit as Luther conferred on German by his translation of the Bible, or as the translators of James the First conferred on England by their incomparable version. We solicit for him the prayers of all interested in such an honorable and glorious work, and bid him Godspeed.

B

ORIGIN AND EARLY EFFORTS

IN THE CAUSE OF

NATIVE FEMALE EDUCATION IN BOMBAY.

[Reprinted from the Bombay Guardian of Dec. 18th 1851.]

We beg to direct the special attention of our readers to a letter, in another column, relating to the "origin and early efforts in the cause of native female education in Bombay." The letter is on a highly interesting subject; it is a simple statement of historical facts, and it is subscribed by the writer's own name—a name which will be regarded by all as fully vouching for the truth and accuracy of the statements. We feel under much obligation to our correspondent for placing this subject in a true light. It appears, then, after all that has been said and written by some who have claimed for themselves the merit of being the originators of native female education in Bombay, and who have ignored all previous labors by other parties in this great enterprise, that as early as March 1824, the first native female school in Bombay was established by the American Missionaries, and that within two years from that time, the number of their schools had increased to 10 and the aggregate number of pupils in attendance on them had risen to 340. It appears, also, that the children attending these schools belonged to all the different castes of native society, high as well as low, and that the subject of native female education, in consequence of the success of these schools, excited considerable interest in the minds of many of the most intelligent members of that society. It appears, finally, that these schools attracted the attention and received the cordial and efficient support of the highest and best members of the European community—the Governor, the Chief Justice, Members of Council, the Archdeacon of the Diocese, and Ladies of rank, supporting them by their presence at the examinations and by their pecuniary contributions;—a support which, so far as we are aware, few native female schools have enjoyed since that time. These schools continued in full operation and efficiency under the same management until circumstances rendered it necessary to limit their number, and to allow other laborers, who had entered in, to build on the foundation that had been so well laid.—[*Editor of the B. Guardian.*]

To the Editor of the Bombay Guardian.

SIR,—In our late conversation you expressed a wish for more particular information concerning the origin and early efforts in the cause of native female education in Bombay. I have accordingly prepared the following sketch, which, if you think it possesses sufficient general interest for the public, you can insert in your valuable paper.

So far as I can learn the first school exclusively for native females in Bombay, was commenced in 1824 by the American Mission. In a joint letter dated in August, the Missionaries say:—

"In March we had the very great satisfaction of establishing a female school. This is the first school of the kind we believe on this side of

American Mission Press:—T. GRAHAM, Printer. 1851.

India, and it seemed quite beyond our expectations. As soon as it was established, two pious ladies heartily engaged to defray its expense."

At the close of 1825 the number of females in the Mission Schools was 75. In a communication from the Missionaries to their Society dated in August of 1826, they say :—

"It gives us much pleasure to state that a good degree of success has attended our efforts to get schools for native females into operation. We have now 9 such schools, which are attended by 204 scholars. Among these are several daughters of brahmuns and many others of high caste. They are taught reading, writing and arithmetic; and they commit to memory the Ten Commandments and a Catechism prepared for the purpose. About 80 of these females have learned to write. The sum of 707 rupees has been recently received here for the support of these schools."

The number of schools appears to be large when compared with the number of scholars, but several of the schools had been recently commenced, and they had to encounter strong prejudices. Subsequent statements shew an encouraging increase in the number of scholars. At the close of 1826 the number of female schools was 10, and the scholars had increased to 340. The subscriptions for their support also were much increased before the close of that year. I know not that I can better describe the state of these schools for the 2 or 3 subsequent years than is given in the following extract, which is part of a note in a printed statement of the Mission for 1843-4, and which was inserted in the *Bombay Witness* and in the *Oriental Christian Spectator*.

"In the Report of the American Mission for 1826, it is stated that the number of female schools then connected with the Mission was 10, and the number of scholars in attendance was 340. The amount of donations and subscriptions received that year in Bombay and its vicinity for the support of these schools, was Rupees 2,032.

"The writer of this note became connected with the American Mission (which was then the only Mission in Bombay) in 1827. The Mission had at that time 10 female schools, containing more than 300 scholars. As he felt much interest in these schools, he often visited them and saw their state; and he believes that as large a proportion of them were able to read, as could usually be found since that time in the female schools in Bombay. The sum of Rupees 1,880, given that year in this Presidency for their support, shews the interest that was felt in the cause.

"These schools continued, without any considerable change, through the year 1828. At the meeting of the Bombay Missionary Union in October of that year, there was a public examination of these schools in the chapel, and 9 teachers with more than 300 children were present. The examination was attended by a considerable number of gentlemen and ladies. In an account of it, published soon after, it was stated that "50 of the girls could read the Scriptures with readiness, and could write what the native population generally consider a fair legible hand."

"In the Report of the Mission for 1829, it is stated that the number of female schools had been increased, and that the number of scholars exceeded 400—"Of whom 122 were readers;—all of these had committed to memory the Ten Commandments, and the greater part had committed a Catechism comprising a summary of Christian doctrines and precepts; several had committed Watts' Second Catechism, a few chapters of the Gospels and some Christian hymns; all could write a fair legible hand, and a few had attended to the simple rules of arithmetic."

It is not improper to remark that in the years abovementioned, viz.

1826, 1827, 1828 and 1829, the American Mission was the only Mission then established in Bombay. The missionaries of the Church Missionary Society were then at Tanna and Bandora in Salsette. Dr. Wilson did not become resident in Bombay until near the close of 1829, and did not commence any female schools until some time in 1830.

The state of these female schools continued in the succeeding years to be equally encouraging and satisfactory. At the annual examination in 1830 in the chapel, "230 girls, principally of the higher classes, were present." The examination embraced reading in the Scriptures and other books, and the meaning of what they read. They were examined in a historical and also in a doctrinal catechism. One class, including the more advanced girls from the different schools, was examined in a short system of geography and astronomy. Specimens of writing and needle work were also exhibited.

An account of the examination in 1832 appeared in a Goojrattee paper, called the *Bombay Hurkaru and Wurtuman*, then edited by a Parsee gentleman. And the following translation of the article in English and Marathi, was published in the *Durpun* :—

"There was an examination of the native girls' schools at the missionary chapel, on Thursday, the 20th ultimo, at which other engagements prevented us from being present. We subjoin an account of the examination, translated from the Bombay Hurkaru and Wurtuman. 'Last Thursday there was an examination, at the American Mission Chapel in Bhendy Bazar, of the schools for Hindoo female children. Many European ladies and gentlemen were present, and we also attended. At 11 o'clock, the children were examined in Mahratta, which they read fluently. They answered questions promptly, and sung a Christian hymn in a tone of pleasure seldom exceeded even by English children. When the examination in reading was concluded, the girls' needle-work, the stockings they had knitted, and embroidery work which they had made up, were exhibited and inspected. On examination, these appeared equal to work of the same description performed in England. There were children's woollen stockings finer than those made in England. The ladies present praised the children, and also the lady who had instructed them.

"The children having learned so much during the short period of six months, every one present felt convinced that they would soon learn many other useful acquirements. We forgot to mention above, that the handwriting of the children at the school, was so neat as almost to pass for lithography."

In subsequent years, changes in the Mission, occasioned by the death of some of its members and the ill-health of others, made it inconvenient to superintend so large a system of female schools, while the establishment of other Missions in Bombay made it proper to discontinue or transfer to other missionaries the schools which were in their immediate vicinity. For these reasons the number of female schools was diminished; yet the Mission has always had several such schools and has always regarded them as an important part of their operations. The Mission has 5 such schools at the present time.

Mention is made in the above notices of these schools that some of the girls learned needle-work, knitting, &c. These branches were taught in the houses of the missionaries, where the larger girls from the different schools assembled one day in each week for instruction in such things. And the girls as well as their parents were

much interested in such acquirements and accomplishments. A native gentleman—one of the best educated and most respectable in Bombay—who had examined specimens of such work, whose daughters had learned to read but lived so far from the houses of the missionaries that they could not conveniently go there, was so much interested that he told me he would give Rs. 40 per month to any one I would recommend who would come to his house and teach these branches of female education for one hour daily for a few months. His intention was to have a class, including his own daughters and some of their friends belonging to other families in the neighbourhood. In this way he hoped to encourage the children, to interest the feelings of their parents, to remove the prejudices of some of his friends, and to extend and perpetuate in their families the skill and knowledge thus acquired.

The abovementioned facts show that native female education is not of so recent origin in Bombay as some who have lately arrived in India suppose. It is now more than a quarter of a century since female schools were commenced.—Nor were such schools a failure. More than 20 years ago, and for several successive years, there were 10 female schools, containing from 300 to 400 scholars.—Nor were these scholars wholly or chiefly of the low castes or classes. I remember some schools in which nearly all the girls were of brahmun and other high caste families. They generally belonged to families who lived near the school rooms, and taken collectively, they were a fair representation of the different castes or classes which compose the native population.

The liberal donations and subscriptions received in Bombay and Western India for these schools, shew that much interest was taken in them. In one year Rs. 1,880 were received, and in another year more than Rs. 2,000 were received. Among the donations for these schools was one of Rs. 500 from the Hon. M. Elphinstone, then Governor of Bombay. And I received one donation of Rs. 300 for the same object from Sir John Malcolm, who succeeded Mr. E. as Governor of Bombay.

The public annual examinations of these schools were attended by many English ladies and gentlemen, as well as by well educated and highly respectable natives. At different times at these examinations I saw Lady Grant, wife of Sir Robert Grant, then Governor of Bombay;—one of the Secretaries of Government;—the late Bishop of Bombay (he was then Archdeacon);—a Chief Justice of Bombay;—and a Member of Council, who was subsequently Governor of Bombay.

The changing state of society in this country is so great that it soon removes from view and often effaces from remembrance many events and actions of great personal and general interest. And so the arduous labors, the persevering and ultimately successful exertions, and the generous liberality of some who have entered into their final rest, as well as of others who, on account of ill health or the increasing infirmities of age, have retired from these busy and bustling scenes to their own country, are soon nearly or quite forgotten. Thus the origin and early efforts to promote native female education in this city appear, from some recent proceedings and reports communicated to the public, not to be known to some who are now engaged in this noble cause.

Yours truly,

Bombay, Dec. 13th, 1851. D. O. Allen.

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Bombay Jan. 17/52

Dear Sir,

The Rev J. L. Scott, of the American Presbyterian Mission in Northern India, is now with us, and will proceed to America via England by the steam ship which is to leave for Suez this afternoon. So I improve the opportunity to write you a few lines. I wrote you a few weeks ago the 1st stage of Deuteronomy — both sides. I now send you the 1st stage of Joshua Dear. which will show that the work is making progress. The annual meeting of the Bombay Bible Society was held on the 7th ins. in the Town or Derby Hall. The assembly was the most numerous & interesting I have ever seen on any such occasion in Bombay. The Lord Bishop, Dr. Harding recently arrived in India, presided. He is President of the Society and feels most interest in the cause, and will attend all the meetings of the Bombay Committee. We have also an edition of the N. T. in Gujerattee in the press. This is printed to the Mets. So we spare no pains in supplying the word of God in different languages to the people of India.

I enclose also a small paper concerning this edition of the Old Testament, or of the Bible, as it is now called. This paper was the last paragraph of a long & able article upon the Bible, contained in our English Bible. I do not know who wrote it. I was not aware of its appearance till some time afterwards. My name is not mentioned, as it was supposed that the readers of the Guardian would know who was referred to. The other papers inserted this paragraph and made a free use of my name — not however in a way or spirit with which I had any reason to be dissatisfied. I send this paper believing that you will feel gratified to see the interest that is here felt in this work. This is a very arduous work, and, from the constitution of the Translation Committee, a difficult work. but it is a good work, and I can say of myself that in applied said in Psalms 1:2 of one who is declared to be blessed — or happy — May the Bombay guide me into all truth.

As ever, yours sincerely

D. Allen

Paper B

P.S. In justice to the dead as well as to the living it becomes expedient to state facts & to use figures – I have read it, it printed in India, then printed in Baghdad, and then printed in America (extracted from Scotch publications) that the cause of native female education in Bombay & Western India originated with Mrs. Wilson, Dr. W's first wife. How instance & against such statements are, the paper B will speak – the facts & figures of that no more claim or question – or then. This paper was also printed in the Bombay Times – and I then stamped off a portion for separate use. Neither the Guardian nor the Times ever [illegible] at any time & we have no connection with them. So they are [illegible]

There is another party also whose statements require correction – They are "the students of the Elphinstone Institution" – See the Hon. Glenelg's speech, page 269 – also "have established 8 or 10 female schools". Dr. Wilson & myself have been saying & publishing things in spite of themselves, which have given them a great reproach to some other people and so it becomes important to make some true statements and set the public right in these matters. In such matters the old missionaries have some advantage over those lately arrived –

Bombay 11/1/1852

Bombay 8/1/1852

The version of the Bible in Tamil, called the "Union version," from its being accomplished under the auspices of the Parent Society, by the Madras and Jaffna Auxiliaries, is now happily completed and published. On occasion of copies of this work being laid before the Committee of the Madras Auxiliary, the following resolution was passed : –

"That the best thanks of the Society be given to the Rev. P. Percival, the Reviser, who has been fourteen years engaged in the work, and Rev. Messrs. Spaulding, Winslow, and Brotherton, Members of the Revision Committee, for their labours in connexion with new edition of the Tamil Bible ; and the Committee offer them their warmest congratulations on the present result of their exertions."

Measures were then adopted towards securing an effectual revision of this edition, with a view to a future enlarged issue, the present being regarded as rather a tentative one, not intended for general circulation among the native Christian population ; the Committee, however, express their conviction, that whatever may be done towards perfecting this version, a great and important work has been accomplished.

The Rev. Mr. Percival, whose whole time for the last few years has been devoted to the above work, at the expense of the Parent Society, on returning to Ceylon, took an opportunity of visiting nearly all the Mission Stations in the south, for the purpose of personal conference with the numerous Missionaries in that region, to ascertain their opinion of the version, and of the best means of carrying out its effectual rivision. His reception is reported by him as having been most cordial, and the views expressed to him of the version, and of the assistance that may be expected in its further revision, very encouraging.

Next to the Tamil, the Canarese has occupied the most successful attention of the Madras Committee. The last Report noticed the completion of the New Testament, and the commencement of the Old, under the charge of the Rev. G. H. Weigle, who is assisted by the Parent Society to devote his entire time to the work of translating and revising. It appears that the greater part of the Pentateuch, the Poetical books, and the lesser Prophets, have been prepared.

For Refer the origin & history of the Tamil version of the Bible lately printed at the American Mission Press in Madras may be well understood at the Mission House in Boston, but the notices of it printed in America have given wrong views in respect to the part some men had or performed in its revision — to it occurred to me that it would be well to reduce this paper in a letter I am now writing to the Miss. Rooms. This paper is an extract from the last Report of the British & Foreign Bible Society, and was composed to be

to the insertd in the Appendix of the Report of the Bombay Bible Society now in the Press. I can enclose it without inconvenience to the Institution —

"The Rev. Mr. Percival" has remained some little in Bombay for some time — on his way to England — during all his stay in Bombay he was a guest in our families —

J. D. Ch.

Rev. D. O. Allen.

Rec'd May 22 1852.

Ack'd July 16

Bombay Feb 17th 1852

Rev. R. Anderson D.D.
Secy of the A. B. C. F. M.

Dear Sir

I have to acknowledge your letter of Nov. 5th and to thank you for the kind spirit pervading it. Some parts of my letter which was the occasion of your writing and to which your letter was in part a reply appear to have excited views & feelings which I did not expect and it appears to be proper for me — and I may say incumbent upon me — to say something in the way of explanation. And I will endeavor to do this in a manner which will not occasion any necessity for your adverting to these matters.

1 I must entirely disavow any intention, in any thing I wrote or in the manner of writing it, of not treating yourself & the brommattan with feelings of due respect & Christian courtesy. If there was any appearance in these respects, unfavorable to myself or to my views then I sincerely regret it. I have no exact copy of what I wrote and can not re-examine it all. I know it is not easy — scarcely possible, to write freely on subjects upon which we have felt much & still feel strongly to persons of different views & feelings and not appear to be influenced by an unhappy spirit as well as to have erroneous views. I may have erred in the spirit as well as the matter of some parts of my letter.

2 I was disappointed & sorry at the result, as expressed in your letter, of my suggestion or rather request in respect to an arrangement concerning myself with the American Bible Society, and perhaps there my feelings were too manifest in what I said on this subject.

3 The opinion I expressed that I believed that mistaken opinions had sometimes originated in the brommattan from their not having so good means & opportunities for understanding the state & circumstances of their missions in India as the brommattan of European societies, appears from the manner in which it was understood to require some explanation or reformation — It must be granted, I suppose that the members of these brommattan in general quite junior

as natural & acquired ability, experience & knowledge of the world, and in fact, are as well prepared and as competent for what they have to do, as the members of the Foundational brotherhood are; — and also that the missionaries of these societies are every way as competent to assist their brotherhood by communicating information, suggestions &c as your missionaries are to inform & assist the Foundational brotherhood to understand the state of your missions. I do not see that the Foundational brotherhood or your missionaries possess any advantages in these respects which we must suppose are not possessed in an equal degree by the brotherhood of European societies & their missionaries —

Have the brotherhood of the European societies any advantages which the Foundational brotherhood do not — & from their living in America, can not possess — I believe the ~~fathers~~ brotherhood have some such advantages — as

(1) They always consist in part of men who have been personally engaged in the missionary work or who have been connected with their missions, as a corresponding, or advising, or superintending brotherhood or presbytery, and so had some of their missions & their operations more or less under personal inspection —

Now perhaps such experience & acquaintance & observation would not be regarded in America as any qualification for a member of a ministerial brotherhood. But general opinion in India & in Europe does regard such experience &c as an important qualification — I am quite of this opinion —

(2) The readiness with which the Foundational brotherhood have often embraced opportunities to obtain opinions & information from well-disposed persons who have seen their missions & missionaries has proved that they valued such information. Now it will be admitted by all, I believe that the brotherhood of the European societies have better means & opportunities for acquiring such information concerning their missions & missionaries in this country than the Foundational brotherhood can possibly have.

(3) — The European societies have corresponding committees or presbyteries in connection with their missions in this country and the assistance which these bodies give in various ways, is much valued by the Home Societies. These advantages I believe the Foundational brotherhood can never have — for I would never recommend that your missions or missionaries be placed under the control of foreigners —

I have that the members of each mission of the Board are a standing committee or agency to carry into effect the objects of the Board, according to the rules prescribed for them or to the instructions from time to time communicated to them by the Committee. And I know that the Missions collectively, & the different members respectively are expected to communicate to the Committee all the information which it appears to them the Committee should have in order fully to understand the state & interests of their mission. But in the case of this mission and in my own case — I can speak from much painful experience — endeavours thus to keep the Committee informed have sometimes been met with difficulties & uncertainties* of a very discouraging nature. Now it was in view of the abovementioned facts & circumstances that I expressed the opinions in my note to you. Perhaps I ought to have explained what I said — or not have said it — but it did not occur to me that what I wrote would suggest or be understood to mean or intimate what it appears to have done.

(4) The opinions & feelings I expressed concerning the state &c of the Ahmednuggur Mission. — Were we asked why I should feel a deep interest in that mission and might be expected to have some definite views concerning it. I was for several years a member of that mission and for many years they were commenced and followed up more than any other one, that village itinerancy and temporary residency in that district which has been so much blessed. The plan of the seminary (or Boys Boarding School) now drawn up by me, — was laid before the other Missions in Ahmednuggur & in Bombay, was then submitted to your Corresponding Members and then with all their opinions sent to the Missionary Herald. When the Mahratta Mission was divided into 2 missions in 1842 the Press was put entirely under the control of the Bombay Mission, but it was for the use also of the Ahmednuggur Mission, and a great advantage to them it has always been and of their aspects in this respect they have always been aware & much valued. So the seminary was put entirely under the control of the Ahmednuggur Mission but was then & has always been since regarded as for the use of this Mission ⊙ so far as we might wish, to use it as an institution for higher education — for educating native helpers — or principles, equitable & mutually agreed upon just as the printing office

(* See footnote on Page 6.) (⊙ See d. d. on Page 7)

that Mission was to be at our Base here in Arabia. It was natural & right therefore that we in the Mission should feel a deep interest in any measures affecting that Seminary — especially in measures involving its very existence. — Still as I could not expect to say any thing that would restore that mission & its seminary to their former state, nor materially to change what has now become its state & prospects, it would probably have been better, or rather prudent certainly for myself — to have said nothing.

(5) The papers I sent to you to be read & then returned — Mr. Thom & myself were well aware of the opinions existing at the Bowen concerning us before we saw your letter to the Abeokuta Mission. We knew of these opinions from various facts & circumstances just as well before we saw your letter as we did after we saw it, and I should probably have written just as I did if I had never seen that letter. We thought it very well that such an important letter should be sent to the mission for perusal — for it was better ~~that we saw the letter~~ that we should have these matters directly and from their original source, than to have them indirectly from the members of that Mission. And in return for the privilege of reading these letters we sent them the letters we received from you by the same mail, and each letter when read was returned.

Now what I know of the existence of such opinions at the Bowen on an important subject — a subject of continued interest & much affecting my character — ought I to pay any regard to it or not? I might have said that as such mistaken opinions do not interfere with my proper work & duty in the mission, I will neither take any trouble nor give others any trouble on the subject but bear all the blame. The Lord will judge us all in righteousness & truth. But I am not certain that such a course of silence & inaction in such a grave matter would not have been very wrong. Due to your brethren — due to the interests of the church abroad and at home — that your brethren should be indifferent to what is said & thought concerning their conduct & character at the Bowen & in America. Well, what should I do?

I might have strongly disavowed all such conduct in a letter to you, but I did not suppose that such a statement from me would have the least influence in removing or correcting the views & opinions referred to.

I might have ~~stick~~ inserted what Mr. & Mrs. I. wrote on this subject into a letter addressed to you in the common way of letters. But I did not feel that such a course would be proper. Neither I, nor they, nor any one in our circumstances, would wish matters to be in our Missionary correspondence or the Missionary Rooms, and to remain there.

I might have sent the papers to you with a request that when read they might be destroyed. But I well remember that you said some years ago in a letter to the Mahratta Mission (in consequence of a member's having requested you to destroy some papers he had sent to you) that you did not feel at liberty to destroy any papers which were sent to you from any Missions of the Board.

I might have sent the papers to some friend in America — to one of my brothers — requesting him to give them to you to be read & then returned to him. — Or I might have sent them to you under cover of this address, requesting you after reading them to forward them to him. But would not such a course in such matters have been very exceptionable?

Well, there was another & that appeared to be a better way — a course often pursued in this country & in America — viz. send the papers to you to be read & then returned to me. — Perhaps it may be thought by some that the relation between us is of such a nature as to render such a course on my part improper. But the matter did not then appear to have this aspect, nor can I now view it in this light. The reason of my enclosing them in an envelope addressed to myself was the same if they had been addressed to you in the ordinary way of letters, I did not suppose you would feel at liberty, though I should request it, to return them or any [illegible] to destroy them. And I added that I would pay the postage to relieve you of all censure in the matter. Peculiar circumstances led me to send them in the manner I did — a manner which considered unconnected with these circumstances might appear exceptionable. — But yet only a part of the papers that were returned to me. Of 12 pages enclosed in the envelope, only 8 reached me in its return. Well, wherever they may be, let them remain there.

I have from some experience as well as observation that we are prone to judge from our actions and the spirit which prevades them will appear to others. But I hope that what I have now written will appear to be some explanation (I am sorry so much should be required) of what was contained in my former letter. May the Lord grant us the wisdom & the grace we so much need.

In the service & fellowship of our common Lord & Redeemer,

Remaining, as ever,

Yours sincerely

D. O. Allen.

(Page 3) P. S. On re-examining this letter it occurred to me that perhaps I should explain what is here referred to — thus.

1 I did not there intend to implicate either any one at the Missionary Rooms — could I have "vive voce" communication I doubt not I could satisfy you and all the brethren at the Rooms of the truth of what is here stated —

2 I will mention one circumstance — I could mention many — I once wrote & despatched a letter to you — in the ordinary manner to your address, and then, some months afterwards, I suspected the letter was at the Missionary Rooms, I learned with surprise that it was in the hands of a member of this Mission. He would neither let me have it, nor inform me how he got it. Had he printed the whole letter, I should not have cared but he mutilated it, garbled what he called extracts from it, and misstated & misrepresented its contents. He misused & abused it in every way he thought would be to my prejudice & injury, and he did this as publicly as he dared to do it. He had no more regard to truth in what he said than he had to propriety in what he did. The letter was in his possession for considerable time — I believe for several months — and what finally becomes of it I could never learn — There was a "conspiracy of iniquity" about it, which I have never understood, and which I never much desired, I have some inquiries to make about it. — I will only add that this man has been now utterly ruined in

P.S. Page 3rd — The following is a part of the Resolutions of the Prudential Committee, dividing the Mahratta Mission into 2 distinct missions (Proceedings of the Committee Oct 18th 1841)

"Resolved. — That the Seminary at Ahmednuggur be under the exclusive control of the Ahmednuggur Mission, but for the common benefit of both branches; and that the printing establishment be under the exclusive control of the Bombay Mission, but for the common benefit of both branches &c"

As my letter is not yet full I add a few words on another subject — You formerly manifested an interest in the Opium trade and kindly lent me a few books from the Mission House library to assist him in preparing an Essay on the subject. He sent me some copies which I have been able to turn to good account. I sent a copy to each of the Bishops (the Government Bishops) in India and received from 2 of them letters in reply in which they expressed views & sentiments in the spirit &c of the Essay. I sent copies to other Right quarters. An able & long article — called a Review of the Essay — but slightly original — appeared in the Calcutta papers and was reprinted in Bombay. This Review I believe was written by Dr. R. of Calcutta, and was every way good. Another Review (by an English gentleman on this side of India) appeared in 2 of the Bombay papers. This also was every way good. One merchant largely engaged in the trade declared after reading the Essay (the first he applied to me after seeing these reviews) that he would never deal in Opium any more. I sent a copy by a friend to Mr. Abbott Lawrence (our minister in London) Mr. L. acknowledged it in private & expressed his views of it & of the subject in language which I do not feel at liberty to repeat — and he (Mr. L.) wrote at once to my brother in England. I have a number of copies to distribute himself in the Highest (quarters) places. I have some hope of Memorials being got up in China, Bengal & Bombay to send to Parliament when the renewal of the E. I. Company's Charter comes under consideration (which must be soon as the present Charter will expire in 1854. I have suggested to my brother to revise the Essay — bring the trade down to the latest date and print & distribute another edition — and I hope he will do so. I can help him some in this matter.

Another subject — I wrote to you & enclosed some papers a few weeks ago by Rev J. Scott. Mr. S. is one of the missionaries of the American Presbyterian Board in Northern India. He came to Bombay on his way home & he will remain some time in Europe. Probably you may not receive this letter [illegible] the very time [illegible] this will reach you.

Bombay, Feb. 17, 1852

Rec. April 1, 1852

Ans. July 16/52

Bombay Feb 17th 1852

H. Hill Esq
Treasurer of the A. B. C. F. M.

Dear Sir

I shall send by the mail which is to leave for London this evening an order on you for $100 to my brother on account of my Donations. This is the last payment which I expect will be made in this way on my family account it appears to be not improper for me to make a few remarks.

The severe afflictions of my son — afflictions which still continue, for when I last heard from him he had been obliged again to leave college and was then under the care of surgeons in Philadelphia) have increased his expenses. Still in no year since he entered college have my expenses to the Board, including all that was paid in America on account of my son, amounted to so much by $50 as the salary of a married missionary in this mission.

No payments for my son in America have appeared in my accounts here with the Mission. It was not expected I believe that any such payments would appear in my accounts, or be accounted for to the Mission here. My accounts have been simply those of a single man. I have understood that such is the custom in the payments for all the children of all missionaries in America — for your accounts such payments are charged to the respective Missions, but they do not appear in the accounts which are kept in the Mission and yearly sent to the Rooms — to you.

My accounts in this Mission — now for 25 years — have in only 2 instances contained any charge for children or a child — those 2 instances were for a part of 1831 and a part of 1832 and I was during that time a single man. My accounts since a married man never contained any charge for children — or for a child — nor even for a wife & children at the same time.

I believe I have an exact account of what has been paid on my family account in America. and it does not amount to so much as the total

an aggregate allowance in your Mahratta Mission for 1 child till he or she should be 18 years old. — Nor to so much as some missionaries have charged & received for the support of other children in 3 years.

It has been and will continue to be a matter of satisfaction to me that my expenses in the missionary work for so long a time have been at so low a rate, — less much less on an average than any other one in this mission, and not exceeding upon an average two thirds (2/3) the expenses of the other missionaries.

I have felt it not improper to state these facts & figures, as much reluctance was formerly manifested at the Rooms to grant or allow the expenses or sums which I wished to be paid on account of my work — Please after reading this letter to give it to Dr. Anderson, and you or he can need it or not as you please in the Committee. As ever yours very truly

D. O. Allen

P. S. I have been expecting to send you the accounts of the Mission for 1851 by this mail, but — 1 or 2 members of the Mission have not got theirs ready — They will be sent by the next mail —

yours as

D. A.

Oct. 1. 1852.

Received Feb. 16.

Brooklyn May 12th 1852

Dear Sir

I have much pleasure in introducing to your acquaintance the bearer Mr. John Smith. Mr. S. has lived many years in this city — one of its principal merchants and most respectable citizens. He embarks for Europe today and he purposes to visit the United States before his return to this country. Any favors you may be able to show him will be thankfully received. — And I have you will be glad to become acquainted with a gentleman who has seen so much of India as well as the other countries of Southern & Western Asia — As ever

Yours sincerely

D. O. Allen.

Rev. D. C. Allen.

Bombay, May 12, 1852

Rec. Augt. 7, 1852

Intd Mr. J. Smith.

Bombay May 12th 1852

Rev. R. Anderson D.D.

Sec'y of the A. B. C. F. M.

Rev. & Dear Sir,

My former letters to you stated the state of the Old Testament in Mahratta when the revision now in hand was commenced. I also sent you specimens of the editions in the 4to and in the 8vo size. The enclosed pages of the Report of the Bombay Bible Society for 1851 will show the principles on which the revision was commenced and the progress which had been made in the work of revising & in the printing at the close of last year.

The printing was resumed early in the present year and the press is now engaged on the 2d book of Samuel. I had some hope that we might reach the Prophets before the close of this year, but this appears less probable now than it did a few months ago. At this rate of progress it will require nearly or quite 2 years from this time to complete the Old Testament. The New Testament will then have to be added — for this edition is to contain the Scriptures complete in Mahratta. As the New Testament now in use was formerly approved by the Translation Committee of the Bombay Bible Society probably no thorough revision will now be attempted. It will however be necessary to make it conform to the Old Testament in Marhatta, hereafter, specimen & established Phraseology, which have lately been agreed upon, and to make all these changes will require time, care & labor. It would not be unreasonable to suppose that a year will be necessary for such revision and for the printing

So a considerable time must yet pass before we can have any copies of the entire Bible. But in the mean time we have the New Testament — 2 editions — viz. one in 8vo printed in paragraphs, and the other in 12mo. in smaller type and separate verses. Of these these are probably enough in store for use till the revised edition of the Bible now in hand shall be completed.

The Old Testament is also being supplied in the mean time for use. It is a part of the arrangement for this edition that copies of all the different books which are regarded as suitable for separate circulation, shall be struck off for immediate use as the printing proceeds. When the required number of copies in the 4to and 8vo size have been printed, the type is over-run or re-set in the 12mo. size and then another impression is struck off. Thus we are now printing 1000 copies of the historical books in 12mo for separate use. These different sizes — or different editions as they may be called — of 4to, of 8vo and of 12mo. must increase the labor of printing & proofreading — but the arrangement is regarded by all parties as well considered, the labor will be lessened and the expense greatly increased.

From the above statements it will be seen that this is properly our 1st edition of the Bible in the Mahratta language. Indeed, all the Bible has been printed before, but of most of the books of the Old Testament the editions were small, — printed only once, just as they were prepared by the translators and designed rather to secure them to the public for revision than for general use. They were also printed at different times — some of them 15 years ago, and some only 2 or 3 years ago — thus some books were out of print before the translation of others was ready for the press. They were also printed in different kinds of type & style — some

being printed in paragraphs and some in separate verses. but-
ies were eagerly sought after by the Jews when first printed, as they
had never before seen their ~~Old Testament~~ Scriptures in their own language. The
consequence of the books of the Old Testament being printed in this
manner has been that very few persons have any complete copy of
the Bible in Mahratta. Even some missionaries who have been 8 &
10 years laboring in this language, have never been able to procure a
complete copy.

Another important & interesting circumstance is the size
of the Bible in this edition. The New Testament in common use in
Mahratta have hitherto been 8 or 9 volumes of about 600 pages — very
considerably larger than the volumes of the Missionary Herald. Printed
in the same type & style, the Bible would make 5 volumes as large as bound
copies of the Herald. But in this edition we hope to have the whole
Bible in one volume, royal 8vo and not thicker than English Bi-
bles of this size frequently are.

For some years past the native mind in all parts of India —
especially in those parts which are most affected by European in-
fluence, by education and missionary operations, has been becoming
more & more excited, and also more & more distracted. The Hindoos
are dissatisfied with their religious state and often avow their un-
belief in some or all of their sacred books. They are dissatisfied
with their social state and often speak freely of the galling bondage
of caste and of the degraded character & condition of their females;
and many among them are much dissatisfied with their political
state, relations & prospects. This state of the native mind is
obviously manifest in their social intercourse and in their current

discussions among themselves, in the spirit of the native press and the articles contained in their journals, and in the numerous clubs & associations which are being formed among them in the cities & the large towns.

These "signs of the times" invest all views of the future with great interest. And these views of the future excite feelings often of very anxious & painful interest too when we consider the character & nature of the different causes which are producing these effects and the strange materials which are furnished for their operation & development by the prejudices, the ignorance, the superstition, the bigotry & depravity of the native population. In these circumstances it becomes an urgent duty as speedily as possible to supply all classes with the Scriptures — the great treasury of knowledge concerning God & man and the great standard of civil & religious liberty — so that they may read in their own language the wonderful works of God and his yet more wonderful love and may see that "repentance towards God and faith in our Lord Jesus Christ" are reasonably required, and the pardon of all sin and eternal life are freely offered to all classes of people in India.

In conclusion, allow me to make the same request to the Christians in America which "the Apostle of the Gentiles" made to believers in his day (2 Thes. 3:1) "Finally, brethren, pray for us, that the word of the Lord may have free course and be glorified, even as it is with you."

In the service & fellowship of our common Lord & Redeemer

Yours,

Dear Sir,

Yours sincerely

E. O. Allen

P.S. The time I have mentioned for completing the revised edition of the Bible may appear to be long but it will not appear so when compared with the time that has usually been found to be necessary for such work.

The 2d ~~revised~~ edition of the New Testament was in the press when I arrived in Bombay in 1827. The revision was entirely made by Mr Graves - Mr Graves assisted & was kindly and he was engaged (as I after found him say) 3 hours a day on the work. There was then no Translation Committee. The 3rd edition of the New Testament was revised after the Translation was finished and it was in the hands of the Committee for 5 years - Matthew was printed in 1842 & Rev. in 1847. The edition of the Bible has been in the press 15 months and we have found considerably more than the entire New Testament.

Amidst these circumstances of some importance
interest. — The meeting of missions & mission of the South
has been a fruitful occasion of strange differences of
in every minimum and it has often been very differen
and sometimes impossible — "to speak the mind of the Spi
in the bonds of peace". I feel thankful in being able to
that I have I have tested no language used & I have read
in any of the numerous & voluminous papers which was in
way hindering the Gospel — or those who prefers it — I
not aware that there has been any unkindly feeling in
person or party in connection with this work — for such
spirit of kindness, forbearance & christian love I cert
have great reason for gratitude to those who have taken
in this work — He has all across "to thank God & take cou
D. Cat.

Supplement — not to be publicly used —

It has occurred to me in reading this letter that perhaps a more particular account of what is done by myself in the revision of the Scriptures would be of sufficient interest to discourse being communicated —

When I relinquished the charge of the Printing office (now nearly 18 months ago) and engaged in this revision of the Nahuatlan Scriptures, I had been a member of the Translation Committee of the Bible Society for 20 years, and had been Secy of the Committee for 10 years. So I had some experience of the nature & difficulty of the work in which I engaged. I knew that I should have to do as much of every kind of the care & labor connected with it as the rules of the Society would admit of being done by one person. I knew that some members of the Committee would do nothing, and some others would do as little as they could and yet appear to be doing — or to have done something. I knew that the work which all the rest of the Committee (I mean all except myself) would do, would be the minimum that they could do and yet the revision be carried on — And this knowledge of the work & of the parties connected with it, has been of much advantage to me. The plan I have had to do — as I expected when I began — have been —

1 To prepare papers on all questions which appeared to require special consideration (whether they occurred to me or were suggested by others) and circulate them in the Com. This has been a work of much labor and these papers are make a valuable book for present & future use.

2 To examine thoroughly every book of the Old Testament —

3 To obtain, by such arrangement as I could make, the further requisite examination & sanction by other members of the Com.

4 To collate the examined copies and form other Bibles, as copy duly approved & sanctioned for the press.

5 To superintend the printing — in the different languages, proof sheets &c

The work included in the 3rd item has been the most difficult part. And yet considering the number and the professed zeal & ability of the committee this would not naturally be expected. What is necessary in addition to what I can do is that each book be examined carefully by some member (in succession to myself) and then the proposed changes be examined by 2 other members. This would appear to be no very great labor where it could be divided among quite a number of persons. And yet the difficulty and delay of getting the additional revision effected was so great that some months ago a member of the committee (Dr. Stevenson) proposed at one of the monthly meetings that the present mode of revising be all discontinued — that the revision from this time be entrusted entirely to Mr. Allen (myself) — that the opinions & decisions of the committee embodied in the books which have been pointed be of authority — (pertaining) revising the books yet to be proposed for the press — that the opinions, criticisms &c in all these books (considerable labor has been expended upon them by some members) be all placed at Mr. A's discretionary use — and that the committee only attend to cases of doubt & difficulty submitted to them for special consideration.

This was proposing good — & to an unexpected stranger — We had much conversation (not discussion) in the committee. Other thought as Dr. S. did — I stated some objection and felt thus that I could not then move at any time freely & state. The subject was deferred on my promising immediately to issue a paper on which all the committee (absent as well as personal members) could express their opinions — The paper was prepared & issued & circulated in Bombay and at the Outstations and gathered opinions until the circular contained 28 pages of closely written letter paper. We had then another meeting of the comm. and the final result was — in accordance with my earnestly expressed desire — an effort to continue our present course — Had I consented to Dr. S's proposed change, it would have been made. Such a change would have diminished my ease & labor and I doubt not I should have prepared a revised edition which in my own opinion would be better than we shall now have. But there are strong reasons suggested by my long experience & observation in this work and by my knowledge of the feeling & personal interests, or rather will to be an interest in the matter — for allowing, if possible, to our hitherto course of revision —

Bombay, 1st May 1857

Boston May 12th 1852

My dear Sir

Since writing the enclosing
I have given a note of introduc-
to yourself & Mr. Hill to Mr. John
Mr. S. has lived many years
Boston — one of the principal merchants
most respectable citizens — for man
past — he has been the favorite pasm-
among the English merchants. He sai-
to day for Europe and purposes
the United States before he
to the country — He will call

at the Missionary Rooms and a
favors you may then bestow will
thankfully received –

No man in Western India, never
with the Government has taken so a
a great in the improvements & pro
of the country – as railways, steam n
tion &c as Mr. S – He has travelled
in the different countries of Bom
& Western India. He proposes to a
to Bombay before the close of this y
and so can not stop long in this
– He wishes to see the country, to v

friends (who have given to A. from
allard) and the inquiries in regard
his own future settlement for life -
tates he may choose his business in a
or two & go to the Lake or best for
t mercantile in India he is a
ecklor.

I have been well acquainted with
A. for many years and have gen
r notes of introduction to some
nds in A.

Yours sincerely

L. Attlee

Rev. D. O. Allen.

Introducing Mr. J. Smith.

Bombay, May 12 1852

Rec. July 9/52

Ans. July 16/52

Jas. Robinson

I have cut off the Number of these pages to reduce the Postage

for 1851

The Committee continue actively to carry out their various enterprizes of revising and printing the Scriptures in the native languages.

The Polyglot edition of the Gospel according to St. Matthew, mentioned in former Reports, is all in type, and copies will soon be bound and ready for use. The edition consists, 1st, of 250 copies in English and Marathi in separate columns on the left hand page, and in Goojrathi and Sanskrit on the right hand page, and makes an 8vo volume of about 250 pages. And, 2nd, of 250 copies in English, Marathi, Goojrathi, and Hindustani, printed in the manner abovementioned, with the Sanskrit at the close of the volume, making a book of about 300 pages. The printing, including the proof reading, has been a work requiring much care and labor, and exhibiting as it does the same chapters and verses in so many Indian languages, and all so arranged as to admit of being easily compared with each other, the work, the Committee believe, will be highly valued and very useful to some classes of people both European and Native. It is the intention of the Committee that this edition shall be disposed of at the cost price.

It was mentioned in the last Annual Report that the Committee had resolved to print an edition of 1,000 copies of the Old Testament in Marathi, proceeding in the usual order of the respective Books. In the early part of the year now closing, the Committee, after much inquiry and consideration in respect to the kind of type and paper most suitable to be used, resolved to increase the edition to 1500 copies, as follows, viz., 1,000 copies to be printed in large 8vo size on thin paper, and 500 copies in 4to size, on the paper furnished by the British and Foreign Bible Society.

Rev. D. O. Allen.

Introducing Mr. J. Smith.

Bombay, May 22 1852

Rec. July 9/52

Ans. July 16/52

Rev. Dr. Anderson

I have cut off the Number of these pages the volume the Portugese

137

for 1851

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for 1851.

The Committee hope to see the whole Bible in 8vo and also in 4to in one volume, and these not thicker than English Bibles of their classes often are.

It may be proper here to mention the state in which the Old Testament was when this edition was taken in hand. The books of Genesis, Exodus, Deuteronomy, and 1st and 2nd Samuel, were revised some years ago. Concerning these books the Translation Committee passed the following resolution:

"Whereas the Books of Genesis, Exodus, Deuteronomy, and 1st and 2nd Samuel, were formerly examined by the Translation Committee, and the editions in present use have thus been approved:

"Resolved—That no revision, properly so called, of these books be made for the edition of the Old Testament now commenced, but that with a view to the correction of any observed and obvious errors, interleaved copies be circulated among at least 4 Members of the Committee, and that any proposed alterations which shall be approved by 3 of these Members, shall be made."

All the other books of the Old Testament were translated by the late Rev. A. Graves, of the American Mission, or by the late Rev. J. B. Dixon, of the Church Mission, and they were all printed as they were prepared by their respective translators. Of most of these books only one small edition had been printed, and all of them had been out of print for some time—some of them for several years. Considerable labor had been bestowed upon some of these books by different Members of the Committee, but no book had been sufficiently examined to be in a state for being re-printed, according to the usage and rules which had been prescribed and hitherto followed in preparing and printing revised editions. Concerning all these books the Committee passed the following resolutions:

"Resolved—That in examining these books and preparing any revised copy of them for the press, the opinions of the respective

for 1851

translators, as expressed in their work, be taken and considered as the vote or opinion of one member of the Committee.

"Resolved—That each of these books be examined by four members of the Committee, of whom two are expected to examine them thoroughly—the other two, if they find it not convenient to do more, limiting their examinations to the alterations which have been proposed.

"Resolved—That all proposed alterations which shall have the votes of three members, be made in preparing each book for the press.

"In this way the proposed alterations which shall be made, will have the same authority for them which the unaltered text has, viz. the translator and the two members who thoroughly examined them."

There were other important subjects which required the consideration of the Committee, as words for the names and titles of the Deity, theological terms and peculiar words and phrases, the manner of writing and pronouncing the Scripture proper names, the manner of writing and spelling words of unsettled orthography, names in natural history, the use of capital letters, and marks and points of punctuation, so convenient and useful in the English and other languages of Europe, but as yet scarcely known or used in the languages of this country. Much consideration was given to these and some similar subjects, and the most important questions connected with them were circulated among the members of the Committee, and some other persons supposed to be competent judges in such matters, at the Outstations as well as in Bombay. All the opinions, criticisms, and remarks were obtained in writing, and are preserved for reference and future use. It was necessary these questions should be considered and agreed upon before the final revision of any part could be made, and much time was required for this preliminary work before the printing could be

used my

It

for 1851

commenced. To complete the Pentateuch was the utmost that the Committee expected to accomplish during this year, and this expectation has been realized. All the Pentateuch has been printed. Considerable progress has been made in the revision of the historical books. The printing of these will be commenced early in the ensuing year, and will be carried forward as fast as the respective books can have the required revision, and then be prepared for the Press.

It was a part of the arrangement for this edition mentioned in the Report of the last year, that extra copies of such books as the Committee should think suitable, should be printed for separate use as the work should proceed. Of Genesis and Exodus so many copies of a former edition were yet remaining in the depository that the Committee were of the opinion no extra copies were now required. Leviticus and Numbers were not thought to be suitable for separate circulation, unconnected with the previous and succeeding books of which they are parts in a continuous narrative, and so no extra copies were printed. Of Deuteronomy 1000 copies have been printed for separate use. These make the whole number of copies of this book amount to 2,500.

The printing of the edition of the Psalms, mentioned in the last Report, has been deferred till this book shall come in course in the printing of the Old Testament, when the copies required will be printed as extra copies. This arrangement will diminish the labor and expense of the printing, and will give time and opportunity for making a more careful and thorough revision of this very important part of the word of God.

Bombay May 13th 1852

Rev. Rufus Anderson D.D.
Secy of the A. B. C. F. M.

Dear Sir,

I was very sorry to find last night that I had forgotten to enclose these 2 leaves of the Report of the Bombay Bible Society in my letter which was despatched to you yesterday. The Report was prepared this year by the Rev. G. Cook (one of the Scotch Chaplains) who is joint Secy with myself. As these leaves are referred to, my letter will be very imperfect without them. I shall therefore ~~send~~ therefore send them by the next mail and request that on receiving them you will at once enclose them in the letter for which they were originally intended—

I also attach to this letter a paper containing an extract from the Bombay Guardian — I was not aware of its appearance till Mr. Hume informed me some days afterwards. It was the last paragraph of a series of Nos making an ably written article giving the history, merits &c of our Baghat version of the Bible. I do not know who wrote the article — have heard no name mentioned — but I have supposed from its style it was probably Dr. Stevenson the Senior Scotch Chaplain in Bombay. My name is not mentioned — not supposed to be necessary as the readers of the G. would all know who was intended — I found that the Bombay Gazette had reprinted this paragraph and freely used my name in connection — not however in any way I could regret —

It would be only justice to myself if this paper (the extract) is read to the Prudential Committee — but no public use should be made of it.

I remain, as ever
Yours sincerely
D. O. Allen —

[From the Bombay Guardian.—23rd May, 1851.]

We cannot refrain from adding here, that one of the oldest missionaries in Bombay—distinguished equally for the universality and accuracy of his knowledge and the soundness of his judgment—has "left all meaner things" to engage in an entire revision of the Mahratta Scriptures, with a view to the preparation of an authorized version. This is an arduous and noble undertaking; and if successfully accomplished, as we have no doubt it will be, for it could not be in better hands, the esteemed missionary to whom we refer, will be the honored instrument in the hands of an adorable Providence, not only of conferring on the Mahratta people the great benefit of a standard version of the Holy Scriptures in their own tongue, but also of conferring on Mahratta literature as great a benefit as Luther conferred on German by his translation of the Bible, or as the translators of James the First conferred on England by their incomparable version. We solicit for him the prayers of all interested in such an honorable and glorious work, and bid him Godspeed.

Bombay, May 13, 1852.

Recd. Aug. 6, 52

Ans. Apr 12

~~Prud. Cud~~

Rev R. Anderson D.D.

Mission House

Boston

Bombay June 5th 1852

Rev. R. Anderson D.D.

Secy of the A. B. C. F. M.

Dear Sir

The mail which has just arrived has brought letters from my son and from my brothers, by which I learn that the afflictions which my son has been so long suffering still continue — that he had been at college any part of his senior year (are nearly closed) — that he had been most of the time and still was in Philadelphia under the care of surgeons — that a second severe & dangerous operation had been performed in his mouth — and his physicians (some of the most distinguished in P.), fearful that his disease, not yet eradicated, would soon recur again, had advised his making a long sea-voyage and living awhile in some warm climate as the most likely means of preserving his life —

His afflictive intelligence induces me to write on a subject which it has been my purpose (though not without some severe struggles of feeling) not to mention again — I mean, my personal pecuniary matters. As you have my former letters and can refer to them I will endeavor to be brief —

1 In your letters of May 22/51 and of Nov 5/51 you say that the Prudential Committee will pay for the passage of my son if it should be determined that he return to this country. So this point appears to be decided. Probably my brothers will make some communication to you on the subject and the matter can be arranged with them —

2 My personal salary is as mentioned in my letters of Feb. 15/51 and of Sept 1/51. In those letters & in the papers that accompanied them

I expressed some opinions, and made some statements, suggestions & requests. but these appear to have met with no favor at the Missionary Rooms. I shall therefore make no more suggestions or requests but refer this subject entirely to the discretion & judgment of the Prudential Committee. My former letters show my own views and contain all that is necessary for the information of the Committee to give full consideration to the matter. I shall therefore request you to lay this subject before them without delay and inform me of the result at your earliest convenience — to this matter time is of much importance to me.

3 If my son should come to this country my circumstances may become such that it may appear to be my duty to leave the employment of the American Board for some other connection (my present work is likely to continue for some years). Now if such should be my circumstances & views of duty, would it not be sufficient & satisfactory to the Committee, after all that has passed, if this matter should be amicably arranged between myself & the mission, a mission letter dispatched to the Missionary Rooms, and I proceed at once to act according to my views of duty? Time in such cases is often of great importance & would be a to me. I should not mention this subject to you, if it had not been a subject of consideration with me for some time past. — "The field is the world" — "One is our Master, even Christ" — "We must all appear before the judgment seat of Christ" — May He give us grace to know, to do, & to suffer, all his holy will —

In the love & fellowship of our common Lord & Redeemer —

I remain Dear Sir, as ever,

yours sincerely

D. O. Allen —

P. S. Twenty five years ago this evening* (viz June 5th 1827) I received public instructions from Mr. Evarts in the Park Street Church, and 25 years ago tomorrow I embarked for this mission — What materials does this long period furnish for review — for praise — for humiliation — for holy exultation for the future — May the spirit of thanksgiving, of confession & self-consecration and action rest on me in future more than in the time past —

(* The mail is to leave for Syra at 5 o'clock this afternoon)

Bombay. June 5, 1852

Recd. Aug. 6/52

Ans. Augt. 20/52

Rev. Wm.

His publications.

Rev R. Anderson D.D.

Mission House

Boston

United States of America

Mormons:

The vessel is to have the afternoon for Suez. The Missionaries are in usual health. Mrs. Hunter & children have just returned from Mahabulesher after being there 3 or 4 months. The Lambert & family have been there for a few weeks on Mrs. H's account at Kandesa in Salsette. They return to B. this evening. The health of Mr. has been very unexpectedly trying in Bombay to invalids & people in perfect health. My own health is usually good for one who has been so long continuously in India. The renewal of East India Company's charter for 20 years, is now under the consideration of Parliament and great interest, as might be supposed, is felt in the crisis by reason the matter. The question is, What shall be government of India for 20 years to come. There is also a war with the Burmese. Shall war & conquest go on till the British Power extends over all the country of Southern Asia, to the Pacific, if they are worth conquering & governing, and if the conquerors? I think some of the Truncan Papers had a good correspondent in India, but for all Southern Asia. Such a correspondence would do much for the cause & interest of Missions in Asia.

A few weeks ago a Mormon Missionary arrived here from England. He has gone out into the European Quarter on the Sabbath and distributed tracts to all the people as they came out of the Churches. Went to the European Barracks & Hospitals & did the same. Published his mission, and made in the papers. Called on all Christian ministers of every denomination & sect to come to Zion, be baptized and get a share & gracious communion from God. Challenged all to field for discussion, or proposals

It is surprising what an excitement this war has made — It is out-bawled, down unto south well — but talks, letters & speeches do with sweet and power — It held a public baptism lately especially several persons will apply to be baptized — one man-bundred was baptized — What will be the result of this mission remains to be seen — I have not attended to sweet Jesus and I have been to see him — One good brother Brown — has had several conversations with him — A another strange event — this brought offence — the son of an brahmin officer — has lately publicly embraced the Mahomedan religion — Report says — probably truly — that he has gone on a pilgrimage to Mecca — The Mahomedans exult in this and hope for more proselytes — Should this be a revival of zeal among the Mahomedans over India what consequences might follow — they might attain a large share of the Hindoos — become the prevalent religion — I have fears — are some alarming signs of the times in this direction — Hindoomm is breaking up — What must India in its present state & prostrate prepare to the view of every christian & [illegible] philanthropist a field of intense interest — whether we view the immense population in their physical, their social, their political, their intellectual & their spiritual state & prospects

May the Redeemer soon be assumed & recognised his great power and make him Lord of the sovereignty of his kingdom —

S. C. t

Bombay June 5. 1852 —

Ahmednuggur Sept 10th 1852

Rev R. Anderson D.D.

Secy of the A. B. C. F. M.

Rev. & Dear Sir

The above date shows where I have been, and a few words will show why I am here. I came to this place a few weeks ago on account of my health. I am now better and hope in a few weeks to return to Bombay.

I have generally had unusually good health for this sickly & enervating climate. It is now 25 years since I arrived in India — I have been absent from the country only 10½ months (when I went to America in 1833) and till I left Bombay a few weeks ago, I never made a voyage, or a journey, or a change of my residence or place on account of my health. I believe I have not been laid by from active missionary labor by personal or domestic sickness so much, on an average, as a week in a year since I came to this country. I do have so much reason for thankfulness. Some months before I became ill I had many symptoms of my health being in an unsound state. These symptoms were both bodily & mental and were strongly premonitory of paralysis or apoplexy. I was aware of my state and used the best preventive means I could. I thought the change from the hot season to the rainy season would have the effect of shaking me — and probably it was some benefit. My illness which commenced early in July was not of the kind above mentioned. It was brought on as a result of excess which had been for some time in operation. It consisted of much bodily suffering with a corresponding

broading state of mind — loss of appetite, indigestion, inability to sleep &c. Physicians said that medicine could be of little, if any, use in my case and advised me to leave Bombay as soon as I could. In this opinion all my friends concurred, and arrangements were made for my coming home. I expected to stop in Poona only 2 or 3 days — to rest over the Sabbath. But while there I became more unwell and had to remain for 12 days. I was then able to reach Sirur where I remained a week, & then was able to come home.

The revision & printing of the Scriptures in Mahratta, which as you know is my principal work, was suspended on account of my sickness for about 2 months. It has been resumed since I reached home, but will probably ~~probably~~ proceed slowly till I return to B. I regret this suspension but as human means could prevent it. When the cholera came ill the press was in 2 Kings and one third part of the bible (the O. & N. Testaments) was printed. Much interest is felt in this work and thus far I believe it has given satisfaction to all the ministers using the Mahratta language. I have felt a deep interest in it. I have enjoyed great satisfaction — pleasure — & joy in laboring upon it. It has been my daily prayer that God would continue my life — my health & the use of my bodily & mental faculties to bring it to a close — time I have spent ill in B. I have mentioned to several experienced Physicians (my friends) the symptoms by which I have suffered. They all are of the opinion that I had a narrow escape — actually 2 or 3 times — from apoplexy. They all agree in the opinion & advise that I must relinquish all severe mental labor for some months. My constitution has evidently had within a severe shock. This added to the other symptoms induces the opinion with much uncertainty

paralysis & apoplexy are much more frequent in this country than in cold climates and people are often hastened away to eternity to save their lives. Should it be necessary for me to proceed to some colder climate, I believe if it were confidently expected I should return in 6 months or in a year, the revision & printing of this edition would remain as I left it till my return. But I have strong hope (as it is daily fervent prayer) that my life & health will be preserved to see the work completed — though it will probably be my last work — will finish my ministry, if not my natural life.

Connected as I formerly was for several years with this mission there is much in its history & present state of a very interesting character to me. I have much personal intercourse with the native Christians and teachers before my return to B. to visit as many of them as I can in their own villages & in their own houses. I have had earnest invitations to visit them, and intend to spend several days at Nevasa, Wadalabag & other villages in their vicinity. In this very attempt unprovided from my work of preparing the Scriptures so that the people here can read the word of God in their own language, I may yet be able to preach the Gospel to them in their own language. And no doubt the preaching of the Gospel was the great work of the Apostles & primitive teachers and it was by this means that the word of God had free course & was glorified, and that the Gospel of Christ proved to be the power of God unto salvation.

In the service & fellowship of our common Lord & Redeemer.

I remain as ever

yours sincerely

L. O. Allen

P.S. I will here mention a circumstance that I have not mentioned before as I might appear to do it with a view to prove increase of my salary by the Revised Version matter, as though I wished to influence them in that matter. But I doubt not they have done long ere this all that they will ever do in respect to my salary.

The British & Foreign Bible Society consider it just as much a part of their objects to pay the expense of making & revising translations of the Bible as they do to pay for printing it and to employ agents to sell entire in circulation. They are now supporting several persons then employed. This Society in connection with its Auxiliary in Bombay would have paid my salary from the time I began this revision — say from Jan. 1st 1851 till it shall be completed. You can calculate the difference between £350 a year and what I receive yearly from the American Board — and you can calculate the aggregate of this difference for a period of 4 or 5 years. I do not believe there is a missionary in Western India, who considering the nature of my work, the salary I have from the Board, and my circumstances, with blame me for claiming the £350 — I believe there are few if any who would not commend me for it.

Yours &c

Sat.

Should the pecuniary exigencies of paralysis or apoplexy return, the opinion & advice of Physicians & friends will be that I ought to leave this country as soon as possible. The Lord will preserve me here as long as he has work for me to do. "Whether we live, we live to the Lord, whether we die, we die unto the Lord — living or dying, we are the Lord's."

1st Paper

Rev. Rufus Anderson D.D.

Secy of the A. B. C. F. M.

Rev. & Dear Sir,

In a few instances within 3 or 4 years past I have directed letters "to the Prudential Committee" in the letters or packets to them, and then superscribed them to you as the prescribed & authorized medium for communicating them to the Committee. One of your letters contained an intimation, or what was so understood by all that such a manner of directing letters to the Missionary House was improper. This circumstance, added to the fact that I have directed the accompanying letter "to the Prudential Committee", appears to require some explanation or statement of my views upon this subject.

For some years after I became connected with the American Board I addressed all communications that I sent to the Missionary Houses to the Secretaries without any inquiry or thought whether this was in all instances the most proper course, or not. Some years ago I saw a letter which had been very carefully prepared for the Missionary Houses and I observed that it was addressed, or had packets to it, "to the Prudential Committee," and was then superscribed to one of the Secretaries. This letter, added to some other circumstances, induced me to make the manner in which letters to the Missionary Houses should be addressed, a subject of inquiry. And the result of this ~~inquiry~~ consideration, of conversation with the members of the Missions and of inquiry in such

to the usage of the best managed institutions of a similar character was, that it is not only proper to address some communications to the Foundation Committee, but propriety requires that letters on certain subjects should be addressed to them — For example —

1 Letters & general communications information concerning the state & operations of a seminary to be used for the periodicals, papers & reports of the Board &c. Such should be properly addressed to the Secretaries —

2 Letters asking for information which it is supposed the Secretaries can give — Such should be addressed to the Secretaries —

3 Letters are often of a mixed character — communication, information — asking for information — & containing subjects for the consideration of the Committee. Such letters are unhappily frequent. It would be more proper to make the things in them, which are designed for the Committee, the subject of a distinct letter addressed "to the Committee" —

4 Letters containing only subjects for the consideration of the Committee and on which the views or proceedings of the Committee are expected. Such letters should be addressed to the Foundation Committee — & communicated to them exactly as they are prepared. The Committee can dispose of them — keep them all read or not — as they please —

I have thought it expedient thus to state & explain my views — or to show the reasons for what I have done — And remain

Dear Sir
Ever yours sincerely
L Ellison

{ × I believe that all your seminaries in Western India have the same views or opinions as are expressed above — the same as mine but perhaps they do not always follow them in practice [illegible] }

Rec. Nov. 26 1852.

2nd Letter

To the Prudential Committee of the A. B. C. F. M.

Dear Sirs,

The remarks & opinions concerning the "Bombay mission" on the 15th page of your last Report (1851) have excited so much attention in America and in the different missions of the Board that I feel it my duty to communicate some facts to you on this subject. These remarks & opinions are a part of the Report of a Committee to whom the part of your Report concerning this mission (pages 91—95) was referred at the annual meeting. This Report, (on page 15th.) in accordance with usage in such cases, was probably prepared by the Chairman—the Rev. David Greene. The situation thoroughly fitted for some years in the Mission House, his continued intimacy there, and the peculiar character of the remarks & opinions, naturally led to the belief that they were approved at the Mission House previous to the annual meeting.

Be this however as it may, the remarks & opinions are of such a peculiar character, they have excited so much attention and they are so very unjust to those who are referred to, that I feel to request your consideration of the following facts concerning the Mission.

Your Report (page 91) contains the names of 4 ordained missionaries in Bombay. And in a certain sense the mission contains this number viz Messrs Graves, Allen, Fairbank & Hume. But let us consider the circumstances & engagements of these persons.

[Rec'd Oct. 10, 1852]
Ans. Oct. 26 1852

1 Mr. Brown. — It is now more than 8 years since Mr. B. withdrew from this mission so far as to decline receiving any salary from the Board and to engage in secular business for his support. Since he thus withdrew, we have not regarded the mission as having any claim whatever on him for any kind of ministerial labor. He has labored in any manner & place that appeared to him to be his duty. So far as he has co-operated with us, what he has done, has been gratuitous & voluntary, as much so as though he had never been in the employment of the Board. Though he has not been formally released or dismissed by the Board, yet the above facts have been well known in the Mission House, and we have understood that the views thus entertained concerning Mr. B's relation to us, were the same or similar to those we have had — the same as above expressed — [N. B. And Mr. B. is not likely to have any more closely connected with the mission or with the Board. — In 2 or 3 years past he has avowed his belief that infant baptism is not a doctrine of the Bible — See the "Special Report;" page 13, lines 7 & 8th; — revised edition.]

2 Mr. Allen. It is now more than 2 years since a letter from your Secretary to this mission informing them that (in accordance with Mr. A's suggestion and the recommendation of the mission) he was to be relieved from all duty which would interfere with his devoting his time and strength to the revision of a new edition of the Scriptures in the Mahratta language. His work was regarded by all parties as of greater importance than any other work he could do. In accordance with the letter above referred to, Mr. A. has been occupied for 2 years past with the above mentioned work. And this must be known at the Mission House.

3 Mr. Ireland. — The letter to this mission which has been referred to, authorized Mr. I. to take the charge of the press in Bombay which had been for 3 years under Mr. Allen's care. The superintendence of the press in Bombay requires as much labor & care as your press in Madras or your press in Ceylon, which have each the entire services of a printer on the salary of a missionary. And why should more be expected of a missionary in charge of the press in Bombay than of the printers in charge of the presses in Madras & Ceylon?*

4 Mr. Hume. — Mr. Hume is the only remaining missionary you have in B. For some years past Mr. H. has been Secretary of of the Bombay Tract & Book Society in which situation he has been very useful to this mission as well as to the missionary cause. He superintends the largest & most efficient system of native evangelizing in India. — He is editor of the Dnyanodaya a periodical of much influence and great usefulness among the native population. And he is engaged in special & general missionary labor to the full extent of his strength.

Let these facts (and facts they are) concerning the circumstances and engagements of the members of this mission be compared with the following remarks & opinions contained on the 15th page of the Report for 1851, and exhibited and approved at the last annual meeting of the Board:—

"So far as the Bombay mission is concerned there is a want of full & def-
"inite statements respecting the labors & results, especially in relation
"to preaching & other efforts for the spiritual improvement of the
"people. Doubtless this deficiency is attributable, as is intimated
"to the imperfect returns furnished by the ~~missionaries~~. With such

{* And yet Mr. I. besides the care of the press does a good deal of missionary labor in preaching, preaching tracts &c.}

"a population as the city of Honolulu and its vicinity present and with
+ "four ordained missionaries in the field there ought to be, and yours
"considering the pressure there is, far more labor proposed in this district
"than there is indicated in this report. Instead assigning to each mission-
"ary a distinct field of labor for the cultivation of which he should be in-
"dividually responsible, might give greater efficiency to the mission."

I will add no remarks and make no reflections on this subject.
But as it is a matter of importance to the members & interests of
this mission I beg that the Prudential Committee and other officers of
the Board at the Mission House will carefully examine the statements
of facts I have given concerning the members of this mission with the
above extract from the 15th page of their Report, and also with those
contained on the 91–97 pages of the Report of 1847.

In the service & fellowship of our common Lord and
Master

Yours

Dear Sir

Yours respectfully

D. O. Allen

P.S. This letter after being read & used in the Mission House should be
sent to Mr. Greene whose name is mentioned in it and Dr. T in acknowl-
edging it will please to inform me whether Mr. G has seen it.

D. O. A.

Ebeneezer Greene
Esq.
Boston
Mass.
Feb. 10, 1852
Recd. Feb. 26, 1852

Ahmednuggur Sept 28th 1852

Rev. R. Anderson D.D.

Sec'y of the A. B. C. F. M.

Dear Sir,

I wrote to you by the last mail and in a P.S. to the letter I mentioned incidentally what salary the British & Foreign Bible Society in connection with their Auxiliary Society in Bombay would have given me while engaged in revising the edition of the Mahratta Scriptures now in hand. I supposed you would at once recognize this sum (£350) as the salary which several Missionary Societies give to their missionaries in Western India. But after I had dispatched the letter, it occurred to me that it would have been better to have written more particularly on this point so I now write in explanation of what was then stated too briefly.

Of the Societies which have missionaries in Western India, three—viz the Church of Scotland, the Free Church of Scotland, & the Joint Presbyterian Church, give to each of their missionaries—whether single or married, having children or without children, the salary of £350 yearly. And this sum includes house-rent, conveyance, pundit, medical attendance & medicine, tours, and charges for health. This sum (£350) is often mentioned as the fixed missionary salary—because all the Societies which give a fixed & definite sum to include all personal & family expenses, give this sum—and this sum the Committee of the Bombay Bible Society would have recommended to the British & Foreign Bible Society for my salary, had I pursued the work now in hand under their patronage, and I have that Society would have allowed this salary—and this sum or salary is great, that they have often given to persons in Southern India when engaged in translating or revising the Scriptures.

In the other missionary societies — viz. the Church, the London, & the American Board — the salaries vary somewhat according to the circumstances & supposed expenses of the missionaries — by this graduated system some receive less than £350 and others receive more than this sum. In your letter to me of May 22d you say — "The Scotch salaries appear to us very extravagant." — But are not the Prudential Committee aware that the salary & allowances of a married man with 5 children (no uncommon number — some of your missionaries have more than this) in the Bombay Mission amount to more than £350? At the rate of 2s per rupee, £350 will give Rs 3,500 and it will more frequently give less than this sum than exceed it. Let us now look at the salary & allowances of a married man with 5 children in your Bombay Mission —

Salary of a married man at Rs 136 per month for 1 year (136×12) - -	Rs 1632
Allowance for 5 children at Rs 15 per month for each child (15×5×12)	900
House rent — say Rs 50 per month (missionaries with families generally have to give more than this sum & your houses in B. cost more than this sum — much more) 50×12 - - - - - - - -	600
Conveyance (24×12) - - - - - - - - - - - - - -	288
	Rs 3,420

Now these are almost Rs 3500, and yet we have made no charge for travelling, nor medical attendance & medicine, nor for taxes, nor for charges for health — and yet an inspection of the accounts of those members of your missions who have families, will show an average aggregate of several hundred rupees each for these items. The salaries &c of the missionaries of different societies in in Bombay have been the subject of careful comparison, and it is a well-known fact that a missionary of the American Board with 4, or 5, or 6 children receives a larger sum & costs his society more annually than he would if he received the "Scotch salary" of £350 for all the expenses that are included in it. If it should appear in view of these facts & figures that your system of

salaries &c in this mission is ill-proportioned, ill-adjusted & is unfit to mix with families ~~[illegible]~~ extravagant, I will only add that it has always appeared so to me, and I wrote my views to this effect ~~to~~ Mr. Evarts more than 20 years ago.

A few words more about the Scotch salaries. All the Free Church missionaries came to India in connection with the established Church of Scotland, and it was that Church which fixed their salaries at £350. When the secession which formed the Free Church took place, the missionaries all adhered to the seceding party, intimating at the same time that they expected their salaries would be the same as they had been when they were connected with the established Church. The Free Church were glad to have all the missionaries adhere to them and as the excited & agitated state of the religious public left them no time to consider the subject of the missionaries salaries, nothing was then said or done in the matter. In the course of a year or two, when the affairs of the Free Church had become somewhat settled & adjusted, the Foreign Mission Committee took up the salaries of the missionaries. These salaries appeared to be very high when compared with what ministers were receiving at home, and in the altered state of the Church the Committee feared that the people would utterly refuse to pay such salaries. And as the ministers at home had suffered much by their secession — many of them having lost half their salaries, it appeared but reasonable that the missionaries should make some abatement in their salaries. It so happened that 3 of the Free Church missionaries of Western India were then in Scotland, and there was much conversation, consultation & consideration between them & the Committee. Among other arguments the Com. told these missionaries that they had heard the Presbyterian missionaries in Bombay had small salaries — On this point the missionaries had more definite information than the Committee, and they were able (being family men & men having families) to show the

been. That their salaries (£350) were not so much as the missionaries of the American Board in this circumstances (i.e. with such families) received &c. The result of all was that their salaries continued unchanged.

If the salaries & allowances of the American missionaries in Bombay be carefully compared with the Scotch salaries, the result will be that the former, if married men with 4 or 5 or 6 children, receive the most — considerably more but if they are single men, then they will receive much less — cost their Board only about half as much — they even express when a single man — (for all 17 years) have not generally been half so much —

I did not think when I began this letter of saying any thing on some of the subjects I have mentioned — Still they have some salient — one of some importance — and so are not wholly irrelevant —

In the sincere & fellowship of our common Lord & Redeemer

I remain as ever

yours truly

D. O. Allen.

Missionaries Recd. Jan 12/53 Ans. 22 Salary

P.S. The Irish Presbyterian Church, not having experience nor information enough concerning India to fix the salary of their missionaries when they first sent them out, resolved to give the same as the Free Church of Scotland till they should be able to judge for themselves & they should be. Hence they began to give £350 — this now appears to be large to the people at home but it remains unchanged — And the missionaries (as you would expect) all oppose its reduction and it is not likely to be reduced. —— Should you happen to meet Dr. Tweedie the convener of the Foreign Mission committee of the Free Church of Scotland, and intimate to him that the salary they give to their missionaries in India appears "very extravagant," he would admit that it is large but that the Convr. & people of Scotland wish it were less — but that they were the salaries of the missionaries been connected with the Free Church — that the Convr. made an earnest effort to reduce this salary and would probably have succeeded, had not the missionaries moved that the American Board give yet larger salaries (more than £350) to their missionaries in Bombay &c.

It has more than once been mentioned in communications from the Missionary Board that the committee wish to have their missions &c model missions — We model in this case appears to have produced some unhappy consequences.

Bombay Nov. 16th 1852

Rev. R. Anderson D.D.
Sec'y of the A. B. C. F. M.

Dear Sir,

In Sept. I wrote to you from Ahmednuggur informing you why I was for awhile in that place. Soon after I wrote to you I was so well that I was able to make a tour to Nevasee, Wuddaly & the surrounding villages. I was several days at Nevasee including a Sabbath - and also at Wuddaly several days including one Sabbath. It was my intention, as far as practicable to see all the native Christians - and to see them in their own villages & in their own houses & families. These visits were very interesting to me & I trust of profit to them - No member of the Ahmednuggur Mission had visited them for more than eight months and they appeared to be very glad that a stranger & from such a distance as Bombay should feel so much interest in them & for their spiritual state as thus to visit them. I formed a better opinion of their Christian character than some of the Ahmednuggur Missionaries have - but their state is too much like that in the wilderness without any shepherd to watch over them. Were they in any diocese I should have given some suggestions to those who have the spiritual care of them. And if these suggestions should not be regarded I should have charged them into instructions - into a charge. I thought at one time of making these suggestions to their chief bishop (yourself) so that he might if he pleased communicate them in the form of instructions to his bishops (the members of the Ahmednuggur Mission). My name, be it remembered, must not be used in any way in connection with what is here written or suggested.

While on my tour I observed indications that an attack of Hepatitis was approaching and soon after I reached Ta- my illness became severe. I applied to Dr. H- a skilful Physician and in a few days the disease yielded some what to the means used. As the season in the Deccan had now become unfavorable to this disease, all advised me to return to Bombay (or to the sea-coast) as soon as I should be able. So I left Ta- in the latter part of Oct. and arrived there on the 10th instant- I had no reason to expect much or any improvement on the journey- Had reason to be thankful I had not become worse than I was when I left Ta- Nor has there yet been so much change for the better since I arrived as I hoped for- Indeed, I continue as I was when I left Ta-

My constitution- both mental & physical- has evidently suffered a severe shock, and what the result will be, remains to be seen- Some of my friends in Ta- who had observed my state for several months urged me to proceed immediately to America as the only hope of recovery for any future efficient labor in India- Some of my friends here are saying the same- Dr. Beale- an old acquaintance & one of the best Physicians in Bombay- (he has never been employed in our Mission) has just called to see me- After inquiring into my absence from B- and examining my present state- all unsolicited- he told me I ought to proceed to America or the same cold climate as soon as possible- that I could expect no essential or permanent benefit from any medicines or means I could use in this country- that if I would proceed at once to America I might be recovered & then return to labor for years in the missionary work- that if I should remain here, my constitution would probably in a few months be gone beyond recovery &c- Other friends are, unasked, expressing the same opinion.

These views of Christian friends (made in entire personal kindness & intent in the missionary cause) are yet very painful to me- I have had great interest in the work in which I have now for some than 2 years engaged

and it has been my daily prayer that my health might be preserved & my mental faculties be continued to me till I could complete it — And beyond the completion of this work I have had few thoughts concerning the affairs of this life —

My present purpose — so far as I have any — is as follows — The cool season has now commenced and from this time to March is the healthiest part of the year — I hope I may be able to continue in & and carry on this work in these months — Then come March, April & May the hot months & the most trying in the year — and which I have found to be very trying in 2 or 3 years past. — But these months are so far ahead and my own state in the mean time so very uncertain (for I may soon be hastened away to save my life) that it is more comforting to cast all my care — all my burden — on the Lord than to be making any calculations or have any troubling thoughts concerning things so future & uncertain —

May the Lord grant us wisdom & grace to have, to do & to suffer whatever may be his holy will concerning us —

In the service & fellowship of our common Lord & Redeemer & Saviour

I remain as ever

Yours sincerely

S. O. Allen —

P.S. Mr Ballantine & family have not yet arrived — they have been out now 123 days — having a long passage — Mr. Wilder & his family were hastening to have the Nauvoo for Batavia when I left A. They have been much esteemed among all classes of people in A — and their departure will be much regretted

Rev. D. C. Allen

Bombay Nov. 16/52

Recd: Jan 12/53

Ans. Apr. 12

Suggestions

Rev. R. Anderson D.D.

Mission House

Boston

North America

P.S. I see some months the English have been at war with the Burmese — Gazettes Extraordinary & the sending of cannon are informing the people of Bombay that Ava is arrested to the British dominions & war has got with the Burmese. When these conquests are to stop we can say — probably not as long as there is any thing supposed to be worth getting & keeping — Before the close of this century China may be as prostrate before England as India are in. — Well, "the Lord reigns — let the earth rejoice & the multitude of isles be glad" —

Yours

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Bombay Jan. 14th 1853

Rev. R. Anderson D.D.
Sec'y of the A.B.C.F.M.

Dear Sir,

You will have learned from past letters the failure of my health in July, of my residence for some months in the Deccan and of my return here early in November. During most of November I was feeble but when the weather became cool – near the close of the month – I became much better. Could my health continue as it now is I should not think any change further perhaps than to go to the Hills for the hot season – to be necessary. But I have daily symptoms of illness – indicating a deranged state of my constitution. My present state appears to be quite dependent upon the weather. A hot day sensibly affects and a few hot days would probably reduce me to the state I was in some months ago. Friends & Physicians all concur in the opinion that it is expedient for me to leave India for a year or two and that I ought to leave Bombay before the hot months. It is now expected that I shall leave this country in the latter part of next month.

My illness & consequent absence for some months from Bombay somewhat delayed the printing of the Scriptures. Since my return the work has been making good progress. The press is now nearly through Job. The revision is now well in advance of the press being nearly completed to Jeremiah and considerable labor has been bestowed upon the remaining prophetical books. Arrangements have also been made for doing what is necessary to prepare the N.T. for the press as soon as practicable. You will probably remember that our friends of the Ahmednuggur Mission were dissatisfied with the last edition of the Marathi N.T. printed by the Bible Society and so prepared & printed an edition of the Gospels for their own use. This action

— so to call it — was in many respects unhappy, and I have looked forward to the New Testament of this edition with much anxiety. The arrangement above referred to and in which I feel great satisfaction is — the edition or version of the Bible Society is to be taken or used in the revision and that Mr. Ballantine & Mr. Bruger are engaged in the revision & perform whatever changes they think should be made in it. In this way they will have opportunity to state their views and give their votes on every thing in the work. It will then have the examinations & votes of other members of the translation committee and whatever may be approved by 4 members or have 4 votes (viz. & in addition to the votes of Messrs B. & B.) will be adopted — Mr. Ballantine & Mr. Bruger (each in concurrence with this opinion) have consented to this arrangement and have been furnished with interleaved copies. The arrangement was proposed on the part of the Society and so has the approbation of all parties. I hope it will be as satisfactory in the result as it has been thus far in its origin. I think much I could remain & see it carried into effect.

I shall leave the work of revision & printing in the hands of the foreman of the B. Society. The rate of the press for 2 months past would carry us well into the New Testament in this year and could I remain in India I have hope that the whole Bible would be out of the press in 15 or 16 months from this time.

May the Lord grant that the Marathi people may soon have all the Bible in their own language and that his word may have free course & be glorified —

I remain as ever

Yours sincerely

D. O. Allen —

P.S. It is not improper to say a few words concerning a past matter in consideration of a report made by the members of the Translation Committee there living in Bombay. This arrangement was made by the General Committee of the Bible Society. I was not present at that meeting of the Committee — I was not in Bombay at the time and knew nothing of the matter until some weeks after. And yet I have learned that representations were made to the Missionary Board — and to some prejudice — ascribing the origin of the arrangement to me — as though I by my acts & influence had excluded our friends in the Deccan from all participation in the work — when I had no more agency in the matter than they had ——— It was hoped, expected & requested that the members of the Translation living out of Bombay would take up the revision of the old Testament — this must be called — but they did not. This was done to hasten the work and that the revisers might not be tempted to a revolution &c.

Cairo (Egypt) March 8/53

Dear Sir

The above date will show where I now am. I left Bombay on the 13th ult and reached here on the 1st instant. You will probably hear from my friends in B. before you receive this note, the circumstances in which I left there. The state of my health became such that it was the opinion of all that I ought to leave India without delay and the overland route was the most economical course I could take. My health is better than when I left B. and I am encouraged to hope it will continue to improve as I proceed into a colder climate. There has been a large number of Americans here in Egypt this cold season. A party left here just before I arrived for Palestine — among them was Mr. W. C. Bryant, (the poet) his wife & daughter. Also another party among them was Dr. Hamilton of Mobile. A party have gone up the Nile, among them is Mr. Thornton of the Debonnaire, Newport. A party left yesterday for Jerusalem across the desert among them is Mr. Means, late principal of the Lawrence Academy in Groton & a brother in law of Dr. Wisner. I hear also of other parties and several Americans are now there. Among them is a Mr. Dean, formerly a member of the Old South Church in Boston but for some years past a resident in Louisiana. He is very ill & I have been with him most of the time since I arrived here. I am very sorry to leave him in such a state, but can not continue longer with him. I have to leave for Alexandria tomorrow morning.

by
[illegible]
H.

Rev. D. O. Allen.
Cairo, Egypt March 8, 1853.
Recd. April 18, 1853.

I have felt much interest in the state of the baptist church here in Egypt. I attended their worship yesterday and after the service was over I was introduced to the bishop — a venerable old man. He was very polite and recognized me as a brother of the church of Christ by the usual ceremonies of christian fellowship. This church is a venerable relic of the church of Origen, Athanasius &c. What persecution & oppression they endured under 12 centuries of Mahomedan rule. The baptist relation are estimated at 60,000 in Egypt. They appear very respectable & interesting. More I expected to see them. May we not hope they have been preserved by God — by the goodness of the church — to be the means of spiritual regeneration to Egypt & the surrounding provinces? — May this seem appear to be the purpose of their preservation.

Smyrna 16th. I left Egypt for Alexandria on the 9th and remained there the next morning. It was my wish to proceed to Beyrout but the steamer to B. would not carry any passengers on account of the present state of the quarantine regulations. Having heard that a steamer would leave in a few hours for Smyrna I resolved at once to embrace the opportunity and so went on board. I arrived here yesterday morning and was put at once into the Lazaretto — to remain there for 5 days a prisoner. I expect then to be at at liberty and shall stop the remaining time I stop here with Messrs Biggs & Johnston. I purpose to proceed from here to Constantinople in 6 or 8 days. I intend to remain in C. a few days and then proceed towards Europe. I shall not probably reach London before the latter part of next month. I will endeavor to write to you on my arrival in England.

Yours sincerely D. O. Allen

N.B. I send this note as it is because the mail is now leaving & I can not write more.

THE AMERICAN MISSIONS IN WESTERN INDIA.

The Missions of the American Board of Commissioners for Foreign Missions in Western India are as follows:—

Stations.	Missionaries.
Bombay	Rev. D. O. Allen.
	Rev. R. W. Hume.
	Rev. S. B. Fairbank.
	Rev. G. Bowen.
Ahmednuggur	Rev. H. Ballantine.
	Rev. A. Hazen.
Bhingar	Rev. S. B. Munger.
Seroor	Rev. L. Bissell.
Satara	Rev. E. Burgess.
	Rev. W. Wood.
Kolapur	Rev. R. G. Wilder.
Licentiates.	
Ahmednuggur	Mr. Haripant Ramchandra.
Newase	Mr. Ramkrishnapant. V. Modak.

In connection with these Missions there is a considerable number of Native assistants; 5 Native Churches containing 157 communicants; 22 Boys' Schools containing 1050 scholars; 11 Girls' Day Schools containing 220 scholars, and one Girl's Boarding School containing 25 scholars.

The *Dnyánodaya*, the only Christian vernacular periodical in Western India, is published once a fortnight,—a portion of the articles being in English as well as in Maráthí. This being furnished to natives at considerably less than cost, on the same principle that Christian education and tracts are so furnished, is a constant source of expense. Upwards of 600 copies are regularly circulated, and it is read by many of the more influential classes whom it is difficult to reach with Christian influences in any other way. It is hoped that the friends of Native improvement will estimate aright the importance of such a periodical in the present state of this country, and extend to it their cordial

support. The labor of conducting it is considerable:—the expense ought not to be allowed to rest on the American churches.

The Mission at Kolapur is just commenced and considerable expenditure will be required on its account.

The sole object of these Missions is to aid in enlightening and Christianizing the inhabitants of British India, and it is hoped that they may be remembered in the prayers and share in the contributions of British Christians resident in this country. The American churches have long contributed for this object with a praiseworthy liberality; but while so many calls are made upon them from other quarters, their operations in this country ought to be sustained in part by local aid.

As evidence of the deep interest felt by American Christians in the evangelization of this country, it may be proper to state that there are 80 ordained American Missionaries laboring in India and Ceylon, 40 of whom are sustained by the American Board, and the remainder by other Societies in America.

The following summary of the operations of the American Board in different heathen and Mohammadan countries is taken from their last Report.

Missions,	26
Stations,	111
Out-stations,	45

LABORERS EMPLOYED.

Ordained Missionaries, (7 being physicians,)	163	
Licenciates,	2	
Physicians not ordained,	5	
Other Assistants, Male and Female	231	
Whole number from America		401
Native Preachers,	43	
Native Helpers,	202	
Whole number of Native Assistants,		245
Whole number now connected with the Missions...		646

THE PRESS.

Number of Printing establishments,	11
Pages printed last year,	52,225,203
" " from the beginning	922,595,924

CHURCHES.

Number of Churches,		93
Communicants		24,386
Added during the year.		1,276

EDUCATIONAL DEPARTMENT.

Seminaries,		10
Other Boarding Schools,		17
Free Schools, (441 supported by the Hawaiian Government,)		783
Pupils in the Seminaries (75 do.)	485	
,, in the Boarding Schools,	484	
,, in the Free Schools (12,949 do)	22,595	
Whole number in Seminaries and Schools		23,564

Contributions will be thankfully received by any one of the Missionaries and duly acknowledged.

January, 1853.

Rev. D. O. Allen.
Granteville, June 30, 1858
Rec. June 30.

Granteville (Thursday) June 30/58

Dear Sir

I have just received your note of the 27th. instant. I purpose to be in Boston tomorrow (Friday) about 1 o'clock P. M. and have no engagement for the rest of the day or for the evening —

As ever

yours sincerely

D. O. Allen

Allen

June 25. 1853.

Worcester June 24th 1853

H. Hill Esq.

Dear Sir,

It was my intention to speak with you when I was in Boston on some matters but I had no opportunity to do it, and so I write from this place. And

1 Some time previous to leaving Bombay I sent to Calcutta to be there forwarded to Boston 2 boxes of books. These boxes were addressed to your care, and may now be expected - possibly may now arrive. Should they arrive before I reach Boston it is my wish that they may remain in the Custom House or the Government Warehouse till I can attend to them. They are accompanied by a letter addressed to you.

2 I know not whether there is any law or regulation concerning the salaries or expenses of missionaries while in this country. Nothing was said to me & I said nothing on the subject to any one.

Granville (Ohio) June 30/53

such reminiscences are generally if not always
some extreme and some arrangement must be made
to suit them - I expect to be in Boston in the
early part of next week and then if convenient
to you this matter can be disposed of.

As ever

Yours sincerely

L. O. Allen -

The 1st item will be attended to by Mr. Tomlinson when the books arrive.

H. H.

The Arabella may be here on Monday, when Mr. Tomlinson will see her accommodations. Dr. Pomroy does not know where Mr. Parker is.

H. H.

June 25.

Rev. L

Watertown June 28.. 1853

Rev Dr. Anderson

Dear Sir,

When I was lately in Boston you spoke of writing for conversation on some subjects connected with the missionary cause If you will kindly inform me when it will be convenient to you to attend to the subjects in view I will endeavor then to be in Boston & see you. I expect to be in Lowell next Sabbath and a note addressed to the care of my brother Dr. N. Allen will reach me –

As ever

yours sincerely

D. C. Allen –

Rev. D. O. Allen.

Westminster, June 23/53.

Rec'd & ans'd in
R. R. June 27/53.

Newyork July 16/58

H. Hill Esq
Treasurer of the A. B. C. F. M.

Dear Sir,

The above date shows where I was ann. I am visiting some friends in connection with the pursuit of health. I find the expense of travelling more than I expected and I have applied to Mr. Mervin — your agent here — and received from him fifty Dollars ($50) for which I have given him a receipt, and for which I am responsible to you —

As ever

yours sincerely

L. O. Allen

P. S. I am not expecting to return to Boston or to its vicinity for several weeks —

Rev. D. O. Allen

July 19, 1853.

1853

Lowell Aug. 18/53

Rev. R. Anderson D.D.

Sec. of the A. B. C. F. M.

Dear Sir

I return the papers which I have read & which you may require for other use. I began to write my views on the subject considered in them but on reflection I came to the conclusion that the best way would be for me to request that I may have an opportunity at some meeting of the Board to state my views <u>viva voce</u> as this would give an opportunity for asking & answering any questions concerning the subject. Should I write my views, I might perhaps omit something that might appear to be strictly important to be known. And perhaps the subject of these letters may be

already decided in principle at the Missionary Rooms, then I need not have the trouble of writing or replying or stating concerning the matter.

I purpose to have a month or more to visit my mother & some other friends in Connecticut & that vicinity. Send letter or other communication for me if sent to the care of my brother Dr. N. Allen of this place will reach me in the course of a few days.

As ever

Yours sincerely

D. O. Allen

Rev Dr. Anderson

Mission House
Boston

Remarks &c concerning an English School in the Bombay Mission — by D. O. Allen —

The institution of a higher character than the common free schools, in which the English language, science & literature in connection with Christianity should be taught, has been frequently a subject of consideration in the Bombay Mission and efforts to establish such a school have at different times been made. In 1820 a school of this character was commenced. Most of the scholars in this school were supported by the Mission and lived in some connection with the different families. So it was called a boarding School. Changes in the Mission and some other causes led to the discontinuance of this school in a few years. In 1834 an English school was commenced in which the instruction was gratuitous but the scholars lived in their respective families or with their friends, receiving nothing from the Mission for their support. This school was also discontinued after a few years. One reason for discontinuing it was the feeble state of the Bombay station which for several years consisted of only 1 missionary & a printer; and another reason was the institution, which had been commenced in Ahmednuggur for English education of a higher character was then in a flourishing state and was regarded as the common school for such an education for all the stations or missions of the Board in the Mahratta country — just as the printing office in Bombay was regarded as for the common use of all the different stations or missions.

Rev Dr. Anderson

Mission House

Boston

Rev. R. O.

Boston, Sept.

R. Sept. 19

Sept. Sept. 1

Remarks &c concerning an English School in the Bombay Mission — by D. O. Allen —

An Institution of a higher character than the common free schools, in which the English language, science & literature in connection with Christianity should be taught, has been frequently a subject of consideration in the Bombay Mission and efforts to establish such a school have at different times been made. In 1820 a school of this character was commenced. Most of the scholars in this school were supported by the Mission and lived in some connection with the different families. So it was called a boarding School. Changes in the Mission and some other causes led to the discontinuance of the school in a few years. In 1834 an English school was commenced in which the instruction was gratuitous but the scholars lived in their respective families or with their friends, receiving nothing from the Mission for their support. This school was also discontinued after a few years. One reason for discontinuing it was the feeble state of the Malabar station which for several years consisted of 1 missionary & a printer; and another reason was the institution, which had been commenced in Ahmednuggur for English education of a higher character, was then in a flourishing state and was regarded as the common school for such an education for all the stations or missions of the Board in the Mahratta country — just as the printing office in Bombay was regarded as for the common use of all the different stations or missions.

The suspension of the institution in Ahmedabad (now nearly 2 years ago) and the increasing influence & popularity of the schools for higher education in the other Missions in Bombay have placed our Mission there in the altered circumstances described in the late communications to the Missionary Rooms concerning an English School in Bombay. The present situation of the missions of the Board in Western India, without the means for any higher education than the native free schools for children, is anomalous among missions in India, and is very painful to contemplate. The consequences of such a state has been exceedingly unhappy and it ought not to continue a day longer than it can be prevented. If such a school is to be attempted in Bombay it must be equal in its means of instruction to the other English Mission Schools — viz of the Church Missionary Society, of the Established Church of Scotland, and of the Free Church of Scotland, or it will fail to secure the object contemplated. To commence a school inferior in its advantages to those abovementioned will rather aggravate than remove or alleviate the evils now experienced for the want of such an institution.

Now have the Committee all the information concerning these Schools which is necessary to consider the subject in all its bearings, connections & consequences? If in view of that information they are prepared to commence such an institution furnishing the requisite teachers, apparatus, funds &c present & prospective and will assure the Mission of their determination (so far as the nature of the work admits of such assurance) then I say say God speed the enterprise.

Lowell Sept. 1. 1858

Rev R. Anderson, D.D.

Lowell, Sept. 1. 1853.

Rec. Sept. 1/53

Respecting an Educational Institution at Bombay.

LOWELL
1
SEP
MASS

Rev R. Anderson D.D.

Mission House
Pemberton Square
Boston

Pd. Cash

E. S. As I have referred in the preceding remarks to English Schools in Bombay it may be proper to give some account of them as a view of them will assist us in forming an opinion whether it is expedient to commence another school of a similar kind in Bombay. And-

1 The Elphinstone Institution- This Institution has large endowments and receives whatever further aid is required from the Government which has a controlling influence in its management. It has funds for scholarships, prizes &c It has a Principal & 4 Professors from Europe and a large number of native teachers. In 1852 it had-in the college division & other branches- 556 students. Its annual expenditure is about $20,000. This Institution overshadows & eclipses the Mission Schools. It has the patronage of the Government and excludes Christianity from its course of education- circumstances which give it great importance in the view of the native population.

2 The Mission Institution- This belongs to the Church Missionary Society It has a large endowment for the general purposes of the Society, and also separate funds for scholarships, prizes &c. For teachers it has generally 2 missionaries and several persons educated in India. The premises are well situated, and including what has been done in enlarging them this year will probably cost Rs 75000 or Rs 80,000 and perhaps more. Some expected they would amount to Rs 100,000.

3 The Free Church Institution- This belongs to the Free Church of Scotland and all the missionaries of this church in Bombay are teachers in it- Several natives are also employed in it as teachers, monitors &c

The institution has funds for scholarships (quite a number of them) and also gives numerous & valuable prizes at examinations. Ground, costing Rs 16,000 was purchased some months before I left Bombay and arrangements were then being made to erect buildings &c. The whole expense was expected to amount to Rs 50,000 or Rs 60,000.

4. The Church of Scotland Institution. This has a noble building erected before the disruption of the Church & cost nearly Rs 100,000. It has had 3 persons employed in it as teachers (2 missionaries & 1 layman) on salaries of Rs 300 each per month. The attendance is described as large. Though not so much is said & reported concerning it as concerning the other Mission Schools of a similar character in Bombay.

The above Mission Schools have a severe struggle with the Elphinstone Institution and also with each other. Each wants more scholars.

Two years ago and for a dozen & more years previous to that time all the American missionaries in Western India were agreed in the opinion that it was not expedient for the Mission in Bombay to attempt to establish & support a school for English education. And yet it appears from recent communications that all the missionaries now in India agree in the opinion that it is expedient to have such a school, while some of them think such a school is essential to their existence as a Mission. Where is this great change of opinion concerning so great & previously well considered a measure? This change of opinion is only the natural consequence of the change produced in the circumstances of all the Missions of the Board in Western India by the abolition of the Seminary in Ahmednuggur.

D. O. Allen

Ch. Sol. 55, 1873.

Dr Sanderson

Mr Chandler.

Rev. D. C. [illegible]

7

Rec'd. Feb. 22, 1853.

On Education.

Statistics of the English Schools at Bombay

Prof. Cole

read -

Philadelphia Oct. 19th 1858

Rev. R. Anderson D.D.

Secy of the A. B. C. F. M.

My Dear Sir,

You will probably remember that, in our conversation some weeks ago in the Mission House concerning the communications from the Bombay Mission requesting & urging that a school for English education be immediately commenced there, I remarked that I had received some letters from the Mission on the same subject. In reflecting on this important subject it has appeared to me that, as I can not have any opportunity of stating my own views to the Committee, it will be well to send you some extracts from these letters that you may put them (this paper) with the papers I formerly gave you on this subject & communicate them all at once to the Committee when this subject shall come before them for consideration & decision. The following are extracts from these letters:—

"I hope you will make a point of explaining to the Committee the disadvantageous position of our Mission, and the necessity of its being put into a position to gather up the fruits of its labors. We have often spoke & oftener thought on this subject. But until of late I have seen no way to obviate the difficulty—feeling that the Committee would not listen to any proposal which would meet the exigencies of the case. But it is more & more evident that it is a question of life & death.

7

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with the Mission. We must be put into as favorable a position as the other Missions here, or we must be content to see others gather the best fruits of our labor. We may be exceedingly useful—we may preach & point & circulate books &c &c. be instant in season & out of season, but it will only be as hewers of wood & drawers of water to the other Missions.

"There is now a passion for learning abroad in the community and the native converts rationally & very properly share in it. There is a passion for English which must & will be gratified. understood if we do not gratify it, other people will. You remember the case of Nyanaut Rao & Ranjee; also of Sudder & Ramchunder the young man who came down with Ranjee and who was a few evenings since baptized at Kimberlie. Hirtha, not long since baptized at Sattara, has left the Mission and is now on the way to the Free Church & the Free Church Institution in Bombay. And so it will be with the first and most interesting of the native converts. If the Board wish to do any thing in Western India they must understand their position and discern the signs of the times. A tide has set in in a certain direction and we may set ourselves against it as much as we please—and what will it amount to? We may try to ignore the facts but it is a fact still—a grand reality and one in which the hand of God should be recognized—If we fall in with the tide it will carry us onwards; if we resist & row against it, we may labor & toil to little purpose.

"Br. Brown & I have come to the conclusion—much to each other's surprise that we must have an Institution in Bombay—out one the

be a mere feeder to the other Mission Institutions but one equal to the others in all respects. Two men—and they should be superior men—should give themselves mainly to this work, and the other brethren may do more or less at it, as circumstances may indicate or require. We have been long enough by the wayside, dissipating our strength on noisy ignorant auditors in the streets &c. We must have the means of gathering about us the young men, and of keeping them long enough to make some impression—long enough for conviction to ripen.

"The Board & the Mission must come up to the exigences of the case—they must consider the peculiar circumstances & wants of the times—else they had better abandon the field to those who will. We must retain the press as at present for the service of some one & the other missions of the Board. United with an Institution, it will be of far more use than at present in the way of gathering a church and bringing people under our influence.

"I cannot go into the subject fully here but on the 3rd instant we propose to send full communications to the Rooms on the subject. Each of us is to write a separate & independent letter stating his views &c. None of us, as you are aware, have been educationists, but education must have its place or we can not prosper. We are like a man with one leg—we must have both. We will ask Dr. Anderson to submit our communications to you for your opinions & advice, and we must look to you to sustain us. As I said before—it is a question of life & death."

There is much more of a similar character in the letters from the Mission to me but it is so much like their letters to the brotherhood on this subject that it does not appear to be necessary to copy & read it. The letter from which the preceding extracts are taken closes the subject thus—

"Brother Allen, I hope you have been called home at the present time to do a great & good work for our Mission. We can not make the brotherhood fully understand our position by writing, but you can explain all and we hope, make up their convictions to the greatness of the emergency.— Don't ask for some little halfway measure—tell them we require. Our Institution must in no respect be behind the others—Don't listen for a moment to any thing that would give it an inferior position—that would only make us a feeder to the others. We should then stark & labor and then the young men are somewhat educated then transfer them to others— a settled policy."

The following is an extract from a letter received by a later mail in which referring to the contemplated Institution it is said:—

"Would that we could have your counsel & help in this important matter. But we feel that it is perhaps even more important that you should be in Boston just at this juncture to sustain our representations as we feel confident you will."

My dear Dr Anderson— It is my earnest request that this letter may be put with those you now have from me on this subject, and that the 3 papers be all communicated as they are written, to the brotherhood. And may the Lord grant all needed wisdom & grace to the brotherhood to enable them to understand what shall be for the promotion of the Redeemer's kingdom in the Burmese Mission— to me

yours sincerely

D. O. Allen—

Rec'd Oct. 19, 1853

Ans. Oct. 25, 1853

No 1

[*From the Bombay Guardian of May* 23, 1853]

We cannot refrain from adding here, that one of the oldest missionaries in Bombay—distinguished equally for the universality and accuracy of his knowledge and the soundness of his judgment—has "left all meaner things" to engage in an entire revision of the Marathi Scriptures, with a view to the preparation of an authorized version. This is an arduous and noble undertaking; and if successfully accomplished, as we have no doubt it will be, for it could not be in better hands, the esteemed missionary to whom we refer will be the honored instrument in the hands of an adorable Providence, not only of conferring on the Marathi people the great benefit of a standard version of the Holy Scriptures in their own tongue, but also of conferring on Marathi literature as great a benefit as Luther conferred on German by his translation of the Bible, or as the translators of James the First conferred on English by their incomparable version. We solicit for him the prayers of all interested in such an honorable and glorious work, and bid him God speed.

This was inserted in the Gazette with Mr. Allen's name—

No 2

Extract from the Report of the Bombay Bible Society for 1853.

"The Polyglott Edition of Matthew's Gospel, mentioned in the Report of last year has since been issued, and copies forwarded to the various Societies in India, to the Parent Society, and to learned Societies in India, and in Europe connected with India. The edition, as formerly stated, consists of 250 copies in English and Marathi in separate columns on the left hand, and in Goojrathi and Sanscrit on the right hand page; and of 250 copies in English, Marathi, Goojrathi and Hindustani printed in the manner above-mentioned, with the Sanscrit at the close of the volume.

"The following communication from the Rev. D. O. Allen, concerning the Marathi Bible, will be found most interesting and satisfactory:

"My Dear Sir,—I have to acknowledge your letter inquiring for information concerning the sale, distribution, &c. of the Scriptures. My time during the past year has been chiefly devoted to revising and printing the Marathi Bible now in the press. In the last Annual Report of the Bible Society it was stated that the Pentateuch had been printed, and some account was given of the manner in which the revision had been carried on, and the work prepared for the press. The printing was resumed in the early part of this year; the same number of copies as formerly mentioned, viz. 1 000 copies in 8vo. and 500 4to. size. The Committee also resolved to print 1,000 copies of the historical books from Joshua to the end of 2d Kings in 12mo. size for separate use among the Jews and others.

"My illness in the rainy season, and consequent absence from Bombay for some months, delayed the press awhile. On my return to Bombay the printing was resumed, and the press has now reached the Book of Job. The revision has been made in the manner described in the last Report, and I am happy in being able to say that it is well in advance of the press. The revision is nearly completed to Jeremiah, and considerable progress has been made in the remaining Prophetical Books. So the *revising* part of the Old Testament, the work which devolves on the Translation Committee, is in the way of being soon completed, and I believe the press will not long remain behind.

"The Marathi New Testament now in use, was formerly approved by the Translation Committee, and so a thorough and entire revision of it for this edition has not been contemplated. It will require some change to make it conform to the Old Testament, and some parts of it, which appear to be the most susceptible of improvement, will be revised. At a late meeting of the Committee arrangements were made for its being prepared for the press, and in the expectation that it would be ready as soon as required.

"I have mentioned that my time has been chiefly occupied in this work for the past year. I might have said for a longer period, as it is now more than two years since, upon the recommendation of the Mission with which I am connected, I was relieved by the Committee of our Society from all missionary labor that would materially interfere with the revision and printing of this edition of the Marathi Scriptures. So I have much reason for feeling a deep interest in whatever affects the progress of this work, and I have great satisfaction in seeing the revision and the printing so far advanced as they are.

I remain, dear sir, yours sincerely,

D. O. Allen."

No 5

From the Bombay Guardian of Feb. 11, 1853.

We regret that we have the prospect of losing at an early date one of the oldest and most valuable Missionaries of Western India—the Rev. D. O. Allen. We cherish the hope, however of his return. Mr Allen has, until of late enjoyed good health: and we trust a short visit to his native land may be blessed to invigorate his frame; and if so, we doubt not his heart will bring him back to his former labours and associates. The following Resolution, passed at the last meeting of the Bombay Missionary Conference, so well expresses our views that we need not add anything to what is here subjoined:—

"The Conference, adverting to the probable departure from India at an early date of the Rev. D. O. Allen of the American Mission, with whom, in past days they have had much pleasing Christian fellowship both in the Conference and elsewhere,—resolve to convey to their much respected brother the expression of their sincere sympathy with him in the enfeebled state of his health which renders his departure from this land necessary, and to assure him that it is their earnest prayer that he may be enabled, should the will of God be so, to return ere long with recruited strength to prosecute his work of faith and love in India; but that wherever his lot may henceforth be cast, he may receive abundant tokens of the blissful presence and manifold grace of him whose promise to his waiting people is: "I will not fail thee, nor forsake thee."

No 3

Extract from the Proceedings of the Committee of the Bombay Bible Society, Feb. 1, 1853.

Present—The Lord Bishop of Bombay, the President of the Society.

Committee: Rev. Dr. Wilson, Rev. R. W. Hume, Rev. J. M. Mitchell, Rev. J. V. Taylor, Rev. H. Pestonye, Rev. W. K. Mitchell, Rev. G. Bowen, J. T. Zorn, Esq., J. Hunter, Esq, R. Brown, Esq.

Rev. G. Cooke, and Rev. S. S. Robertson, Secretaries.

The following letter from the Rev. D. O. Allen was read:

"BOMBAY, Feb. 1, 1853.

Rev. G. COOKE,

Secretary of the Bombay Bible Society.

Dear Sir:—As I am expecting to leave India before the next meeting of the Committee of the Bible Society in consequence of the failure of my health, it is proper for me to resign my situation as one of the Secretaries of the Society. This situation I have filled for 13 years, during which I have been associated as Secretary with Archdeacon Jeffreys, Dr. Wilson, Mr. Pigott, yourself, Mr. Jerrom, yourself again, and Mr. Robertson, to all of whom I have reason to be thankful for invariable kindness and Christian courtesy. I have also reason to make the same acknowledgement to the Committee of the Society with whom I have been associated for the last 25 years.

"In no part of my missionary labors have I enjoyed more pleasure and now contemplate with more satisfaction than what I have been able to do in the work of translating, revising and printing the Scriptures.

"In the revised edition of the Scriptures in the Marathi language, now in the press, and which has occupied my time for two and a half years past, I have felt a deep interest, and it has been my daily prayer from commencing this work, that it might please Him "in whom we live and move and have our being," that my health—my faculties of body and mind—might be preserved to see it completed. And though this desire is not to be realized, yet I have great pleasure in seeing the revising and printing brought to the state in which it now is. I hope that some arrangement will be made for continuing the revision and printing, so that the work may soon be completed, and that the native population may read in their own language the wonderful works and see the yet more powerful love of God.

"Praying that the divine blessing may rest on the Committee, on the office-bearers of the Society, and on all who are engaged in this noble cause, and that the Word of God may have free course and be glorified in these dark parts of the world,

I remain, dear sir, yours sincerely,

D. O. ALLEN."

[The following is the minute of the Committee on the preceding letter.]

"The Committee in receiving Mr. ALLEN's letter of resignation, resolve to record it in full in the minutes of the meeting, to express their deep-felt gratitude to him for his most important and valuable services to the Society for the last quarter of a century—first as a member of the Committee, and for the last 13 years as one of the Secretaries and Editor ofthe Marathi Scriptures,—and to commend him to the divine blessing during the further course of his life, in whatever circumstances and situation he may be placed by divine Providence."

No 4

From the Bombay Telegraph of Feb. 4, 1853.

We regret to learn that the Rev. D. O. Allen, of the American Mission, is shortly to leave India, owing to the failure of his health. The Missionary cause in this country will, by his withdrawal, be deprived of the wise experience, the mature judgment and effective co-operation of one of its most tried and faithful advocates. For the past quarter of a century, has Mr Allen been pursuing his unobtrusive but valuable labors in this presidency; and he retires from the field secure of the esteem and affection of people of all classes. He has carried on his work, if without any compromise of his principles, with all Christian Charity. We know of no instance in which he has been betrayed into any intemperate display of his hostility to the superstitions amid whose strongholds he has passed so many years. He has treated the deluded with becoming tenderness, and in his efforts to bring them to the Truth, he has in no instance prejudiced them against it by cruelly trampling upon feelings which the most deluded hold in common with the best of us. Nor has this characteristic impaired his efficiency as a Missionary. On the contrary, it has opened to him hearts which an opposite course would have effectually sealed against him; and one of its most pleasing results has been that free and constant intercourse with the Natives of this country which he has long enjoyed and turned to much good account. Mr Allen has, in addition to his Missionary work, been connected with numerous local institutions, in many of which he has held the position of a counseller, and in all of which he has taken an active interest. And it is to his able superintendence that the American Mission Press established here, owes its present efficiency. We trust that Mr Allen's absence from India will only be for a season. In the mean time, we wish him a prosperous voyage home, and a speedy restoration to health.

No 5

From the Oriental Christian Spectator of March, 1853.

The Rev. D. O. Allen, who has continuously, diligently, and ably, laboured in India as a missionary in connexion with the American Board of Commissioners for Foreign Missions since 1827 except during a short visit to America, left Bombay for his native country on the 12th February, in consequence of the failure of his health. Mr Allen's praise is in all the Churches of Western India, and especially at the seat of the presidency, which has been the principal sphere of his operations. He was one of the original founders of the Tract and Book Society and its first Secretary, the compiler of the History of Christ in Marathi, and author of several other scriptural tracts published in that language. The Committee of the Bombay Bible Society at a late meeting recorded their "deep-felt gratitude to him for his most important and valuable service to the Society for the last quarter of a century, first as a member of the Committee, and for the last thirteen years as one of the secretaries and principal editor of the Marathi scriptures." For about nine years he acted as superintendent of the American Mission Press, to which all our instructional and educational institutions are greatly indebted; but even during this interval he was not unmindful of more direct missionary duty. It is the prayer of many that his valuable life may be still longer spared, and that he may yet prove a blessing to India, in whatever circumstances his future lot may be cast by divine Providence.

No 6

From the Bombay Dnyanodaya of Feb. 15, 1853.

After more than a quarter of a century of active service in Western India, the Rev D. O. Allen of the American Mission, Bombay, has been compelled, on account of impaired health, to visit his native land. He left by the Queen Steamer for Aden on the 12th inst. This honored servant of Christ, during his long residence in this country, has occupied many spheres of usefulness, and abounded in a great variety of labors. He was one of the originators of the Bombay Tract and Book Society and, during the first five years of its existence, performed the duties of Secretary. For thirteen years past he has been one of the Secretaries of the Bombay Bible Society; and, during the last two and a half years, his time and strength have been chiefly devoted to the revision and printing of the Marathi Bible. He has been an office-bearer of the Bombay Temperance Union from its origin, for several years officiating as Secretary, and latterly as President of that Society.—In the District Benevolent Society, and Seamen's Friend Society he felt much interest, and probably has attended more meetings of their Committees than any other individual. He is the author of some of the most useful tracts in the Marathi language. He has at different times visited a large part of the Marathi country, preaching the gospel in the towns and villages. For about nine years, Mr Allen, in addition to his other duties, superintended the operations of the American Mission Press. Until within a few months past he has been blessed with excellent health; annd we trust that, through the divine blessing, he may ere long be permitted to return with renewed strength to continue those labors in which he has so long been engaged. He leaves bearing with him the esteem and good wishes not only of the European but also of the native community.

The last Report of the Bombay Bible Society referring to the progress of the Marathi Bible through the press says:—"The Committee cannot allow this Report to go forth to the public without particularly noticing the obligation that the Society is under to the Rev. D. O. Allen of the American Mission, who has devoted his whole time and labored with the greatest assiduity and self-denial for the last two years, and without any expense of any kind to the Bible Society. The Committee hope that his valuable health will soon be again fully restored, and that he will be enabled to complete this important work." In like manner when Mr Allen, owing to the state of his health, was obliged to resign his place as Secretary, the Committee adopted a minute expressing "their deepfelt gratitude to him for his most important and valuable services to the Society for the last quarter of a century, first as a member of the Committee, and for the last thirteen years as one of the Secretaries and Editor of the Marathi Scriptures, and to commend him to the divine blessing during the further course of his life, in whatever circumstances and situation he may be placed by divine Providence."

On the occasion of his departure, the Bombay Missionary Conference, also adopted the following; "The Conference, adverting to the probable departure from India at an early date of the Rev. D. O. Allen of the American Mission, with whom, in past days they have had much pleasing Christian fellowship both in the Conference and elsewhere, —resolve to convey to their much respected brother the expression of their sincere sympathy with him in the enfeebled state of his health which renders his departure from this land necessary, and to assure him that it is their earnest prayer that he may be enabled, should the will of God be so, to return ere long with recruited strength to prosecute his work of faith and love in India; but that wherever his lot may henceforth be cast, he may receive abundant tokens of the blissful presence and manifold grace of Him whose promise to his waiting people is, "I will not fail thee, nor forsake thee."

copy

Indian Opinions of
Rev. D. O. Allen, D. D.

Rec'd from him
Oct. 25, 1853.

Pres. Coll

Philadelphia Oct. 20: 1853

Rev. R. Anderson D.D.

Secy of the A. B. C. F. M.

My Dear Sir

When I was leaving Boston in February the hope that I might be able to return and resume my missionary labors there was a great relief to my feelings, and the expression of this hope to others appeared to relieve them. My feelings on the way from India to this country continued to be of the same character.

Since arriving in America the question of returning to India has been one of anxious consideration, and the progress of opinion has been slowly & painfully to the conclusion that it will not be my duty to return again to India. It is not necessary for me to say anything of the reasons which have led me to this conclusion.

Such having been my views of duty, the question naturally occurs — Is there any thing further for me to do for the missionary cause in connection with the American Board?

And if there is not, shall my connection with the Board be continued any longer?

I remember seeing in some former Reports of the Board, under the head of expenditures, some sums mentioned as final grants to some missionaries (as Mr. Bingham Mr. Merrick & others) when their connection with the Board ceased. I know not whether there is any

regulation on this subject. There is no class of persons in this country who better know the worth or oftener feel the want, of a dollar than the returned & dismissed missionaries of the American Board — What will the Committee do in this respect in my case?

It is natural & proper for us in all circumstances to wish to know, so far as we can, our position — So I wish you to communicate this letter to the Committee at their first meeting and then all may be known on my arrival in Boston, where I hope to be about the close of this or the first of next month —

Farewell

Dear Sir

Yours sincerely

D. O. Allen —

P.S. I enclose some papers received from Bombay. Please show them to the other Secretaries & to the Treasurer and then communicate them with this letter to Committee. Though I may not return again to India then to finish my labors, yet I have hope that the knowledge & experience I have obtained by more than 26 years connection with the missionary cause will yet be of use in promoting it in this country.

I will here repeat what I said to the Committee at an interview with them soon after my arrival in this country that it appears to me very important that they send a married missionary of first rate qualifications to Bombay as soon as possible

Yours &c

D. O. A.

Phil: Oct. 20. 1853

Rec. Oct. 25/53,

Ans. Nov. 5.

✓ Pub. Ad

Rev R. Anderson D.D.

Missionary House
Pemberton Square
Boston

Lowell Nov 21. 1853

Rev. R. Anderson D.D.

Secy of the A. B. C. F. M.

My dear Sir,

On further reflection & consultation with my friends I am of the opinion that it is best my connection with the American Board should close as soon as it can conveniently be done. It is my purpose to proceed, as soon as I have despatched some small matters here & in Boston, to New-York & to remain there through the winter. My purpose is to engage in preparing the work of which I spoke to you, and I hope nothing will occur to hinder or embarrass its preparation.

In respect to any final grant &c I have nothing to add to what was said in our late conversation, unless in respect to the remarks which were made concerning private property. — I have no property which can properly belong to or be included in any consideration of this subject. For, I have never received any thing from the Board which was not properly used or accounted for; nor any thing for the Board which was not given or credited to them. Nor have I ever been engaged in any kind of employment or transaction for private gain. And any inquiry respecting private & personal matters, unless originating in facts or suspicions concerning actions or transactions of the above nature, would be — as it appears to me, irrelevant to the subject or question of a final grant. If I had not a dollar's worth of property of any kind, my views & feelings

would not allow me to receive any thing from the Board on the ground of poverty or of charity. Whatever is done or given I wish it may be done and I must regard it as being done on the same principle of propriety, or of equity, or of right, as I received my salary in years past. — I will only add that I have some property and may convenient I find it to assist my son in his peculiar circumstances. And if I should not live my another, (now in the 80th year) I shall have some some property. Thus much and no more — concerning personal & private matters.

In conclusion, I feel it to be indeed a very solemn & painful part of my missionary life to bring to a close such a connection as I have maintained to the executive officers of the Board for more than 26 years past, and in such a connection to my last communication. During the long period my communications have been many in number and various in their character*. I have always endeavored to persevere and to show due respect in language & in spirit, and if at any time my communications have not been of this character I can only say that I sincerely regret it, and beg forgiveness for all such errors. I feel a deep interest in the welfare of the Mission with which I have been so long connected — I feel a strong & tender attachment to all the missionary circle in Bombay. In that mission and in that circle I have no doubt that I have passed the "sunny side" of my life, and that the future state
~~without~~ even it may be, when compared with the past, will appear to be the "shady side."

And now, dear Sir, please accept for yourself and communicate to the other members of the executive of the Board

{* I was secretary of the Mahratta Mission during all the troubles with Mr. Stone, Mr. Hubbard & Mr. Nichols — I was treasurer of the Mission for eleven (11) years — and superintendent of the press for 9 years.}

my best thanks for all your & their kindness to myself & the Bombay Mission through all the varying scenes & changes of our connection.

In the service & fellowship of our common Lord & Redeemer

I remain as ever,

Yours sincerely

D. O. Allen.

Rev. L. O. Allen.

Lowell, Nov. 2, 1853

Rec'd. Nov. 2, 1853.

Ans'd. Nov. 5.

Pd. Cal

Greenville Nov 2/58

My dear Dr. Anderson,

I have prepared the accompanying paper on the subject of our late conversation – I hope I shall be able to prepare something better when more at leisure. The more any one knows & reflects upon this subject the more important & painful it becomes. Many of the female missionaries who went out from this country, engaged in the cause with as pure motives & truly aspirations, & as noble powers as human nature in its present state is capable of. And yet how few were their years, how great their sufferings and how little, of what they hoped to do, did they live to accomplish – And must the future be like the past on this painful subject?

Mrs. S. C. Allen

Again allow me to express my full
of gratitude to yourself and all the gentlem
connected with the Mission House for the ki
ness I have experienced from my arrival in
this country - especially for the kind in
~~[illegible]~~ queries & intimations contained in
my last letters. As Mr. Hill is in dist
flictions and perhaps can not attend an
meeting of the Board - matter I would mention
that I have received from the Board since
I came into this country (5 months ago) 200
dollars. Of this sum I received $100 from
Mr. Hill soon after my arrival and $5
from Mr. Mervin in New York when I
there in July. These sums - making $150
are in the accounts of last year. A
few days before starting to attend the
annual meeting of the Board in Cinci
nati I received from Mr. Hill $50 - w
will appear in the accounts of this year.

of the sums — in all $200 — I have received from the Treasury of the Board — all has been expended — not a dollar remains in hand for any future expenses.

I mention these things as ~~bar~~ inquiry might arise on the subject.

As ever

Yours sincerely

D. C. Allen.

P. S. The accompanying paper is for observation only use — if you wish to show it to any one — till there is something better. It is cavalierous and the writer must remain unknown

Rev. D. O. Allen. D.D.

Quincy, Nov. 3, 1853

Rec. Nov 4/53

Ans. Nov. 5

Pulsh

Newyork Nov. 29/58

My dear Sir,

The paper I gave you on a certain subject was designed only for a protempore use — or till some thing better could be prepared. This paper in order to the more prudent use of it, you informed me, had been copied. I prepared it in so much haste that I have no copy of it, nor of any part of it. Now there is a bereaving time in the family with me & Mr Doane who is expecting to go in your employment to the Micronesian Islands soon. He is preparing to take a wife with him and to go by way of Cape Horn & the Sandwich Islands and so will probably be 6 or 7 months on the way to his destination.

Now it is important for Mr. D. to understand the subject of that paper. It is just a case in which such knowledge is never called for. I have had — and shall continue to have — much conversation with him on missionary matters. He appears to be a man of such a character that I could give him that paper to read. And yet such difference in such matters upon the manner & circumstances of doing things. I should wish to tell him that I had not prepared it for him — that I wrote it before I became acquainted with him &c.

Now I shall feel obliged if you will give that paper to Mr. Wood (your living here) who is now in Boston and will return here the first part of this week — Please seal it and write upon it to be kept till called for. — Or tell Mr. W. to keep it till I call for it — If sent me by mail it may come when I am out and my son is with me — takes my letters &c when I am out perhaps &c.

If I can prevent one person, or one couple from suffering what I have several times seen persons suffer, it will be worth a hundred fold the trouble &c of preparing such a paper.

May that wisdom which is profitable to direct, guide us in our course so that we may avoid the appearance of evil & wrong designs & endeavors not be evil spoken of.

As ever

yours truly

D. Ortlow

Rev. D. C. A

New York Nov

Recd. Nov

Newyork Jan. 7/54

Rev. S. L. Hornady D.D.
Sec'y of the A.B.C.F.M.

Dear Sir

I have to acknowledge your favor of the 5th instant requesting me to attend a missionary convention at Essex Vt on the 18th & 19th instant.

I will endeavor (Deo volente) to attend the convention at the time & place mentioned.

I have spoken at quite a number of missionary meetings since I came here and am engaged to speak next Sabbath evening at the anniversary of one of our juvenile missionary societies. May the Lord hasten his kingdom

Yours sincerely

L. O. Allen

Rev. D. C. Allen

N. Y. Jan. 7. 1854.

Rec'd Jan. 11.

A. " "

Newyork Feb 18/54

Rev S. L. Pomroy D.D
Secy of the A. B. C. F. M.

My dear Sir

I have to acknowledge your kind note of the 8th instant inviting me to attend a Missionary Convention at Fall River on the 28th instant—

I am sorry to inform you that previous to receiving your note I had engaged to attend a public meeting in Philadelphia at the very time of the Convention, and so it will not be in my power to come to the meeting at Fall River—

I have engaged to go to a Missionary Convention in Catskill next week— It is expected, I am informed, to occupy 2 days— like the late one in Essex—

I remain as ever
yours sincerely
D. O. Allen—

P.S. Mr. Evans, who is now putting up his things to be ready to proceed to Micronesia via the Sandwich Islands, is now a room-companion with me and will go to the Convention at Catskill—

Rev. D. O. Allen D.D.

New York, Feb. 13. 1854.

Rec'd Feb. 14.

Rev. C. I. Doane

163

Newyork Feb 11/54

My dear Mr. Doane

I return your letter to Dr. Anderson. I think you do right to procure some sense of savory for the things you have been mentioned - You will find it good economy for the cause to take with you such articles as you can tire for a house. I am glad you can use tools, if need be. — It will be good economy also to take a quantity of seeds. They are likely to diminish upon

expense, add to your comforts & to your usefulness among the people. It is also important that you take with you 1 or 2 telescopes & microscopes - such things excite much interest among such people as you are going to. They perceive respect to you & to your country & people. They gain a glimpse of the scientific & civilized world and perceive after a listening ear for more important truths.

You ought also to have a well furnished medicine chest, as your circum

stances may after make it impossible to have the aid of a Physician and you will have to rely upon your own judgment & what means you may by you.

Yours truly

L. O. Allen

Feb. 15, 1853

Rev. Dr. Allen

Rev. D. O. Allen 164

New York Feb. 15/54

Recd. Feb. 16/54

Newyork Sept. 15/54

My dear Sir,

Mr. Watrous a friend of mine with me is anxious to ascertain whether a man by the name of Peter C. Vanson who is now living in Bombay. I am not able to give him the information he requires, but it occurs to me that I once if not more than once (I believe 2 or 3 times) put a copy of the Bombay Calendar & Directory among the books I sent to the library in the Mission House. These Calendars & Directories always contain a list of the European inhabitants of Bombay so far as they are generally known and he thought may

containing the information he requires. With your permission kindly allow the bearer of this note to examine such Calendars & Documents from Crosby as may be in the Library. This matter is one of importance to Mr. Watson. Please excuse this trouble & believe me.

to be as ever

Yours sincerely

L. C. Allen

Philadelphia March 11. 1854

Rev. R. Anderson D.D.
Sec'y of the A. B. C. F. M.

Dear Sir,

I return the accompanying communications from the Bombay Mission which I received yesterday evening & which I have read with feelings of deep interest. It was my intention when reading them to come to Boston and request an opportunity to communicate my views directly to the brethren at their first meeting. But the above date shows where I now am. The week before last I attended the Missionary Convention in Catskill — last week I preached in 2 churches in Newark (N.J.) — this week I have preached in 2 churches in this city — and I have just received a request to preach in another church next Sabbath — all on the subject of Missions. I have also some work in hand which makes time of great value to myself. In these circumstances I may perhaps as well communicate my views with these papers.

1 I agree with Messrs Hamar, Brown & Fairbank in their views & opinions in these communications on the importance of such an institution as they describe in Bombay & for the reasons they assign.

2 When I returned the former communications from that Mission to you upon this subject, I sent at the same time my views upon it. I was then at Lowell. Some time afterward I wrote

to you again on this subject, incorporating in my letter several extracts from letters from members of the Mission to me. I was then at Graettilla. These letters will show my views at that time — the same as they now are.

3. The communications which the brethren have sent, confirm the views & opinions not only of the Bombay Mission but of all your Missionaries in western India on this subject, and they are all nearly if not entirely agreed.

4 The educational institutions established & supported by other Missionary Societies in Bombay show the views of the missionaries connected with those institutions and of the Societies that support them. If any one has the opinion that the European Missionary Societies have changed their views or principles in respect to institutions for higher education in India, such opinion is not correct as these Extracts will show. // I have received a letter from India today saying that the London Missionaries in Madras are just commencing there such an institution for higher education. — The European Missionary Societies are as more likely to abandon or to diminish their institutions for higher education in India than the people of New England are to destroy their colleges & theological seminaries in the belief that God in his providence & grace will raise up & prepare a ministry for this church without such human agency.

5 Such an institution in Bombay will cost a good deal of money but this should not be a valid objection if it will accomplish adequate results. // And it is not irrelevant here to say that the Bombay Mission

has some reasonable claims for what it has done towards defraying its own expenses &c in years past. I was superintendent of the Press in Bombay for 9 years. During this time the material of the printing office as presses, types &c was nearly doubled in value — the cost of them being included in the expenses of the Press. And yet the profits of the Press during the 9 years, over & above all its expenses amounted to 93,374 rupees or nearly $45,000 — enough to support & endow a school ~~[illegible]~~ — and all as really paid or contributed to the funds of the Board, as though it had been paid into the treasury in Boston.

6 I believe I have had a longer experience of foreign missionary life and have seen more of missionary operations than any man in the United States, and so I may have some confidence in my own opinion. And I have very deliberately come to the conclusion that I would never go to a field of labor occupied also by missionaries of other societies, unless the Society with which I was connected would place me as far as they had the means of doing it — in the same, or similar, or equal circumstances of usefulness & influence with the missionaries of those other societies. To be placed in circumstances of only half or two thirds the usefulness & influence which the missionaries of other societies possess in the same field and yet be expected to be equally useful — to be placed ~~& taught~~ compelled to labor in circumstances where others, notwithstanding all I can do, will gather the increase of what I plant & water, and then be expected for out myself gathering that increase — such arrangements, government &

expectations are unreasonable & unjust. — I labored long enough & perhaps too long in such circumstances. — The views & feelings of the Bombay Mission on this point are discovering the best consideration of the Committee. ||

Praying that God will grant all needed wisdom & grace to all who have to consider & act upon this important subject both in America & in Bombay, I remain

Dear Sir
to your
Yours sincerely
D. O. Allen

Rev. D. O. Allen
Phila. March 11. 1853
Rec. March 13/53
Ans. C. March 16
Bombay Estimates
Mentioned here
Pal. Cases
Referred

(Mond 30. ~~April 1.~~ 1854)

Rev. R. Anderson D.D.

Secy of the A. B. C. F. M.

Dear Sir,

I have to acknowledge your letter of the 24th instant requesting information in respect to the most convenient time for visiting the Missions among the Mahrattas &c. In reply—

1 The rainy season commences on the western coast of India early in June and generally continues through most of September—some years till October. During the rainy season travelling is avoided as much as possible. Were I intending to visit the Missions of the Board in India I should wish to reach Bombay about the 1st of October (not sooner than the 20th of September), remain there awhile—10 or 12 days; then proceed to Ahmednuggur & Seroor; and then to Settara, Mahabulesheer & Kolapoor.

2 The time & manner of proceeding to the Missions on the eastern coast & Bayles would depend upon information obtained in India—So far as I can now judge I should proceed from Kolapoor to Cutrapatty on the sea-coast—then down the coast to Cuddalore, Quilon or some of the places in Malabar—then proceed across the south part of the Peninsula to Madura—then to Jaffna—& then to Madras—

3 The rainy season on the eastern coast commences when it closes on the western coast, but it is not so heavy & does not continue so long. In common seasons it might be prudent to leave the western coast in November (the latter part) or early in December.

4 From Madras there are courses of proceeding by steamer either to Calcutta, or to Galle or to Bombay or to Singapore a month.

I said nothing of the way of reaching Sorabaya.— Steamers ships have sent Hampton Roads a vessel for Alexandria— Please forward to Sue and Please to Sorabaya—

Trusting that the above statements will be sufficient

I remain as ever

Yours sincerely

D Collins—

Rev. D. O. Allen, D.D.

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Rec'd April 3, 1854

Times for visiting India.

Pd. Cal

Rev R. Anderson D.D.

Mission House

Boston

Pd. Cal

Philadelphia May 16th 1854

To the Secretaries of the A. B. C. F. M.

Dear Sirs,

The religious & social position of our tinted missionaries is a matter of importance to themselves, to their respective missions, and to the missionary cause. In years past there have been, and in years to come there doubtless will be, such persons at the annual meetings of the Board. The practice for many years was to put the names of all such at the close of the list of honorary members in the accounts of the meeting inserted in the annual Reports. It was also the practice in the summary of the proceedings to mention the public meetings in which ~~such~~ any such missionaries took a part and also their names. These notices were always read with feelings of deep interest in the Missions, as they always wish their members who may be in America to attend the annual meetings of the Board, and then as far as possible to bring the state & claims of their respective missions before the Christian public.

Before I left India (it was on receiving the Report for 1851-) it was observed in the missions there, that a change had been made in the account of the annual meetings contained in the Reports, and a view of this change excited many painful feelings. Soon after I arrived in this country then in conversation with a friend (who is a corporate member of the Board) concerning the China missions, I remarked that Dr. Bridgman's stay in this country was short and he appeared

Rev. D. O. Fisher, D.D.

but little before the public. My friend remarked that Dr. B. was at the annual meeting of the board in Troy and took a part in the proceedings. I remarked that there was no mention of it in the account of the meeting in the Detroit. My friend thought I must be mistaken. We got a copy of the Detroit and saw that Dr. B's name is not mentioned in the proceedings of the annual meeting — it is among the Provisory members who were present!

Some time after this I accosted I was with a returned missionary (Mr. Heisington) and asked him if he was at the annual meeting of the board in Troy. He replied that he was there. I remarked that I did not observe his name in the account of the meeting in the Detroit. He remarked that as he had attended one or two previous meetings and it was uncertain whether he should return to Boston, he gave in his name among the Provisory members and so it must be in that list. We got a copy of the Detroit and saw that his name is not in that list, nor any other mentioned in the proceedings —

A few weeks after this I went to the annual meeting of the board in Cincinnati. Having the facts abovementioned I gave my name as a Provisory member. Many other net members were requested to give in their names. And when returned missionaries were requested to give in their names, I gave in my name again — each of the times in the usual form — the form directed. I also took part in one of the public meetings. But my name does not appear either in the proceedings of the meeting or in the list of Provisory ~~members~~ present —

Now I need not say how these facts appear to people in this country, nor how they appear in the missions of the Board.

I have no feelings to be gratified by writing this letter (unless it is to be relieved from painful feelings) — I have no interest to promote — I have no personal object to accomplish. — I write this letter for others and for the missionary cause — to suggest — to request that the practice which was followed — so nearly so — for many years may be again resumed: — viz —

1. That the names of returned missionaries present at annual meetings of the Board be put at the close of the list of honorary members as formerly.

2. That these public meetings in which any ~~public meetings such~~ such missionaries take a public part be recentered on the ~~the~~ ~ names of such missionaries: —

The Editors will then be a historical record of such facts, and that is of some consequence — they will even communicate intelligence to all the missions in which a deep interest is felt on this hand as they will then what missionaries were at the annual meeting, and that some did pay to do something for the missionary cause.

In the hope of soon hearing from you I remain as ever

Yours sincerely

D. O. Allen

P. S. This subject of this letter has excited some strong & painful feelings. It involves some prescriptive & personal or ab-

subsist rights, it affects the character of individuals, the suitability of the missionary character in the view of the public, and the general interest of the missionary cause. We trust the reply to this letter will be such as to remove all anxiety for the future, and render any further proceeding unnecessary — but if further proceeding should appear to be necessary, it has been resolved —

1 To prepare a letter or memorial and send a printed copy of it to each member of the brotherhood.

2 Then if necessary, to prefer a memorial to the Board at its next annual meeting — sending a copy of it to each member.

3 To send a letter or statement to all the missions ~~of the churches~~ of the Board. —

This is a subject which will deeply affect the feelings of every missionary of the Board, and we believe there is not a mission which will not prefer a memorial to Jamaica on this subject — If authorised missionaries are to be treated as some have been — if the general missionary character is to be depreciated in this way — if the representatives of missions of the Board are to be treated in this manner, if any & every missionary of the Board who may come to Jamaica, is to receive such treatment — then among the consequences one will be — they will not attend meetings where their presence is thus ignored & unprovoked, and they will refuse to take any part in public meetings where that they do not be purposely omitted in the account of those meetings. — And the Christian public here as well as the missions to which they belong will approve of their conduct — but we are hoping for better things.

Yours &c

L. A. C.

Philadelphia May 16/54

My dear Dr. Anderson—

I have been much surprised at the attention my article on Caste has received in the Christian public.—I hear of it from so many different parts of the country. One of my friends was at the Rooms of the American Missionary Association and one of the officers referring to that article, said the question of caste appears to be settled and it only remains for us to view the subject as we have been directed—And this they have endeavored to do in an "Extra" No of the American Missionary just printed and circulated quarter in Newyork last week—Doubtless you have seen a copy?

But I fear the question of bantis in this country will be somewhat like the thing itself in India — occasionally somewhat troublesome — In India we waged continuous war with it — we often as we thought killed it and it soon showed signs of life again and waxed strong — we often cut off its rotted wounds — or wounds struck we thought were mortal, but the deadly wounds so appeared to be healed or healing.

Articles in the papers do little work and are soon forgotten — very few exceptions are anywhere preserved even for reference. It has been suggested to me that articles should be printed in some general repository it could be passed to. Now I should like to know whether the subject is worth so much labor?

If the article is to be inserted in any journal I should wish to revise it — making it probably one third or more longer than it now is — stating the manner in which the Government of India encourage <u>learn</u> in the array, the Public Schools &c. And what journal would insert such an article?

If you will inform me in a few words what you think on the subject when you reply to the letter enclosing the note you will much oblige me

As ever

Yours sincerely

S Collins

Rev. D. O. Allen, D.D.

Phila. May 16. 1854

Rd. May 17 —
a " 18. 1854.

Dear Brother
Thinking
Chandler

Philadelphia May 24th 1854

Rev. S. L. Dorsey D.D.
Secy of the A. B. C. F. M.
Dear Sir

Permit me to suggest, in reference to our conversation yesterday upon the subjects of my letter of the 16th to the Secretaries of the A. B. C. F. M., that those subjects be taken into consideration and the course to be pursued in future be definitely settled & understood. That some of the missionary body have seemed to be dissatisfied with the past none will deny, and I believe that none of them expect or desire any thing in their matters which is not reasonable & right. But these matters can not rest long as they now are. If not satisfactorily adjusted at the Missions House then they must be carried forward as intimated in my letter of the 16th instant. But I hope this course will not be necessary. I shall be glad to have a reply to my letter at the earliest convenience. And remain as ever

Yours sincerely
L. O. Allen

Rev. D. C. Allen D.D.

Philad^a. May 24. 1854.

Rec^d May 25.

Rec^d. Cordially

Lowell August 19/54

To the Secretaries of the A. B. C. F. M.

Dear Sirs,

On the 17th of May I addressed a letter to you concerning some matters in the account of the Proceedings of the Board at its annual meetings as contained in their printed Reports for 2 or 3 years past. My letter to you was acknowledged but unhappily the matters struck upon the occasion and the subject of the letter, remain still unadjusted. These matters are of much importance to the missionaries of the Board are in this country, and the missionaries of all the missions have a deep interest in them. Missionaries when in this country are regarded as the representatives of their respective missions and they are expected to advocate the claims & promote the interests of their missions. Hence these missions keep a watchful eye upon their members who are in this country, and expect to receive satisfactory reports from them. My letter to you above referred to, contained some very unsatisfactory facts concerning Dr. Bridgman, Mr. Hoisington, myself & some other missionaries in this country.

The Annual Meeting of the Board for this year is approaching and notice of it has appeared in the papers. And I write to inquire whether the returned missionaries are in this country may expect to receive the same treatment at the approaching meeting of the Board and in the next Report of its Proceedings

Mem. D. C. Walker

for 2 or 3 years past. I write for others
of and we shall feel obliged if you will kindly
the desired information at your earliest con-
venience & fellowship of our common Lord & Redeemer

I remain

Yours sincerely

S. O. Allen

as they received for 2 or 3 years past. I write for others as well as myself and we shall feel obliged if you will kindly communicate the desired information at your earliest convenience –

In the service & fellowship of our common Lord & Redeemer

I remain

Yours sincerely

S. O. Allen –

Lowell, Mes. Aug. 19. 1854.

Rec'd Aug. 21.

Private 52 171

Lowell Sept 1. 1854

Rev. R. Anderson D.D.
Sec'y of the A. B. C. F. M.

Dear Sir,

I have to acknowledge your favor containing a request for suggestions concerning subjects deserving inquiry & consideration during your visit to the Mission of the Board in India—

In reply— The conversations between us at different times have been so full, so free & so varied that I have not as I have any thing further of any importance to suggest. — But I will mention a few things—

1 The salaries & allowances of missionaries of other Societies and the general economy of their Missions. When the missionaries of different Societies occupy separate districts or provinces these matters may be of little importance. But when they occupy the same places or districts, as in Bombay & Madras, these things may become matters of great importance. If one missionary has larger pecuniary means at his disposal (whether accruing from his salary or from any other source) than his neighbor of another Society, he will be able to use these means in various ways to his own advantage and to his neighbors prejudice. Especially do these matters become important, difficult & embarrassing in the native agency of Missions. Experience has shown that in India native helpers will to a great extent engage in the employment of that Society which will give the highest salaries. The Baptists prevent these embarrassments by the importance they attach to the peculiar mode of baptism and by the spirit they infuse into them in connexion with this ordinance. The Methodists endeavor to secure themselves

& other converts by their peculiar discipline, as their classes, lovefe
but the principles & systems of the missionaries of the Church have con
their advantages. They are exposed to adverse influences on all sides and
have suffered much. They have often sowed & others have reaped. The
mitters of Societies should endeavor to put their productive missio
ries in similar circumstances & means of influence & usefulness.

2 The influence of the Ecclesiastical Establishment of India up
missions not connected with the Church of England deserves care
consideration. Some missionaries have not felt this influence, as
location & circumstances have not exposed them to it; but others
been in circumstances to be almost crushed by it. Hence there may
not be much agreement in the opinions of missionaries upon
subject. The best way probably for estimating the influence of the
tablishment is to contemplate the state machinery (so to call it)
and the body under it — that is, the bishops, chaplains, & missionaries,
and the European population of the country, and then see that the
moral power of all must be then managed & animated by such men
as the bishops are — as bishop Wilson & Lee. And in order to appreciate
properly & adequately this power it is necessary to understand the
peculiar spirit & aims of the episcopal church — on this subject
I need not say more.

3 Some sentiments contained ~~contained~~ in a letter from you to the
Bombay Mission some years ago about each missionary's having the right
to administer baptism to whomsoever he pleased according to his ~~judgment~~
~~own~~ private judgment of this fitness for the ordinance, appeared to me
be of more than doubtful — to be decidedly unchristian tendency — In admit

baptism to any one is in the most solemn & public way to declare him to be a Christian — and to receive baptism ~~in the name~~ in India is to renounce one's previous religion & profess Christianity. No minister in our denomination has the right or power to admit any one into his church or any church as he pleases here in America. Some missionaries in India by hastily admitting natives to baptism have done great injury to their missions, and inflicted ~~injury~~ grand injury & reproach upon the missionary cause. A man may do more injury in this way in one month than he can do good in all the rest of his life — One Minister in Bombay printed a pamphlet on "Qualifications for baptism", which was approved by the Bombay Ministers Conference and had a good influence. Mr. Hume wants it and you can doubtless obtain a copy from him. The question how far a missionary ~~should be~~ may be at liberty to baptize any one he may think is fit to receive the ordinance, and how far he should be subject to his associates in cases of this kind is very important questions, and should be considered in the Missionary Union you are with him —

4 I note ~~also~~ the Minister in India have now entered on a strict observance of the general rules of the Board for all their Missions that they had a few years ago. Strange as it may appear, a few years ago — it was before the Mahratta Mission, ~~was divided~~ — a majority of the members utterly refused to refer some matters of great importance to the Prudential Committee, but insisted upon their right & power to carry out measures into effect and rely on the duty of the minority to abide by them. It was said that the right of reference to the Committee was in the majority, not in the minority — that if the majority saw proper to refer any subject then it could be referred — but that the Minister were under no obligation to refer any subject, however much it

might affect some members, because the necessity requested that inquiry might be made. I hope more correct opinion are enjoined the Mission but that the act & what was, may never again be some exposition of the laws of the Board on this point may be well.

5 Mission Houses & Premises will discuss some consideration. The Board had some conversation on this subject at your House in Bombay. As I have a single man for more than 17 years of my missionary life I had little to do with Mission Houses or Premises. I think you & Mr. Stratton to remember that the House in which Mr. Hume lived was erected when I was stationed at Ahmedabad. I never visited or went the House & never saw it till it was in the state it now is or was when I left. I regarded the building of it as a most unhappy business. I return I have entered out over for the purchase or erection of a Mission House in India.

6. I beg to suggest that while in Bombay you & Mr. D. go to the Bajinapoor & Mahal Hospital or Abbas House. Thence go to Nowrojee Hill, my home for many years. Thence to Mahim, Mrs. Graves station for 6 years. Thence to Parsee Mr. Nichols station for several years. Thence to Cassee & Pallian large plans and often mentioned in the early history of the Bombay. Thence go to the Cave-temples of Elephanta & Kenery, well worth seeing. Thence on your way to Ahmedabad visit the cave-temples of Karlee, only 2 miles from the road. Thence when at Ahmedabad go to Junagahed, Dowlatabad & the great temples of Ellora, the wonder of India & the eighth wonder of the world. You will wish to go to Nasseek & Nuddy, and Ellora in out of your plans.

I have been much interrupted while writing this letter, but it will be legible & I have no time to copy it. The contents little of importance but as you kindly requested my suggestions I have noted down a few subjects & send them. At Bombay you will get this letter or verbally from my brother.

My affectionate regards to Mr. Stratton. Praying that the Lord may guide & prosper you safely all through your journey, visiting stations and having preached the gospel in many villages, cities & countries that you may return safely to the land again and tell the wonderful things you have heard & seen & done, I remain as ever

Yours sincerely

J. Wilson

Lowell April 6th 1865

Trustees of the
A. B. C. F. M.

Dear Bros.

Mrs. Huron was expecting her last heard from her to have baptized for Boston about the middle of February and we may soon be expected with her family. I enclose a letter for her which I wish may be given to her immediately on her arrival. I shall also feel obliged if you will kindly send me a line on her arrival informing me of it, and I will endeavor to see her as soon as I can. Please direct your letter to me to the "Care of Dr. N. Allen" he keeps a box in the Post Office.

As ever

yours sincerely

L. O. Allen.

Rev. D. O. Allen

Lowell April 6. 185

Recd. Apr. 10.

Discussing slavery

Norwalk May 4th 1855

My dear Sir

You will recollect that a few words passed between us when I was at the Mission House a few days ago about the approaching anniversaries in Boston. If any thing is there to be expected from me in connection with the foreign missionary cause, I wish to know it now. And if I do not hear from you now I shall conclude that my aid or service is not required and so consider myself at liberty to accept of another engagement at the anniversaries. Still, so far as concerns myself, I would rather appear as the advocate of foreign missions, with which I have been so long connected, than of any other cause. — I have not attended a public meeting of any kind in Boston since my return to this country. So I am quite a stranger to the Boston public

As ever Yours sincerely

D. O. Allen

May 5. 1855. D.O.A.

Rev. D. O. Allen DD.

Lowell, May 4. 1855.

Rec'd May 5. N. Y.

A. " "

Mission House

Mass. A. Congrest.

Westborough (Mass.) Sept. 1. 1856

Rev. N. S. S. Beman D.D.

Dear Sir,

I address you as chairman of a committee appointed at a special meeting of the American Board of Commissioners of Foreign Missions held in Albany on the 4th of March 1856 to examine certain matters connected with the proceedings of their late Deputation to their Missions in India. Since the above mentioned meeting in Albany we have received several communications from different missionaries in India which I have disposed of according to their directions, and to the best discretion I could use when such disposal was left to my discretion — as they sometimes were. We have lately received several such communications from different missionaries and I have felt — in existing circumstances — that I can better discharge of them than send them to the committee who have these matters now under

consideration. And we send them to you.

These communications are —

No 1. Copy of a letter dated Oct 25th 1855 at Madras, growing & Dec 6th 1855 at the end, and containing seven pages, addressed to the Confidential Committee of the A.B.C.F.M concerning the proceedings of Deputation to their Missions in India.

No 2. Copy of a letter dated Dec. 6th 1855 & containing 16 pages (Note-paper) addressed to Dr. Anderson. This letter appears to have accompanied the preceding letter to the Com. Com.

No 3. Copy of a letter dated March 4th 1856 addressed to the Deputation (Messrs. Anderson & Thompson) containing remarks &c upon their Report to the A.B.C.F.M at their Special Meeting in Albany. This letter contains 26 pages. It is marked "A Missionary", and was written by one of the best men in the Mahratta Missions.

No 4. — Contains Remarks &c upon the Report of the proceedings of the A.B.C.F.M. at their Special Meeting in Albany, as these Reports appear in the papers. This paper (No 4) contains 9 pages and is signed by Messrs Bowen & Wilder.

The abovementioned papers have been prepared with much labor & care, and they are deserving and I trust will receive the careful reconsideration of all the members of the committee.

I have reasons for feeling a deep interest in the missions in India as I there spent over 6 years. I attended the special meeting of the Board in Albany and my opinions are contained in the proceedings of that meeting as reported in the papers. I have not attended many meetings of the committee appointed that Albany. Some members of the Board & those returned missionaries have often expressed a wish that I would attend such meetings, but I have not been able to afford the labor, time & expense of doing so.

Praying that the committee may have wisdom & grace to guide them in their inquiries and to such conclusions as shall greatly promote the kingdom of our Redeemer.

I remain yours truly

D. O. Allen.

See P.S.

P.S. I can not enclose all these papers in one envelope and so shall send them in separate parcels —

Ahmedunggur. August 12th 1844.

Rev. Dr. Anderson.

Dear Sir,

It was mentioned in the Report of this station for 1843 prepared in February last, that an unusual amount of touring had been performed during the last cold season, and that some farther account of these tours might probably be sent you. Continued sickness in my family prevented me from preparing a full report of the tours which I performed, at the proper time, and in the course of two or three weeks after I wrote you, my associate at this station had both left to spend the hot season the one at Bombay and the other at Mahabuleshwur for the sake of their own health and that of their families and consequently an unusual amount of labor was thrown upon me, which rendered it impossible for me to perform any other duties than those absolutely necessary. In reverting now to the tours in which I was engaged, I have thought that instead of giving an account of all of them, it would be best to speak more particularly of only one, the one which owing to peculiar circumstances was the most interesting.

In the months of October and November I made several short tours accompanied by two or more of our native assistants, and on all of them found encouraging circumstances sufficient to show the importance of still more effort to make known the way of life in the villages around. In December I concluded to make as extensive and thorough a tour as possible among the villages in the region to the north of Ahmedunggur, where our converts and a number of inquirers reside, and at the same time visit the pilgrimages mentioned in my journal of a tour in January 1843, at Sudhegaon and Kothar. ~~[illegible]~~

~~[illegible]~~. Various reasons induced me to take my family with me. I doubted not but that I could be much more useful with Mrs. B. in company, and I believed also that the journey would prove very beneficial to the health of all of us. The region over which we were to travel being very much like the prairies of the west almost perfectly level and it being now the dry season, I had no doubt that our little family carriage would be able to traverse it in every direction we might wish to go. In none of these respects were we disappointed, indeed I may say in every respect our most sanguine hopes were more than realized.

We left home on the afternoon of Thursday the 21st of December, and travelled four miles when we put up at a small village called Nagaton on the banks of the Seena river, which we had followed up from Ahmednuggur. We had with us three tents, two of which were small sleeping tents, and the other was a very small tent which one man could easily carry and which was sent on before us in order to afford a place for stopping before our baggage arrived. This small tent served as our dining room, and I also used it a preaching tent, collecting the people around it whenever I wished to address them. We usually pitched it at some distance from the other tents and ~~[illegible]~~ in this way secured many advantages.

Friday, Dec. 22d. We rose early and started by sunrise expecting to find on stage a difficult one. We had to pass down the Ghaut from the high plain of Ahmednuggur into the valley of the Godavery, but the good Macadamized road which has been made by Govt. on this route renders the ascent and descent for carts and carriages very easy and safe. Great quantities of produce from the rich plains to the north, pass along this route to Ahmednuggur, Poona and Bombay. It is perhaps two miles from the top to the bottom of the Ghaut, though not all the way descending.

This part of our road we found the easiest as the good turnpike ceases on arriving at the bottom, and a rather rough heavy country road remained to be traversed. Govt. have long had it in contemplation to continue this turnpike through to Mallegaum about 120 miles distant, and such a road would be a great blessing to the fertile region through which it passes. But the wars in which the Govt. has been involved for several years past have absorbed all the funds which would otherwise have been devoted to internal improvements.— We reached Shingvay the end of our stage, about 11 o'clock, when we found our little tent pitched for us under the shade of a tree, and were happy to obtain shelter in it from the heat of the sun, which even at this season of the year is at this time of the day very powerful. Here we spent the remainder of the day and had a good opportunity of seeing the people of Shingvay and giving them religious instruction. The Mahars here appear very favorable to Christianity, being connected with one of our native converts who formerly resided at this place. I have had frequent opportunities of addressing them on the subject of religion within a few months past and have always found them listen with attention and apparent interest. One of our native assistants, Bhagoo, spent most of his time for several months last year at this village, and reported the people to be very friendly and regular in attending upon his instructions. I know not however that any one among them exhibits any deep personal interest in regard to his soul's salvation, except the young man whom we formerly employed as a school-teacher whom I mentioned in my journal last year and who still appears well, although not prepared to come out and join himself to the people of God on account of peculiar circumstances connected with his family as he tells me, still he is not afraid to show his attachment to Christianity publicly and to read the word of God to his people. He has lately removed with his mother and her family to a village on the south of Ahmednuggur 15 or 20 miles distant, where we shall probably have less opportunity of seeing him.

In the afternoon, the women of the Mahar caste and some the higher castes came to our tents to hear instruction from Mrs. Ballantine. She had brought with her a native female Christian who was very active in bringing the females out of the villages, and a large company were assembled. After reading and talking to them some time, Mrs. B. called me to come and assist her, and I had the privilege of addressing a large ~~congregation~~ congregation of females, a privilege which I have very seldom enjoyed in the villages before. They listened well.

Saturday, Dec. 23d. We travelled this morning eight or ten miles to Rahoree a large and important place, which we reached about ten o'clock, and where we made our arrangements to pass the Sabbath. — This place is surrounded with large orchards of the Jujube plum, (Zizyphus Jujuba), the fruit of which was just beginning to ripen. Our children were delighted with this fruit which although found also at Ahmednuggur, is not of near so good a quality nor in such profusion there as here.

On the Sabbath we had a large company of the people to listen to the truth, but I had very little satisfaction in addressing them as many of the Brahmans who were present, boys belonging to the Govt. school or young men connected with the native courts here, endeavored to keep up as much confusion as possible and thus prevent others from listening to me. The Mahars and people of other castes on the contrary gave good attention. Quite a number of the Mahar women came out to Mrs. B., many of them being relatives of the young native Christian woman we had with us.

Monday, Dec. 25th. We travelled eight or ten miles farther to Lakh and Jutap, two villages close together on the banks of the Paira river. We pitched our tents under a dub shade on the bank just between the two villages. Here we had a good opportunity of making known the truths of the gospel to the people. Large companies of men and of women ~~[illegible]~~ came out to see us, some indeed of all castes. Among the women of high caste was one very intelligent elderly female who listened with great interest to what was said to her, and declared her determination to

have nothing more to do with the absurd practices of idolatry. I had no opportunity of conversing with the females here; being fully occupied in giving instruction to the men who came around us. We had now reached the region where the truth seems to have begun to exert an influence and where many in different villages have become satisfied that salvation is to be found in Christianity alone. In the afternoon I went with the native assistants into the town of Lakh and had a long conversation with the people who assembled - No opposition was made but all listened with attention. We found that the pilgrimage at Pudhegaum now only 2 miles distant on the banks of the same river, was to take place the next day.

Tuesday, Dec. 26th. We went over to Pudhegaum, found a retired and shady place for pitching our tents, and were soon surrounded with crowds of people. In the afternoon the hook-swinging commenced. I had pitched my preaching tent near the temple where the hooks were inserted in the backs of those who performed this ceremony. After they had made one circuit of the town on a cart, swinging round as they went, (as described in my journal last year at Kolhar,) they were brought back to the temple and taken down; and having presented an offering to the god within, their vow was accomplished. I saw one poor woman who after being raised up on the pole was very much frightened in view of the situation in which she found herself placed. The man attached to the other end of the pole was much too heavy for her, and after several ineffectual attempts to restore an equilibrium, the managers of the cart were compelled to give it up and the poor deluded victims of superstition were released from their painful situation before going any farther. I afterwards saw two persons a man and a woman both ~~[illegible]~~ apparently quite old, approach the temple preparatory to receiving the hooks. The principal officiating personage asked them why they desired to perform this ceremony. They both stated that they had made a vow

to the god Khundoba in circumstances of particular difficulty or danger, that if he would hear and deliver them they would swing in his honor. "And did Khundoba hear your prayer" asked the priest. "Yes", replied they, "and now we wish to pay our vow". They then began to dance like persons out of their senses, and this being attributed to the influence of the god having entered into them, they were regarded as peculiarly favored. — In the evening the great ceremony which has given fame to this pilgrimage took place. This was the drawing of thirteen heavy carts by one man, under the influence of the god Khundoba in whose honor the pilgrimage is performed. He draws them by a rope attached to hooks thrust into his backs. This ceremony I was told is generally performed before dark, but from some cause or other it did not occur till some time after dark to-day. Just before dark I went to see the thirteen carts which were to be drawn. They were the common heavy clumsy carts in general use in this country, each one almost a load for an ordinary yoke of oxen, and were attached together one after another. The road where they stood was slightly descending, and the whole row of carts was to be drawn until the hindmost should reach the spot where the first now stood. In many of my tours I had heard this great miracle referred to as an unanswerable proof of the divinity of Khundoba, and I was anxious to see how the affair was managed. I waited for some time, but found that there was little likelihood of the ceremony coming off so long as I remained on the ground; and besides I saw plainly that amidst such a tumult of people I should be unable to discover the means used to propel the carts, especially as wherever I went a crowd collected around me which with the darkness prevented my seeing any thing at the least distance from me; and I therefore determined to return to my tent. Before leaving however I mounted on one of the carts partly to get out of the way of the crowd, and partly to have a better view of what was going on. Men holding lighted torches were stationed all along on each side, who were laboring to keep back the people from approaching the carts, and were

particularly careful that no woman should touch them. The darkness of the night, the flaming torches, the tumult, and the wild unearthly shouting that prevailed, all conspired to fill me with feelings of horror and astonishment that men should be able to exhibit so much the appearance of devils. My mounting upon the carts I afterwards learned, excited great fears in the minds of many lest in consequence of my having defiled them by my touch, the god would be unwilling or unable to assist in drawing them and thus his credit suffer a serious decline; but the event proved their fears to be groundless, the god having given as effectual assistance as he had done in former years. On my way back to my tent, as I passed by the temple of Siam of Ufore where the hooks were inserted into the backs of those who swung, I found the man who was to draw the carts, standing up before the ~~[illegible]~~ temple, going through the ceremonies preparatory to the god's entering into him. He was an elderly man, and as there were but few round him, I went up and addressed him for some time. I spoke of the ~~[illegible]~~ folly of all these ceremonies, that instead of making men more pure and holy they tended rather to make them more wicked and ~~[illegible]~~ degraded and were therefore most displeasing in the eyes of a holy God. I also remarked how wicked it was for him an old man to be thus deceiving ~~the~~ souls and making men believe a lie. He said not a word, but looked at me with a wild look, when some one of those ~~[illegible]~~ near him said to me, "Why do you talk to him? he is not in his senses, the god has taken possession of him". I really wished that I could drive the devil out of him, if not by exorcism, at least by the presentation of the truth of the gospel. Soon after retiring to my tent, I heard a loud shout and a rush of feet, and learned that ~~the~~ the poor deluded man having experienced the full influence of the god strengthening him for his work, had set off with several others attending him on the full run towards the carts which stood quite a distance off on the other side of the town. The next morning I was told by some of our native attendants

that they had observed plainly that the carts were not drawn by this man, indeed they believed that the rope attached to the horses by which he pretended to draw them was not even stretched when they moved along. They stated also that two men were stationed at every wheel, and whenever a shout was given by the leaders, a shout in which the whole company was sure to join, these men would put their hands to the wheels and move the carts along, and thus, not by a uniform motion, but by a succession of movements, they at length reached the destined point. It is astonishing that any one can look upon this as a miracle, and yet there are many even of those who put their hands to the wheels, who doubtless believe that the power of drawing the thirteen carts is communicated to the single man by their god Khandoba, and like the Ephesians of old they cry out very loudly, "Great is our god Khandoba!", "Great is our god Khandoba"! What delusion, what willful self-deception on the part of many! "deceiving and being deceived". This pilgrimage has grown up within a few years, the power of drawing the thirteen carts having been but recently communicated or at least discovered in connection with the god of this place, and now great numbers from a considerable distance round attracted by the fame of his great power come here to receive from him various benefits.

This evening I had quite a company of people who came to my tent to receive religious instruction, and I sat up till late ~~[illegible]~~ reading the Scriptures and ~~[illegible]~~ conversing with them.

Wednesday, Dec. 27th. In the morning I went out early to the place where the carts were standing and found the people collected together in groups, some listening to a song, others witnessing a boxing match, and others again trading with the numerous native pedlars who had fixed themselves with their wares all around. I began to read a portion of Scripture and immediately the people collected around me in a large circle, and the native assistants with myself addressed them for an hour. In reference to the power of their god Khandoba, I asked them if he could draw those carts up hill as well as down, remarking that if he was a god he ought to be able to do one as well as the other.

I also pointed to a tree, and asked ~~whether~~ who caused that tree to grow. All confessed that was the work of God alone. And when I asked whether Khundoba was able to do any thing like that, many acknowledged that his power did not extend so far. I then urged them to worship the Supreme God alone who made the trees, and caused the grass and grain to grow for the service of man, "giving them rain from heaven and fruitful seasons, filling their hearts with food and gladness." They listened with attention many giving their assent, and when I spoke of the necessity of purity of heart and holiness without which no man shall see the Lord, many acknowledged that it was true. Poor hungry and thirsty souls! how little they have ever been privileged to hear of these great truths, which at the same time all cannot but acknowledge to be true the moment they are proclaimed to them. How long shall such gross darkness cover the people!

Although a very cool morning, yet the rays of the sun soon began to fall so warmly on my head that I was compelled to go back to my tent. Here for the greater part of the day I had companies of people conversing with me, most of them favorable to Christianity and desirous of hearing more respecting it, and some were persons who had long been thinking of embracing Christianity. Our native Christians ~~xxxxxxxxx~~ from the villages were none of them here except those we had brought with us, but many of their friends had come and were glad to see us, and we sent word by them on what days we hoped to visit their villages. This is the place where the gosaee formerly resided whom I spoke of in my journal of last year as in an interesting state of mind and who has since become a Christian. His name is Khundoba the same as that of the god principally worshipped here. He was with me and gave great assistance in giving instruction.— A large crowd of women of different castes came to see Mrs. B. at her tent, and listened well to the truths they heard. ~~The~~ Among them was a woman who had performed the ceremony of hook-swinging the day before. She showed the wound in her back which the hooks had made. Mrs. B. told her of the folly and wickedness of swinging in

honor of Khemdoba. She acknowledged the truth of this, but said that she had never heard the truth before, and did not know but that it was all proper; henceforth she said she would never perform any of these horrid ceremonies again. Oh that the truth could reach the ears of all the poor degraded females of this country. It would be a deadly blow to heathenism ~~[illegible]~~, were many of the females in different villages to determine to have nothing more to do with idols. I had an opportunity of addressing the women here and was pleased with the attention they gave and the interest and intelligence they manifested. One of the women of high caste who had called on Mrs. B. at the neighboring village called again here and brought some acquaintances with her. Her sister had been ~~of~~ one of those who swung the day before, but she expressed a deep abhorrence of the ceremony and a determination to have nothing to do with such detestable rites.

In the afternoon as nearly all the people had left Pudhegaum we also left and went four miles toward the east down the river to a village called Koorsungaum. We had to recross the river to get there, but the Mahars of the village were so anxious to have us come that they offered to draw the carriage through the river for us, and this they did without difficulty. These Mahars were the more friendly to us being connected by marriage with one of our native Christians in my employment, and one or two of them had themselves expressed a desire to be baptized. The people of the higher castes in the village were rather disposed to keep aloof from us. They had refused to Hanumant and Narayan some time before, the privilege of stopping in their village, having seen them go into the houses of the Mahars and fearing that they would defile the village should they be allowed to remain. In the morning however quite a company of them were present at our religious exercises and listened attentively.

Thursday, Dec. 28th. During the forenoon I walked with some of our company to another large village about a mile distant, where we had a large congregation. The place had probably never been visited before. In the mean

time a large company of women came out to the tents to receive instruction.

In the afternoon we recrossed the Paina river again towards the north and went back a mile on the road we had travelled the day before to a large village called Malomy, where we stopped for the night. I had here an opportunity of addressing a large congregation of Brahmans and cultivators, though they made some opposition to the truth; still they were evidently softened by the tone in which they were addressed and acknowledged there were many things in the Hindoo books which were evidently inconsistent and unworthy of belief. The principal speaker among them was a Brahman, a distant relation of Narayan and Ananpant, and on my leaving them, he kept Narayan and had a long conversation with him in regard to Christianity. The Mahars of this village we found wedded to their idols. They had great faith in a Moosulman saint buried near, who was believed to have performed many miracles, and on his tomb were to be seen a great number of poles erected with a white cloth waving at the top of each, all trophies of the saints power. Every one benefitted by his assistance puts up an additional pole. Indeed Hindoos have as much faith oftentimes in Moosulman saints as in their own gods, and very frequently the two are to be seen worshipping together at the same shrine.

Friday, Dec. 29th We started in the morning for Bhokur, but after travelling two or three miles, we came to a village where one of our native Christians, employed by us, belongs, and where his brother still resides, a man who had himself exhibited a great deal of interest in the truth. Here we were urged to stop until afternoon at least, and we were afterwards very happy that we complied with their urgent request. The person mentioned above made a dinner for all our native Christians, and would not be satisfied without contributing liberally to the supply of our own table also. He is a very wealthy man for a Mahar, and has a ~~very~~ large farm which he is engaged in cultivating. After dinner the men and the women came in separate companies to receive instruction.

and we had a delightful time. A little boy of the man mentioned above, eight or ten years old, was brought to Mrs. B. by his mother, and repeated the Lord's prayer and an original prayer which his father had taught him. I was rejoiced to hear of this as it showed that the man's professions were something more than mere talk, his religion had entered into the family circle and his children felt its influence. Would that we could hear the Lord's prayer repeated by the children of many other families in this land.

In the afternoon we travelled four miles to Bhokur. As we wished to have as much intercourse with the people of this place as possible, we determined to remain here over Saturday and the Sabbath. There resides the young man named Bhekha who became a Christian two years ago, and who in his conduct ever since has, we have reason to believe, adorned the doctrine of God our Saviour. The people of the higher castes were very much opposed to Christianity and feared lest it should spread among the Mahars. We found them even wanting in civility to us, a most unusual occurrence in the villages where obsequiousness to a Sahib is the general rule. They even objected to our getting water out of the public wells & set men to prevent our obtaining it. I told our people to go on and get it, that no one could lawfully prevent us from using the water; and no difficulty occurred. I afterwards talked with the people about their conduct and they appeared ashamed of it. Some of them said that it was because we had so much intercourse with the Mahars, and that they feared we should defile the wells by getting water from them, and thus render it necessary for the high caste people of the village to go to great expense before they could use the water again. I spoke to them of the folly of these notions and showed them from their own books that formerly the people of different castes were accustomed to eat and drink together, and that these present restrictions were of modern origin. I also showed them that evil thoughts and an evil heart were the things that defile a man, and that they should labor above every thing else to attain internal purity.

On Saturday and ~~on~~ Sabbath I had frequent opportunities of addressing the people of Bhokur. My hearers were generally Mahars, though some of the higher castes also came to listen. On Sabbath several ~~persons~~ from the neighboring villages came to hear instruction, among whom was the man whom we saw on Friday at his village, and who brought his family with him and spent the Sabbath at Bhokur. To all I read and explained the Scriptures as far as I was able, and was pleased to see so many evidences that most of my hearers were convinced that the Christian religion is the only true religion, although few have a heart to embrace it. Mrs. B. had her several good opportunities of conversing with the women. Seating herself under the shade of some splendid tamarind trees a short distance from the tent near the wells where the women were accustomed to come and draw water, she was soon surrounded with a large number of females of even the highest caste. She found one woman a Brahminee, who had lost her husband in childhood, who could read. She was a very intelligent woman and was well acquainted with the circumstance that one of the Mahars of the village was a Christian, and she also knew that he had thrown up his place as gate-keeper of the village for the year because he would not tell a lie. She listened to the truth with great eagerness, and wished to know whether Mrs. B. would not come back again another year, as she feared she would soon forget all she had heard. Such was the language of other women also who were present. These women would not come to our tents, but were glad to see Mrs. B. under the shade of the trees some distance off. Of course, I was not permitted to approach near enough to address them, had I attempted it they would all have disappeared at once.

We were very much pleased to see the good influence exerted by Bheeka the Christian convert here. All appeared to have great respect for him, and even the higher castes although they hated him could say nothing against him. This year it had been his turn ~~duty~~ to perform the duties of gate keeper of the village and of course to receive the

emoluments connected with the place. The gate keeper is the village messenger; he must remain near the gate, near which the principal rest-house of the village is situated and whenever any traveller comes along, and especially when any Govt. Officer arrives he must obtain for him whatever he needs, or call any person belonging to the place whom he may require. When a Govt. Officer comes to the town to collect the revenue or on any other public business, the gate-keeper is at once sent off to the head man of the village requiring his appearance. If the head man happens to be in circumstances in which the presence of the Govt. Officer is not at all desirable, he sends back word that he is not at home, or has gone out into the fields or to another village. The head man of Bhoskur sent such a message by Bhesha to the Govt. Officer on one occasion soon after the latter had ~~[illegible]~~ begun to perform the duties of gate keeper; Bhesha however would not be guilty of falsehood and reported to the Officer that the head man was at his house but had directed him to inform him that he was not at home. This of course enraged the head man, but he learned after that not to show himself to Bhesha if he ~~[illegible]~~ wished to avoid meeting the ~~[illegible]~~ Govt. Officer. Bhesha remarked that so far as this was concerned, he could have performed his duties without difficulty, for after they had learned his character, he had no further trouble. But he found difficulties of another kind in regard to which he did not know what to do. One was this. When a Govt. Officer came to the place he at once called upon the gate-keeper to furnish him with fuel. This it was the duty of the town to furnish all Govt. Officers gratis, but it has been the custom from time immemorial for the gate keeper to take it without leave from the houses of the villagers wherever he could find it, no other provision being made for furnishing it. This, Bhesha said, he could not conscientiously do, although it was the custom, and although it was not for himself but for the Govt. Officer that the fuel was required, to whom the town was bound to furnish it gratis. If he did not obtain the fuel according to custom, he was sure to be beaten by the Officer. Under

these circumstances, he determined to give up the place with all its emoluments rather than continue in it. This he accordingly did of his own accord; had he consulted us, we might have advised him to pursue a different course. The higher castes are very fearful lest Christianity should spread among the Mahars, having such good evidence that they would not be so subservient to their wishes or so willing to aid them in their plans of injustice and oppression should they become Christians. This state of feeling has caused considerable opposition in Bhokur and the adjacent villages to the ~~the~~ exhibition of Christian truth since the commencement of the present year.

On Saturday, the native assistants Narayan, Bhagoo and Khundoba visited several villages to the north of Bhokur going as far as the banks of the Godavery about six miles distant. They however found but few hearers. I was unable to extend my tour any farther in that direction.

Monday, Jan 1st 1844. We left Bhokur after a pleasant stay of two days and travelled south towards Khokur about two miles distant. At this place the friends of Bheeka the Christian's wife reside. A brother of hers had long been desirous of becoming a Christian and we were now happy to meet with him and his family. Soon after our return to Ahmednuggur he came in with Bheeka and received baptism. —

I went into the town and had conversation with a few of the people, principally with a Brahman, the clerk of the village. I spoke of the wickedness deceit and fraud practised by Hindoos, these being the natural results of their system of religion, while Christianity led its followers to abhor all wickedness and maintain truth and honesty. The Brahman replied by saying, that our Christians were no better than Hindoos, being as ~~[illegible]~~ much addicted to falsehood as they. I asked him if he knew any Christian who acted so inconsistently with his profession. He mentioned Bheeka of Bhokur. When urged to tell in what instance Bheeka had been guilty of falsehood, he said that Bheeka's father owed him a small sum about ten Rupees, and that since his death Bheeka had paid a part of the amount, but that he had been putting him off from

time to time about paying the remainder until now he had no farther confidence in his promises. I told the Brahman that Bhuka was most probably utterly unable to pay it, otherwise I had no doubt he would have paid up the whole debt long ago, that if he had refused to pay him when able to do so, he might very properly have charged him with dishonesty in refusing to pay, and with falsehood in saying that he was unable. The Brahman asked me if Bhuka did not receive a regular salary from us. I told him, No, we did not give Hindoos money for becoming Christians, and that in regard to Bhuka I was well aware myself that he was in distressed circumstances and scarcely able to obtain the means of living for his family. Bhuka had told me of his situation a few days before, and at the time mentioned his debt to this man, and I am happy to say that on coming to Ahmednuggur two or three weeks after, the native Christians went forward and collected a small sum among the members of the Church and the Mission families about six Rupees, more than sufficient to pay off all his debts, for which he felt very grateful indeed. The Brahman of course attained the object he probably had in view in mentioning the matter to me, the payment of the money.

While the women who came out here to the tents, were sitting listening to instruction, a little incident occurred which appeared to make quite an impression on them. They were seated under the shade of some large trees and their children who had accompanied them were playing rather boisterously very near so as to disturb the company. The mothers endeavored to still them and kept calling them to come and sit down by them but none of them would obey. Soon one children went out in another direction and began to make a noise, when Mrs. B. called them and they at once ran to her. All the mothers exclaimed in great astonishment, "Why! how wonderful this is, we have been calling our children all this time and not one would mind us, while your children obey at the very first call." This incident would not have been mentioned were it not to show the effects of heathenism in the destruction of all family government, and the fact that in the eyes of even the most ignorant Hindoo mothers are shown to see the superiority of a Christian family in this respect when they have the opportunity of witnessing it.

The higher castes in Khokan appear to be in general very friendly to us. They have several times requested us to establish a school there, and we should like much to do so, but the distance from here is an objection.

In the afternoon of the same day we travelled about three miles farther to a small village called Nipance. Here were three men engaged in carrying on a farm, who are much interested in religion and had been so for more than a year. We had a good opportunity of meeting with them and giving them instruction both that night and the next morning. The wives also of two of them and some other women had an opportunity of hearing the truth. — The three men just mentioned all seem to be convinced of the truth of Christianity, they profess to believe in Jesus Christ as the only Saviour, ~~and~~ have renounced idolatry and manifest a desire to be instructed in the principles of the Christian religion, and we therefore designate them as inquirers. Two of them requested to be received into the ~~Christian~~ church two years ago, but since that time they have appeared to hesitate, probably kept back from some worldly motives. Whether they are indeed born again, we are unable to say; one of them particularly gives some evidence that he has felt the power of the truth in his heart, but he proposes to wait until the other two, his relatives, are prepared to come forward and be baptized with him. The natives of this country especially in the villages are very much disposed to act on the principle that "union is strength", in the business of becoming Christians. Of course we know less than we otherwise would in regard to the character of these men in consequence of having had so little intercourse with them. I had not seen them for a year previous to our present tour, though our native assistants had often visited these villages and had given them instruction, and they spoke favorably of them all though more particularly of the one mentioned above as giving the best evidence of conversion. This man during the past year on the occasion of the birth of a child ~~[illegible]~~ flatly refused to perform the rite of worship to the goddess of new-born children which must always be done on the fifth or sixth day after birth. This is one of the superstitions of the heathen which proves the hardest for them to break over;

all castes being in the habit of regarding it as most important to the life and health of the child, to secure the favor of the goddess in the manner prescribed. This man when told by his neighbors that the consequences of neglecting this rite would be disastrous, replied that he did not fear. Unhappily in a few months after, the child died, but this did not appear to shake his firmness in the least. He told his friends that his first child also had died, at whose birth he had faithfully performed the worship required, and that of course the death of this child could not be attributed to his neglecting that worship, but he believed that life and death were in the hands of God, and he would worship no one else. — He is an intelligent man and possessed of some property.

The remarks made above in reference to the three men at Nipanee apply also to many other individuals in these villages. Those who renounce idolatry, acknowledge their belief in Jesus Christ as the only Saviour, and desire further instruction in the truths of religion we regard as inquirers; quite a number of such we met with in Bhokan and other villages through which we passed. Some few of them give more or less evidence of conversion. In consequence of the little intercourse we have with them, they being necessarily occupied in their work at home and we being unable to visit them more than two or three times a year, we can not know much of their character except on the testimony of our converts near them and of our native assistants who are sent out every month or two to visit them and give them instruction; we can not do much personally towards instructing them, nor can we exert that influence over them which we might do were they near us. Under these circumstances it is not strange that most of them should be slow in learning to pray and in desiring to participate in the full privileges of the gospel. Even those who give the best evidence of conversion generally hesitate to come forward alone and profess themselves the followers of the Lord Jesus Christ. Strong worldly motives hold them back. Being mostly dependant for their daily bread on their employment in connection with the village where they reside, and consequently of course very much under the control of the village officers who hate Christianity, they are afraid to take a stand which will expose them to the anger of those

who are able to oppress them and do them great injury. It has been said that in Southern India generally no villager comes out singly from among his people and professes Christianity, but in most instances the whole village comes over at once and then individuals find no difficulty. This is certainly very much in accordance with the taste of this people. We have therefore reason to rejoice that so many of the inhabitants of the villages here have had the courage to come out and profess Christianity, amidst the difficulties which beset them. Besides eight or ten such Christians who are employed by us in some way or other at Ahmedenggur, and who therefore are not now exposed to the trials which they would otherwise have to encounter, we have ~~some~~ four native converts residing in their own villages who of course meet with peculiar difficulties. Two of these have been baptized this year - one is Bhuska's brother-in-law mentioned above, who was baptized in January, and the other is a young man who ~~was~~ resides in a village not far from Bhokar, who was received into the church last month. We have now two or three other candidates for church-membership of the same character. As the number of these converts increases the difficulties mentioned above will become less and less, and we may hope that the progress of the gospel will then be more marked and rapid. Even now we were much encouraged to find on this tour that so many who presented themselves as inquirers last year when I visited them, had continued firm, only a few having gone back to idolatry. We have good reason to believe that a considerable number of the inhabitants of these villages are convinced of the folly of worshipping idols. In Bhokar especially this seems to be the case, and we were assured that some of the temples to which the Mahars were formerly accustomed to resort in great numbers are frequented now by very few. And wherever a Christian convert resides, there we have a new centre of influence; the friends and acquaintances of the convert, from intercourse with him are led to see the excellence of Christianity, they obtain from him some knowledge of its truths, and soon begin to feel that there is no Saviour but Jesus Christ. There is no doubt a considerable number of people in the villages we passed through, in just this state of mind, most favorable for the reception of the truth. Would that we had a greater

(number of laborers) so as to allow of one of our number being employed more constantly in sowing ~~[illegible]~~ the good seed among them, and we cannot doubt that it would soon spring up and bring forth much fruit to the praise of the glory of God.

Tuesday, Jan. 2d. We travelled to Bellapoor a large place on the banks of the Paina river, but I had no satisfactory time of giving instruction. Quite a number of women however came to the tents, who listened attentively, and I also had the pleasure of addressing them.

Wednesday Jan. 3d. We travelled in the morning to Ookulgaum, where we had very good opportunities of making known the truths of the gospel to large companies of both men and women. I talked to them till I could talk no longer. Some interesting discussions took place with particular persons. In the afternoon we went six or eight miles further to Kolhar, the place which I visited last year on the occasion of the pilgrimage. On arriving there we found that the pilgrimage would not take place till Friday, one day later than we had expected. In the evening, Mr. Burgess arrived from Bhuiduenggen with his little boy, and joined us.

Thursday Jan. 4th. As but little could be done at Kolhar to-day, we concluded to go out to Sátála, a village about four miles distant to the westward where one of our converts resides. None of us had ever visited the place, and I was glad of an opportunity to go there and become acquainted with the people and give them religious instruction. The scenery about the villages of Sátála and Páthray which stand just opposite each other on the banks of the Paina river, was very fine. For nearly half a mile before reaching the village of Pathray we rode through orchards of the Jajube plum-tree, and we found the fruit here much larger and more delicious than any we had before seen. Some varieties reminded us very much of the apples of our own country. During the day we had frequent opportunities of conversing with the people many of whom came out to see us. I went into both the villages and found large companies ~~[illegible]~~ of people of all castes who listened with attention to the exhibition of the truth. Little Edwin Burgess spent the day with us and Mr. Burgess came out to see us in the evening. We passed the night there and in the morning returned to Kolhar.

Friday, Jan 5th. The scenes of last year were repeated here to-day and I need not describe them again. The number of those who performed the rite of hook-swinging was more than double that of last year. How to account for this I know not. Mr. Burgess had the curiosity to make particular inquiries as to the causes which induced many to swing. Many of them were frivolous indeed. One young man had a quarrel with his employer and vowed to Bhawanee the great goddess here, that if she would assist him out of this trouble, he would swing in her honor. He finally acceded to all his employer's demands, borrowed money at a high rate of interest and paid him all that he asked, and now accomplished his vow of swinging to celebrate the goddess' goodness. Many others might be mentioned but they would be too disgusting or too trifling to excite much interest. — During most of the time in the afternoon and evening we were engaged in talking to the crowds of people who assembled around us and in distributing books to the numerous applicants.

Saturday, Jan 6th. After spending a long time in conversing with persons interested in religion who assembled at my tent, I joined Mr. Burgess, and we both went and seated ourselves in the midst of the company who had collected together in a large circle to hear the religious songs of the gosoos. We sat there quite a long time, and had a favorable opportunity though not so good as last year, to deliver the message of truth. There was more opposition now than then. I need not now particularize the subjects of discussion.

In the afternoon Mr. Burgess concluded to remain at Kothar until Monday morning as the bungalow there was a very convenient place for stopping, and many people would remain there whom he would have the opportunity of addressing, while I determined to go along with my family to the next village on the road to Bhuendungun to pass the Sabbath. Two of the native assistants remained with Mr. Burgess to assist him. As we passed along we found the road filled with crowds of people returning home from the pilgrimage. We reached Guhoo, a large village six miles from Kothar about sun-down.

The Sabbath we spent here very pleasantly. No Missionary had stopped at this place before. One of the principal Makers of the village I had often seen, and he was friendly to Christianity. He indeed followed me to the next village

on the following day and seemed much interested in listening to the truth. The women also seemed very much interested in the religious instruction they received, and begged to know whether we would not come again and teach them more of these things. Happy would we be to visit them often according to their earnest request.

Monday Jan. 8th. Mr. Burgess joined us at breakfast and about eight o'clock left us to go on direct to Shimdeng gun. We turned off the road and went two miles towards the east to a village called Devalálee. Here I found two or three interesting Brahmins, one of whom appeared desirous to become a Christian. The Brahmans also were more than usually liberal and disposed to listen to the truth. Women of different castes came out well to receive instruction. This village had been visited several times by Mr. Abbott who regarded it as an interesting place.

In the afternoon we went to Rahooree. The next morning we reached Shingvay, and on Wednesday Jan. 10th we ~~[illegible]~~ arrived at home, having spent a very pleasant three weeks ~~in~~ among the villages telling the people in their own tongue the wonderful works of God. —

This tour was interesting to us for several reasons. We were happy to have the opportunity of seeing and conversing with so many who appeared sincerely desirous to know the truth. We were especially happy to be permitted to make known the way of salvation to so many women who scarcely ever see the face of a Missionary or hear the words of eternal life. They seemed very willing to listen to our instructions with astonishment and pleasure and gave a ready assent. They often said that they had never heard these things before, and expressed a great anxiety that we should often visit their villages. Could I have written this journal soon after the tour was performed I could have mentioned many of their expressions and other little incidents showing the interest they manifested in the instructions they received. At this distance of time I have been able to ~~give~~ do no more than give a very general account of what occurred on the tour. — The experience this tour has given us shows the importance of touring with our families. The

presence of a female Missionary is most important for bringing females to hear the truth who would otherwise never have the opportunity. Many of the women remarked to Mrs. B., "We will come to your tent and hear your instructions, but we can not go and hear Saheb." Of course when they were seated listening to Mrs. B., I could generally come and address them without difficulty, though sometimes high caste women would get up and go away when I did so.
The importance of communicating the truth to females, is in this country as in all others very great. We feel this to be especialy the case in regard to the wives of our Christian converts and inquirers in the villages. The men have frequent opportunities of hearing the truth for themselves, but not so the women. The consequence is that much the larger portion of our church members are men - and we have not yet had one instance of a wife's becoming a Christian before her husband; and she was a woman who had been a long time employed in our Mission families. I was therefore very desirous to have the opportunity of becoming acquainted with the families of those who were interested in the truth hoping that the instruction given to the wives would lead them to join with their husbands rather than oppose them in their efforts to break away from the shackles of superstition. We were very successful in obtaining the opportunities we desired; nearly all the wives of our Christian converts and inquirers in the villages we visited, as well as many others of their female friends had the privilege of learning directly for themselves the way of salvation through Christ Jesus. But after all the impression produced by one visit can be but feeble, and so long as our number here is so small, we can not hope to repeat it often. Would that some of our countrymen and country-women constrained by the love of Christ might be induced to devote their lives to the service of Him who died for them and rose again, in making known the way of salvation through his blood to the people of these interesting villages.

S. Ballantine.

(Note. It will be seen from what I have said in the course of the Journal that our tour was not "among the Mahars" particularly. Our tents were generally pitched near the principal gate of the village, outside of the walls and in the shade of trees which are almost always found near the gate, and all classes of people ~~[illegible]~~ came out to see us, Brahmans and cultivators as well as others, as we wish to have them, and we addressed them all alike. The Mahars indeed appear most interested in the truth in that quarter of the country which we visited, and we consequently addressed a greater number of Mahars probably than of the other classes; but in no proper sense can our tour be spoken of as a "tour among the Mahars".

J. Ballantine

P.S. I should also add that Mr. Abbott was accompanied by his family on his tours to some of the villages which he visited on the south of Ahmednuggur during the last cold season. His experience he wishes me to mention, with regard to the importance of touring in company with our families, coincides with mine. J. B.

August 19th, 1844 – I have spoken in the preceding journal of some opposition in Bhokun and the adjacent villages to the exhibition of Christian truth since the present year commenced. In May Huniphunt and Narayan with one or two other native Christians visited those villages and received very rude treatment. In three or four of the villages the head men refused to allow them to get water from the public wells actually making a display of force to prevent them. The people of different villages seem to have concerted a plan of operations in order to prevent our native assistants coming out and giving religious instruction. Our young men conducted themselves with meekness and ~~[illegible]~~ told the people that they desired to do no one any injury, but asked on what authority they denied them the use of the water to which all travellers were allowed access. The people replied by asking them if they could show a particular order of Govt., allowing them to take the water. At one village called ~~[illegible]~~ Wádgaum, where the man resides who is mentioned in the preceding journal under date of Jan 1st as being the most interesting of the three men we saw at Nipánee, the people became exceedingly violent. Huniphunt had arrived there ill with fever, and had gone into the temple near the gate where travellers usually put up, and laid down to rest. In the mean time the people of the village collected together with the head man and the Brahman clerk of the village at their head, and ordered them to leave the place. Huniphunt told them he was suffering from fever and he hoped they would allow him some place to lie down, that he was not particular about occupying that temple but would go to any house they would point out. The head man answered that he should not be allowed to remain in the town, he must depart beyond the limits of the village without delay. So saying he took hold of his hand and pulled him out, threw his turban into the street and directed others around to take up his baggage and put it out of the temple, which was accordingly done. Of course no resistance was made, and the young men immediately set off for the next village. On coming to Bhokun, the people there also told them they should not be allowed to stop in the place, nor take water from the wells, and the young men seeing such evidence that all the

neighboring villages had joined in this plan against them, return home with as little delay as possible. The native Christians and others favoring Christianity in the villages appeared to be greatly alarmed at this occurrence, and sent word to me that it was important some notice should be taken of it, lest new difficulties would arise, and that our native assistants would not be able to visit that region with safety unless it was plain that Govt. would protect them from such injuries. I accordingly made known the circumstances to the Magistrate, who called in the principal Offenders and examined into the case. Before the investigation took place however, they came to us and begged us to forgive the injury they had done, and so let the matter drop. We told them we should most willingly do so if they would give us a writing stating that they had been guilty of the Offence laid to their charge, and promising to make no further opposition of any kind to our native Christians when they visited their village. This they refused to do, saying that they were indeed guilty of having done wrong, but that they could not make such a confession in writing. Of course the Magistrate was allowed to pursue the case, but I told him that we had no desire to have the Offenders punished as that would defeat our own object, but we wished that the people in the villages might have an opportunity of knowing that native Christians shared in the protection of Govt. as well as others. The Magistrate after investigating the case found the Offenders guilty as they had been charged, and told them that being the chief Officers of the village they deserved severe punishment, that however on our intercession he would pardon their Offence in the present instance, but that if they were ever guilty of a similar Offence again, he would inflict on them double punishment. In conclusion he directed them to come and pay their compliments to me before going back to their village. They accordingly came and I had a long and interesting conversation with them on the subject of religion and on the object we had in view in endeavoring to teach men Christianity. They then left me in apparently a very pleasant state of feeling, and returned home. The result was very happy. In a week or two after Hurripunt and Narayan went out to the same villages again, and met with as kind a reception

as they could wish; no opposition whatever was made to their getting water out of the wells, nor to their putting up in the best rest-houses to which travellers were accustomed to resort. On the contrary all classes of people listened respectfully to their instructions, and they had frequent opportunities of conversation with them. Even in Bhokan the people were desirous that we should establish a school. We cannot but be duly thankful to God that we have the protection of a good Government while carrying on our work among the heathen.

At the same village Wadgaum, another occurrence has taken place more recently which although very unhappy in itself, will I hope result in good. The man living at that place, who as mentioned before gives some evidence of piety, was robbed about two months ago of nearly all his property. He had accumulated about 150 Rupees in money and ornaments quite a ~~goodly~~ large sum for one of the laboring class in this country, and it was well known among the people that he had received a considerable sum only a few days before for some grain which he had sold. Accordingly one night when he happened to be absent, and his brothers who resided in the same place had gone to a neighboring village, not a man being left in the quarters of the Mahars, a large company of men, some of them his own relations who resided some miles distant came to his house, broke it open, and taking hold of his wife by her hair pulled her round demanding where her husband's money was deposited. As she was unable to tell them, they inflicted several severe cuts across her arms and breasts with a sword, (she had at that time an infant about a month old), and then proceeded to secure all the money and valuables they could find. They dug up the floor and into the mud walls of the house, and succeeded in obtaining above 100 Rupees' worth of property which they took away with them. The poor man on coming home the next day found himself almost a beggar, and his wife in a state of great suffering. The thieves were soon discovered and they have now been brought here for trial. Both the man and his wife are of course compelled to attend here also while the matter is undergoing investigation, and I hope that the opportunity

which they now enjoy will, in connection with recent occurrences be blessed to them. I have endeavored to impress upon his mind the consequences of cherishing a worldly spirit, and the importance of laying up our treasure in heaven where thieves do not break through and steal. He acknowledges that he deserves a far greater punishment from God than he has received, and says that he is determined to trust in Jesus alone as his Saviour. He thinks that the people in his village hate him and he almost fears to return and live there again. Whether the robbery was to be attributed to hatred of him because of his avowed desire to become a Christian, or whether it is to be regarded rather as springing from that love of money which is the root of all evil, I am unable to say. Perhaps the offenders were actuated by both motives. The whole occurrence will tend to show what fears fill the breasts of many of our inquirers in the villages, keeping them back from the profession of Christianity.

We have for a few months past had more than usual encouragements in our work at this station. We have now seven or eight candidates for church-membership, most of whom appear well. One of these is a gooroo or religious teacher belonging to a village about 30 miles distant toward the north-east, but who is well known throughout all this region, having quite a large number of disciples in Ahmednuggur and the other villages around. He has recently given up Hindooism and begun to preach Jesus Christ to his disciples as the only Saviour of lost men. He has within a few days come to live with me, in order to learn the way of God more perfectly. He is a great friend of Bhagoo our native assistant, who has labored with him faithfully for two months past. So far as I have conversed with him I have been much pleased with his appearance. He seems to be one whose heart God has touched.

Our young man a Mahar, belonging to a village near Bhoke, was baptized in July.

May God cause his word to have free course and be glorified —

N. Ballantine

Rec'd Oct. 20, 1846.

Ahmedungger. August 22. 1844

Rev. Dr. Anderson

Dear Sir,

The enclosed journal I have written in the midst of many interruptions, and I hope you will excuse the frequent intimations it exhibits. I do not know that I should be justified in taking the time to write it over again. I hope you will also excuse the delay which has occurred in sending it. Since the journal was written, the man described in the Supplement to the Journal as having been ~~[illegible]~~ robbed of nearly all his property has applied to be received into the church, and has been examined by the brethren who approve of his reception. He will probably be baptized in a few days. The young man also who formerly resided at Shingway, who is spoken of under date of Dec. 22d in my Journal, has also requested to be received without any further delay. These things encourage us, as they show that the Spirit of God is at work in the hearts of men around us. *

I wrote you about the close of February last and mentioned that the measles had been prevailing in the Mission families very severely but that I thought our children were all getting well on it. How little we know what is before us. In a day or two after, our youngest child about 14 months old was taken down very severely and on the morning of March 1st breathed its last. We had hoped that she was completely recovered from the measles, but God saw fit to disappoint our hopes. He doeth all things well, praised be his name. Her death had a great effect upon our older children. The eldest especially has given ~~[illegible]~~ some evidence in her conduct & conversation since that time, that she has indeed met with a change of heart. If the removal of our dear little one to heaven in early childhood be a means in the hands of God of drawing our other children towards heaven as their home, we have certainly no reason to murmur against the dispensations of our heavenly Father. I have spoken of these domestic matters simply for your own information. Of course I do not wish to see any reference to them in any more public way.

Sickness has prevailed here very much this rainy season. The hooping cough has been in our families for two or three months. Our youngest girl is just getting well of it. For a time we were very fearful she would soon follow her younger sister to the grave. But God had mercy on us. Two of Mr. Mott's children are now suffering with the hooping cough, their infant very severely. They of course feel much concerned about him. Little Edwin Dwight will probably have it also and he is in such a delicate state of health, so constantly suffering from disordered state of the bowels that we much fear for the result.

Ahmedabad, Aug. 22, 1844

Rec.d Oct. 28. 1844

Ans.d Dec. 20.

Death of child.

The children have also been very severely. These gentlemen are at this station and great numbers of English visitors are coming. We write it - But God has graciously spared us all as a Trust to be labour for him - Mr. Douglas offers to do the Mission members of the Mag

The subject of the children is one which is beginning to cause us great anxiety. What shall we do with them? We have no friends in America, and what is to become of them if we should be called like to Alan this? Can you suggest any plan where you think we can receive them, and on what terms? Can you suggest any plan in the case of your children? We have received a letter from Mr. Ridlon, and he wishes you to be consistent with a proper regard to a parents duties and responsibilities. I am very anxious to hear from you on this subject. Mrs. D. joins in love to Mrs. Anderson & family & Bell

Rev. Rufus Anderson D.D.
Secy. A.B.C.F.M.
Boston, Mass.
U.S.A.

Ex. Ship "Great Western"
Oct. 11

SHIP LETTER
LIVERPOOL
OCT 14

Ahmedangger, Oct. 28th 1844

Rev. Dr. Anderson,

Dear Sir,

In a letter which I sent you about two months ago I mentioned that we were expecting soon to receive several members into the church. On the first Sabbath in September two individuals were received, both men of the Maharr caste. One of these is a young man whose aged mother and only sister had been for some time previous professed Christians. He has been for some years employed in connection with the Poor house here, which is supported by the contributions of English residents and is placed under my superintendance. This young man has been for two years past ~~[illegible]~~ in the habit of private prayer and his conduct appeared generally worthy of a Christian, but for some reason he was unwilling to come forward and profess the name of Christ before men. When the cholera prevailed in August he was led to think of the impropriety of his delaying any longer to make ~~[illegible]~~ a public profession of Christianity, and earnestly requested to be baptized. The other man received to the church belongs to a village near Bhoskem, and was spoken of in my last letter as having been robbed a few months ago of nearly all his property. He seems to be happy now in having publicly placed himself on the Lord's side. He is a valuable man, being very industrious and intelligent, and we hope will exert considerable influence in favor of Christianity.

On the first Sabbath of this month six others were admitted to the church. They were all Mahars; two of them were women. One of the women is the wife of one of our native converts. The daughter and son-in-law of the other woman have long been members of the church.

of the men one is an old man whose son has been a member of the church for several years. Another is a young man partially blind belonging to a village about 40 miles distant towards the north. He is a relation of several of our Christian converts, and during the last year he married a girl who was brought up principally by Miss Farran. They live at their village. Another of those received is a brother of Bhágooba our native assistant; his conversion was a source of great joy to his brother. His name is Yesoo. For several years he has been living in Bombay, and being in the service of a pious gentleman, he was sent regularly to attend the exercises of a Missionary chapel on the Sabbath. But the truth made little impression on his mind. When he first heard two or three years ago that his eldest brother had become a Christian he was filled with grief in view of the disgrace brought upon the family. Bhagooba was very desirous that he also should become a Christian and prayed much for him. He urged him to visit Ahmednuggur, but could not induce him to come until a few months ago. Bhagooba then instructed him faithfully in the truths of Christianity, and he was led to see that all his former hopes which rested entirely on his own works were utterly vain, and putting his trust in the Lord Jesus Christ he prayed for salvation through him. When he was admitted to the church, we were pleased to see the clearness of his views with regard to religious truth, and we hope he will prove an instrument of good among his countrymen. His influence among his own people is greater in consequence of his having been always known to be a very moral man. He formerly denied himself many innocent enjoyments and subjected himself to severe restraints hoping in this way to obtain salvation. He once went to Benares and brought from thence* with

*A distance of nearly 800 miles.

great labor a shoulder-load of the sacred water of the Ganges, with part of which he gave his mother a sacred bath, and the remainder he carried to Pundeepoor (120 miles ~~[illegible]~~ farther) where he bathed the image of a god, an act of great merit in the eyes of Hindoos. Now he counts all things but loss for the excellency of the knowledge of Christ Jesus our Lord.

The other person received into the church was the gooroo or religious teacher briefly mentioned in my last letter. He had formerly attached himself to several different sects of Hindoos hoping to find some system of religion which would be satisfactory. Previous to his embracing Christianity he had been connected with the Kubeer Punthee sect for ten or eleven years. This is perhaps the purest system of Hindooism prevailing in this region, inasmuch as it denies the existence of any other God than the one living and true God and treats the stories of the Hindoo incarnations as mere fables. It contains a mixture of Mohammedanism, the founder of the sect Kubeer having been originally a Mussulman. Through Mohammedanism, the followers of Kubeer have learned of the existence of Abraham Moses, David, and Jesus, and of their character as prophets of God. Of course their ideas of them are very obscure and incorrect, still what they have learned regarding them is sufficient to afford some degree of evidence to the truth of Christianity and to draw their attention to the Christian Scriptures. This gooroo according to the testimony of those best acquainted with him was a very moral man, being free from those habits of dissipation and uncleanness to which gooroos in this country are so often addicted. He had made his hundreds of disciples in Ahmednuggur, Poona, Bombay, Nassick and indeed

throughout all this region, and he also exerted a great influence on a large class of the community who had not formally acknowledged him as their gooroo. About a year ago he first heard of Jesus Christ the only Saviour of the world. Some months ago he came to Ahmedunggur, and Bhagooba who was acquainted with him visited him frequently and endeavored to point out to him the excellence of Christianity. He listened with attention and soon became convinced of the truth of what Bhagoo advanced and came to me for farther instruction. He now began to preach to his dis-ciples salvation through Christ alone. Most of them left him in consequence, though some declared that inasmuch as he had determined to embrace Christianity they could not do otherwise than follow him. He told them that he had been deceiving them hitherto, that an awful load of guilt rested upon him for practising such deception in matters concerning their salvation, that the only way by which he could hope for deliverance from his burden of sin was by applying to Jesus Christ the sinless Redeemer of lost men, and he urged them to apply to the same Saviour for salvation. He now speaks freely of the modes of deception which he formerly practised, describing particularly the plans which he adopted to obtain money from his disciples. Having been intimately acquainted with the religious teachers of many different systems of Hindooism, and having himself been initiated into the practices common among them, he is able to expose "the hidden things of darkness" and modes of deception which they adopt to lead the people to look up to them as possessed of superhuman power. He declares that every religion with which he has become acquainted among the Hindoos, is

maintained by fraud and deceit, and that Christianity is the only religion which he has found free from all deceptive practices and resting on the simple declarations of God for support.

Such are some of the encouragements which God has recently given us in our work. Our desire is that these new converts may all endure to the end, and that they may always so walk as to adorn the doctrine of God their Saviour. We have still a number of candidates for admission to the church, two or three of whom we think are already prepared to be received, but circumstances have as yet prevented their being baptized. The number of inquirers is much larger than usual.

The conversion of the gooroo has evidently made a great impression in this region. Great numbers of people have come to see him since he has taken up his residence in my yard, and we have thus enjoyed good opportunities of making known the gospel to many new hearers. On the 14th inst. a great pilgrimage took place at Bhingar a large town two miles distant, at which it was said there were 50,000 persons present. We all went over with a strong force of native Christians and found very good opportunities of giving instruction to large numbers of people. Many listened with evident satisfaction to the truths of the gospel. On the morning of the 15th, one or two thousand Mahars assembled to hear their religious teachers sing their religious songs in which they exhibited each his respective tenets. On this occasion many of those present expressed their dissatisfaction with Hindooism. One man rose in the midst of the crowd and told the gooroos who were collected there, that they were deceiving the people and that they would consequently all perish together. Another told the singers that all their songs were connected with the different systems of Hindooism

which had been proved to be false, and he therefore begged them in the name of many others sitting around him to sing something else. Another man said that one noted gooroo who had ~~[illegible]~~ examined all the different systems of Hindooism for himself and was satisfied that they contained no way of salvation, had at length embraced Christianity, and he therefore urged them to prove Christianity to be false and bring this gooroo back to Hindooism, or if they were unable to do this, to follow him and become Christians. He spoke as we were informed in the name of many others. The same man said to me on the same day, "Saheb, we are all in your religion." One of the singers addressed us saying, "You have completely destroyed our trade; what is the use of attending pilgrimages any more." This he repeated at two or three different times, and always with apparent satisfaction. We were pleased to see so many of that large company exhibiting such a favorable feeling towards Christianity. All gave good attention while the way of salvation through Jesus Christ was very briefly exhibited by one or two of our native assistants.

We hope that the interest on the subject of religion now apparent in the community will not subside without some important results. We are preparing to go out immediately into the neighboring villages and shall spend all the time we can spare during this cold season in the work of making known the gospel in the region around us. Oh that we had more laborers for this work. "The harvest is plenteous but the laborers are few."

Yours very sincerely

H. Ballantine,

Ahmednuggur, Oct. 29th 1844

My dear Dr. Anderson

I have mentioned in the enclosed letter that we had a more than usual number of inquirers – Two or three of these are Brahmans – Yesterday I had long conversations with two of them – One is a boy who has been brought up in our schools and is now a teacher in the employ of the Mission He is connected with the principal Brahman families in Ahmednuggur and I fear it may yet be a long time before he has courage to come out and place himself on the Lord's side. The other Brahman is a gooroo from Lucknow in Oude who I think is not far from the Kingdom. He urged me yesterday to allow him to come and live in my compound that he might learn more about Christianity – He has a large number of disciples. He belongs to the same sect as the gooroo recently received into the church – they are intimate friends although of such different castes – I do hope to see this man a decided Christian before long. The Spirit of God has appeared to be moving on his heart for some time past.

I fear we shall not be able to do much this cold season – Mr. Burgess will have to leave us for America in the course of two months probably, and after he goes Mr. Abbott will be confined at home by the school – We need one or two good men very much – A little help would do us a great deal of good – even one man would afford great assistance. We do not wish many, but one or two we need very much – A letter from Mr Dean mentions that there is one young man there a cousin of Mr. French who is thinking of coming out to join us – I hope it is so – Mr. Burgess will be at home now in a few months and will tell you all our state. He will be able to tell you better than we can write, all the difficulties we feel about our children – This is the most trying subject connected with Missionary life – May God lead us aright –

Mr. & Mrs. French left us last week, having been staying with us more than a month – Mrs. French was confined here, in the latter part of September – May their little girl long be spared to them – Mother & child are both doing well.

Ahmedabad, Oct. 20th, 1844

Rec'd. Jan. 24, 1845

Ans. March 31

M. C.

M. D.

Rev. A. Johnson, D.D.
Secy. A.B.C.F.M.
Boston, Mass.
U.S.A.

Permit kindly to bear by the last mail that you have returned to Boston in safety from your deputation tour — With kind regards to Mrs. Ballantine in which Mrs. Ballantine joins

I remain very sincerely yours, J. Ballantine

Ahmednuggur. Jan. 29th 1845

Rev. Dr. Anderson

Dear Sir,

We wrote you last in October and since then have received your letters dated Aug. 30th & Sept. 16th 1844, also the Proceedings of the American Board at its meeting in Worcester last Sept.

I have now the pleasure of enclosing the Minutes of our Quarterly Meeting held at Ahmednuggur this month, and also a Report of the Mission for 1844. I am unable to send the Schedule for 1844, or the accounts of the Mission for last year by this mail, but hope to do so next month.

We are glad to hear such interesting accounts of your meeting at Worcester. We hope that the result on the churches will be good. We were much interested in the Report of its Proceedings you sent us. We are happy to see in the Report indications of more kindly feelings and deeper sympathy with Missionaries than some former Reports have exhibited. Allow us to say that we have been much pained on seeing in former Reports the subject of returned Missionaries and of Missionaries' children treated in such a manner as to make the Missionary of the Board feel that he was regarded as a mercenary and not as a preacher of the Lord Jesus Christ. The views which have been sometimes expressed in papers submitted to the Board by the Prudential Committee have done much we fear to alienate the feelings of many of your Missionaries from their employment under the Board and to make them wish that they could have the opportunity of laboring in some other connection. We speak now what we have ourselves seen and heard, not indeed in our own Mission for here we have not suffered ourselves to think or speak much on the subject, but from Missionaries of other Missions with whom we have had correspondence. We therefore cannot but be glad to see indications of a greater degree of kindliness on the part of the Board towards its Missionaries. We are sure from what we feel in our own hearts that an exhibition of greater confidence in those whom you have sent out to labor in foreign lands and more lively sympathy with them in their trials especially those which they meet with in regard to the disposal of their children would result in a much greater degree of union and sympathy between them & the Board and a more cheerful state of feeling in the prosecution of their labors. You probably

never can know the nights and days of anxiety which have in India suffer in considering what plans they can adopt consistently with their duty as parents, in reference to their children. Happy would we in this Mission be did we know of any friends in America with whom we could place our children for education without being guilty of dereliction of duty towards those whom God has given us to train up for him. In these circumstances to find that Christian friends in America and especially that our employers should have no feelings of sympathy with us but should regard the whole as a matter of mere expense (in the Report of the Board in 1843), is calculated to produce alienation of feeling on the part of a large class of your most valuable missionaries, a result we should be sorry to see even actually realized. We therefore hope that the sympathy which appears to have been manifested for Missionaries at your meeting in 1844 will continue to increase; and when we can all see eye to eye, you may then be able to ~~to~~ regard your missions as happily united together in feeling among themselves and with the Board which supports them, and all seeking to do as much as they can for the kingdom of their blessed Master — Excuse these suggestions.

We would not omit to add on this occasion the importance of our being speedily reinforced. We are very weak indeed, and death or sickness might in a moment render it necessary to give up some of our most important operations or even a station. We should have at least two new families sent out to Ahmedunggur to be preparing as speedily as possible for carrying on the Missionary work and if two can not be ~~sent~~ obtained let one be sent. We do not wish for a large reinforcement but the few we ask for we need very much. Mr. Burgess who expects to leave Bombay in the February steamer on his way to America will on his arrival in Boston tell you fully of our wants. We hope that you will listen attentively to his statements and do for us as much and as quickly as the Providence of God shall enable you to do —

With feelings of sincere Christian affection,

N. Ballantine Secy.

Received Aug. 17, 1845.

Ahmednuggur, Jan. 29th 1843

Rev. Dr. Anderson,

Dear Sir, I enclose several papers which will show you the state of this Mission at present and the character of our prospects. Mr. Burgess will probably be at home soon and will be able to inform you much more fully than can be done on paper of what we are doing here. He goes in the Steamer which sails Feb. 1st. He went down to Bombay early last month intending to sail in Mr. Waters' vessel then at Bombay, direct for America. But friends in Bombay thought it was not best for him to take passage in that vessel with but narrow accommodations and with no Physician on board, and he accordingly determined to go overland as this would give him some time to finish some work he desired to do for the Mission before he left. He having agreed to pay all additional expense out of his own pocket the Mission consented to his taking this route. It was indeed determined by the Mission in October at its meeting that he be permitted to take the overland route to America, the Mission paying all his expenses. But now after the arrival of Mr. Waters' vessel he thought it not best to proceed home by that opportunity to avoid expense.

I wrote you in my last letter that we had strong hopes in regard to two Brahmans who appeared to be in an inquiring state of mind. Our hopes I am sorry to say have been disappointed. I might tell the particulars of each one but this I suppose would be unnecessary. The day may yet come when we shall see them turn to the Lord, but I have little hope of it at present.

In December, Mrs. Ballantine gave birth to another little daughter and I am happy to say appears to be getting up from her confinement very well. We hope that our contemplated visit to Mahabaleshwar will do her and all our children great good and be the means of preventing the necessity of greater changes for some time to come.

Mrs. B. joins with me in love to Mrs. Anderson and yourself.

Yours very sincerely

H. Ballantine

The July No. of the Miss. Herald has come to hand to-day containing the Report of this Mission for 1843. We wish we could have such things come more regularly and more rapidly. May our periodicals do not now reach us regularly we do not understand.

LETTER-SHIP
MR 29
LIVERPOOL

"Great Western"

Rev. R. Anderson, D.D.
Secy of the A.B.C.F.M.
Boston, Mass.
U.S.A.

NEW-YORK
SHIP
APR
16

A.B.

Liverpool
Apr 17
Dear Sir
Cunard Mail

Shimedungqua, Feb. 23rd 1845

Rev. Dr. Anderson,

Dear Sir,

I send you enclosed the letters to the Am. Bible and Am. Tract Societies containing our accounts with those Societies for 1844, also a letter to Mr. Hill containing the accounts of the Mission for last year. By last Mail I sent you the Report of the Mission for 1844 which will I hope reach you safely.

I had the privilege this month of performing a most interesting tour to the villages north of Shimedungqua, in the course of which I visited five places where either one or two Christians reside, and baptized twelve children of native members of the church. All of these Christians except one have been received into the church since the first of last year, and all are engaged in agricultural pursuits. In all these places except one I met several inquirers also who expressed their desire to be received into the church, some of whom were from places which I did not visit, and two or three from places many miles distant who had been brought into contact with these native Christians and been led to believe that Christianity was the only religion that could save them. The wives also of several of the Christians expressed a desire to be admitted to the church. At Wuddéy a small village about 38 or 40 miles from here where two of our most wealthy Christians reside, they begged that a place of worship might be built on land which they would give for that purpose, and they desired that a native Catechist might be stationed there permanently to instruct them in the Scriptures, as not of them is able to read, and also to instruct their children. This village is in a very central position in reference to several other villages where our native Christians ~~reside~~ and some interesting inquirers reside, there being as many as ten or twelve individuals within three miles distance who have declared themselves desirous of embracing Christianity and a still larger number

Abner Dwight, Shim. Feb. 23, 1845
No. 0.17

who appear to be favorable to the cause of truth, and we therefore think that the Providence of God shows us plainly that that field should be occupied by one of our native assistants as soon as possible. I spent the Sabbath (Feb. 9th) at that village and was very much gratified with what I saw there of the grace of God. The two Christian parents residing there and a Christian father from the village of Kkoshen only two miles distant, presented five of their children for baptism. I preached in a little shed adjoining the house of one of the Christians and quite a company of men and women of the Mahar caste were present. I was also very much gratified to see three or four men of the higher castes come and sit down among the rest. After the conclusion of the service the principal one among them entered into conversation with me and seemed much interested to hear about the gospel. He said that had I not been there he never would have come in, but as I had come into the house of a Mahar he did not see what harm it could do to him to enter also. I had two good opportunities of addressing the people of the higher classes at that village including the head men and they listened with apparent cordiality and interest. Some months ago they exhibited violent opposition and were unwilling that Hurripant should drink of the water of the public well. They made no objections now. But at two or three other places on this tour we met with considerable opposition and even abuse. At one place where one of our Christians resides, the principal men of the village told me that neither Hurripant nor myself should be allowed to get water from the public well, as we were defiled by our intercourse with the Mahars. We told them that they could not lawfully interpose any obstacle in the way of our getting water as this had been already decided by the Magistrate of Ahmednuggur. They however declared that Mahars were not allowed to take the water and Hurripant being lower than a Mahar would not be suffered to touch it. Notwithstanding their threats Hurripant proceeded to get water from the well and then they were filled with rage and

gave vent to the fowlest abuse. At this place I baptized four children of the native Christian residing there and had the pleasure of meeting with several new inquirers. All the Mahars were friendly while the higher castes exhibited the most bitter hatred to the Gospel — At one place where we visited, the inhabitants of the village fearing that we had polluted their public well by our touch collected an earthen vessel full of the urine of the cow and poured it in and thus made a thorough purification. The pollution being now removed and the people of the place began to use the water again as usual.

Feb. 26th Hurripunt has just returned this morning from another tour to the villages. The Mahars of Wadaley have signed an agreement giving a portion of land for building a place of worship and promising to re-imburse us for all the expense if they divert the building to any other objects. The Patels and other principal men of the place were also very favorable to the plan, and expressed a desire that a school should be established there for their children. This is more than we had hoped for at present.

I remain
Yours very sincerely
H. Ballantine

The hot season is now very near. I expect to start in a few days with my family for Mahabaleshwar to remain there till the latter part of May. Mr. Abbott will remain here and superintend the operations of the station. I hope that all my family will be benefitted by this change. We have passed eight hot seasons in Ahmednuggur and some of them have been exceedingly trying to the constitution. We hope to come back from the Hills strengthened and invigorated for our work.

Hibernia

LIVERPOOL
PAID

2/-

Rev. R. Anderson D. D.
Sec'y. of A. B. C. F. M.
Boston. Mass
U. S. A.

N. B.

Shamokin. 25th Jul. 1855

Rec'd May 6.

Ans'd May 24

M. E.

Mahabaleshwar Hills, April 29th 1845

Rev. Dr. Anderson

Dear Sir,

Your letter of Dec. 20th reached us on the 27th of last month. We were glad to hear from you again.

In reference to confining our labors to one caste, we have little to say beyond what was said in our Report for 1844. That contains the results of our experience as to labors among the Mahars and other castes up to the present time. We certainly feel it our duty to follow the leadings of divine Providence as to our labors, and while the door seems to be wide open for efforts among the Mahars, and the Providence of God appears to be calling upon us to give them as far as possible a knowledge of Scripture truth, we at the same time do not think it either desirable or practicable to confine our labors to them alone. Many in the higher castes appear as desirous of listening to the truth and as likely to profit by it, as the great majority of Mahars, and we do not think that we should neglect them, merely because they are of different caste from those among whom the gospel appears as yet to have made the greatest progress.

The reasons for our revision of the New Testament were given fully in a letter written and sent you more than a year ago by Mr. Burgess. I am unable to refer to the date of the letter now, but Mr. Burgess on arriving at Boston will be able to point you to the letter and also to give you other facts besides those there mentioned, in relation to this subject. We will here remark however, that the farther we advance in our revision the more are we convinced

Received Sept. 25th 1845

of the importance of the work. We are now on the Acts of the Apostles, and we are sorry to say that the Bombay Bible Society's version of it does not at all meet our ideas of a faithful translation of the original. But it is unnecessary to go into particulars.

As to new stations in the vicinity of Ahmeddunggur we can not answer you fully at present. As soon, however, as the Mission can meet together and consult ~~on this subject~~ (which will probably not be before June or July), we shall endeavor to afford you all the information in our power to give on this subject. There are two eligible places for a Missionary station within ten miles of Ahmeddunggur, where we think no Missionary would hesitate to reside in consequence of the absence of a Physician. There are also several large places within 30 or 40 miles of Ahmeddunggur which we desire to see occupied, and which we think might be occupied with safety more than half the year by a Mission family and perhaps longer though if a Physician were also sent it would add greatly to the desirableness and permanency of such a station. Mr. Burgess will however be able to give you information on this as well as on other subjects, ~~and~~ We hope that his visit ~~will~~ home will be of great importance in enabling you to judge what the interests of your Mission demand. We think that you should by all means send us a reinforcement such as our circumstances imperiously require. We had hoped that you would not fail to send one new Missionary at least with Mr. Munger.

The subject of the Seminary we hope to take up more fully in our next, though in the mean time you will be able to learn from Mr. Burgess much more, probably, by personal conversation than by any communications we can send you on this subject, the more especially as Mr. Burgess' labors were principally devoted to the Seminary during the last year of his residence in India.

The state of things in our Mission is at this time interesting at both our stations. True we have had one or two sad falls among those connected with us, and one young man and a young woman have recently been expelled from the church for gross immorality; still when we look abroad and see the interest manifested in the truth by many natives around us, we feel that God has not left us without some tokens of his presence. We wait for His blessing.

Our families we are happy to say are generally in the enjoyment of health.

In behalf of the Mission

Yours very sincerely

N. Ballantine

P. S. I wrote you last under date of Feb. 26th and sent the accounts of the Mission with the Am. Tract & Am. Bible Societies —

We hope to return to Ahmedabad about the 1st of June. We are living here with Mrs. Graves who enjoys pretty good health. The change has benefitted Mrs. Ballantine & the children much — My health is good —

Yours very sincerely N. Ballantine

Rev. R. Anderson, D. D.
Sec'y of A. B. C. F. M.
Boston, Mass.
U. S. A.

Mediterranean Sta., 29 Apr. 1843

Rec'd July 3.

Ans'd Nov. 18

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[Ahmedabad, July 12th 1845.]

Rev. Dr. Anderson

Sec'y. of the A. B. C. F. M.

Dear Sir,

Since I last wrote you under date of April 29th your letters to the Mission of February 22d and March 31st have been received. We have just had our Mission quarterly meeting and the subjects alluded to in your letters have been carefully considered. We hope that our replies to your inquiries will be satisfactory and that our views on the subjects presented below will secure your attention. I enclose a copy of the minutes of our meeting.

Your suggestion regarding the observance of the day of the Annual Meeting of the Board as a day of particular prayer for the blessing of God upon its efforts for the conversion of men will be attended to. We have no annual meeting of the Mission

You ask, "What is the promise of your Seminary as to the furnishing of native helpers of different grades?" and you remark, "In general I think our Seminaries hitherto have not quite realized our expectations. The cause perhaps needs to be more thoroughly investigated." In reference to these remarks we can also add that our Seminary has not answered our expectations, either as it respects furnishing native helpers or in respect to the literary standing of the school, and we most gladly lay before you the facts and circumstances connected with its progress and usefulness, and shall be happy to receive any suggestions respecting its management which may occur to the Committee. We are not certain that we are pursuing the best course to secure the greatest usefulness in existing circumstances. Our Seminary has been an experiment. We do not say that it has failed, on the contrary we believe it has done good. We believe that the money expended on it has been hospitably spent. And perhaps the plan according to which it

has been carried on, has been for the time being the best plan. We are inclined to think it is. But circumstances are greatly changed. The condition of the people is different, our own wants and circumstances are different, and there may be many reasons which did not exist when the school was in its infancy why a different course should now be pursued. The Committee have been before informed that the children connected with this school are required to remain on the premises night and day, with the exception of one half a day in the week; and that they receive their food and clothing and tuition gratis. Another regulation requires that boys be received into the school between the ages of six and twelve only; none are received older unless under peculiar circumstances. One of the objects aimed at in these regulations is to remove the scholars as much as possible from heathen influences and bring them under wholesome restraints. Our liberality towards them has enabled us to accomplish this object to some extent, but it has not been found a sufficient inducement to bring in boys of the higher castes. The object aimed at in receiving boys so young ~~[illegible]~~, was to bring the truths of Christianity to bear upon their minds before they had grown up and become hardened under heathen influence. Experience however has taught us that while much is gained by keeping them from heathen influence, the older boys would be benefitted by the restraints worn of their heathen parents.

We will now notice some circumstances which ought to have moderated our expectations in regard to the literary standing of the Seminary. 1st The state of general education among the people at Ahmednuggur is at least a quarter of a century behind that at Bombay. 2d. Our present plan prevents the most intelligent classes from sending their children to our school. 3d. Owing to the early marriages and peculiar habits of this people, boys cannot safely be retained in school where they must necessarily live away from their parents, after the age of about sixteen years. We wish to direct the attention of the Committee particularly to this fact, as it will readily be conceived that if a child without a knowledge of the alphabet enters the school at the age of eight or ten years as is generally the case here, it cannot reasonably be expected that great attainments will be acquired by the time he is sixteen years of age. It is not expected at home, where children commence their education much younger, that their minds will be sufficiently matu-

at sixteen years of age to be capable of any great attainments. Taking these things into consideration we do not think our school would suffer by comparison with schools in America.

4th Lack is the poverty of the people who send their children to our schools and such are the demands for the services of persons of even moderate attainments, that as soon as the scholars have made any considerable progress they leave the school and get employment as writers, or some other employment which will enable them to support themselves and their families. We hope however that by allowing the older boys to remain at home except during school hours, we shall be able to retain many who have now had some five or six years of training in the school.

On the subject of raising up native helpers we would remark that, we hoped many conversions would take place in the Seminary and to this end we labored and prayed, but we do not know that there has been a single conversion. This has been a sad disappointment to us.

Among the male converts at this station most of them have been above 25 years of age and at their conversion had received no school education whatever. Of these the most intelligent who were able to read and appeared to be men of true piety, we have sent out as native assistants as soon as they had obtained a competent knowledge of the Scriptures. This seemed to us to be a more judicious course than to place them in the Seminary and give them a knowledge of the sciences. One of our most promising native assistants (Ram Krishna) is engaged in teaching and receiving instruction in the Seminary, and another (Munipem) is devoting part of his time daily to his studies there. The young man originally of the Mahar caste after qualifying himself ~~[illegible]~~ in the Seminary for teaching school was sent out as a teacher to a village in the region where several of our native Christians reside. His wife also who was taught in the Girls' boarding school has a school of girls in the same village which she daily instructs. Others have been connected with the Seminary but from want of natural capacity to learn or from unsuitableness for the work of native assistants have been taken from the school and are engaged in teaching or in other work connected with the Mission. In regard to the promise of the Seminary as to furnishing native helpers, we would remark that there are now eight children in the Seminary who are nominally Christians.

They were nearly all originally of the Mahar caste and we hope much from them. As soon as they are of sufficient age their services will be needed as teachers to the Mahar people, and should they become true Christians, they can be retained in the Seminary till they are well prepared to teach the glad news of salvation to their degraded and despised people.

In reply to your inquiries in reference to the translation of the N. Testament, we may refer you in part to the letter of the Mission dated Aug. 16th 1843 in which the reasons for commencing a revision of the N. Testament are fully given. That letter was written by Mr. Burgess, and he will be able to give you further facts on the subject when he reaches America. There are however some particular questions in your last letter to which particular answers are required. You ask, what are our views of the comparative merits of the different versions that have been circulated by the Missionaries of the Board among the Mahrattas.

The Prudential Committee are probably aware that only two complete editions of the N. Testament were ever published in Mahratta. The first was that of 1826 published by the American Missionaries in Bombay, and the second that of 1830 revised principally by Mr. Graves and published by the Bombay Bible Society. This is the latest uniform edition of the Mahratta N. Testament published by the Society, and this it will be remembered was the work of Mr. Graves and the other American Missionaries. Since this was published the Bombay Bible Society have revised and published the following separate portions of the N. Testament. Matthew, Mark, Luke, Acts, Romans, 1st and 2d Corinthians. They have also projected the revision of the whole N. Testament on a uniform plan, and have in accordance with this plan published a second revision of Matthew and of Mark, and their first revision of John. This revision of the N. Testament, (the edition of which was to consist of 10,000 copies), has as yet proceeded no further; for many months indeed nothing has been done by the Bombay Bible Society in this work. — Since then the edition of the N. Testament prepared by Mr. Graves and published in 1830 by the Bible Society, that Society has published two new revisions of Matthew, two of Mark and one revision of Luke, John, Acts, Romans and 1st and 2d Corinthians. A revision of Luke was published in 1833 by the American Mission

the text being slightly altered from that of Mr. Graves. This edition of Luke being a large one was much used by the American Missionaries. There are also two revisions of ~~Luke~~ Matthew prepared by Rev. Wm. Mitchell of the Church Missionary Society but the Bombay Bible Society had nothing to do with them nor were they ever much used by our Missionaries. We need not now speak of different editions of portions of the N. Test. published by the American Missionaries and others before 1830, as they are of no importance now.

For merits of the different ~~revisions~~ revisions of the several portions of the N. Test. which have been published since 1830, it would be difficult to characterize without descending to particulars. The first revision of Matthew made by the Bombay Bible Society after the edition of the N. Test. of 1830, was prepared by Dr. Wilson of Bombay and was very little changed from Mr. Graves' edition. It preserved so much the character of the former translation, and the few changes made in the language were in general so judicious that we can safely say it was an advance on that of Mr. Graves, being equally good in point of faithfulness as it departed so little from it, and in many passages by a slight change adding greatly to the clearness of the language. The most objectionable feature of this revision was the new mode of spelling proper names which it introduced, (as for instance the names for Pharisees and Sadducees written by Mr. Graves "Pháreshee" and "Sáddookee" were in this revision written "Peyrosee" and "Tseydokee" thus causing great confusion.) The second revision of Matthew by the Bible Society, (commenced with the view of going through the N. Testament on a uniform plan,) followed more or less closely the preceding revision, and therefore was on the whole not very objectionable, although in some few passages there was so much departure from the preceding and such a looseness in translating the original as to present a very serious drawback to the merits of this revision. We can not say that it is inferior to the preceding in point of clearness, but in point of faithfulness it is by no means so satisfactory. On the whole we think that the first revision of Matthew by the Bible Society is superior to Mr. Graves edition of 1830 (except in the spelling of proper names), and that it is much to be preferred to the second revision by the Bible Society. This revision is now almost out of print and cannot be obtained, having been superseded by the second revision of the Society. In the revision of Matthew by this Mission the changes we made were principally such as would bring back the text nearer to what it was before, and we now wish that we had made more changes of the same kind, or rather that we had made the first revision of the Bombay Bible Society, or the edition of Mr. Graves the basis of our own.

The first ~~revision~~ revision of Mark by the Bombay Bible Society was prepared by the Rev. Mr. Nesbit, Scotch Missionary, a good

Mahratta scholar, but whose principles of translation are rather loose and who is much inclined to the use of high Sanscrit terms. The second revision ~~of~~ by the Society was still more loose than its predecessor, retaining its other faults also. As a whole we should prefer the translation of Mr. Graves to either of these versions.

The revision of Luke by the Bible Society was prepared by Dr. Stevenson a good Mahratta scholar, but whose principles of translation are still more loose than those of Mr. Nesbit. Were a literal translation of many passages of this revision of Luke sent you, you would hardly recognize them as portions of the word of ~~the~~ God. Nor is the language used so clear as one would expect from its being so ~~l~~ liberal a translation. It is in too high a style, and while it might be easily understood by a learned Brahman, it is scarcely intelligible to a common Mahratta reader. We say decidedly that we prefer Mr. Graves' version to this, nay that we do not feel that we can regard Dr. Stevenson's version of Luke as really the word of God. A second revision of Luke by the Bible Society has not yet appeared, and we know not ~~that~~ it has been undertaken. (It was mentioned in our letter of Aug. 16th 1843 that a second revision of Luke was being printed by the Bible Society, but this was a mistake.)

John was revised next after Luke by the Bible Society in pursuance of its plan of revising the whole N. Testament. This revision contains so many serious errors in most important passages that we do not think the American Bible Society would allow us to distribute it, if they knew its character. Mr. Graves' version ~~version~~ is far superior to this in point of ~~clearness~~ faithfulness, and very little if at all behind it in point of clearness and intelligibility. Our own versions of Luke and John (published in 1844 and 1845 respectively) are we think far in advance of the versions of the Bombay Bible Society in both clearness and faithfulness.

The revision of Acts by the Bible Society was prepared by Mr. Mitchell one of the Church Missionaries formerly in this country. It abounds with omissions and mistakes, and the Mahratta is also in general so far from being correct, that Mr. Graves' version although in many places wanting in clearness is far preferable to the Bible Society's.

The revision of Romans by the Bible Society was prepared by one evidently incompetent to the task. The high language employed as well as the disregard of the original exhibited in many passages render it much inferior as a whole to Mr. Graves' translation. In some places it is more intelligible than Mr. Graves'.

The revision of the 1st and 2d Corinthians by the Bible Society was also prepared by one who was incompetent for the task (a Scotch Missionary residing in Poona). He is constantly found in

reading it, not only with the departures from the original, but with the high unintelligible terms employed, and sometimes also with the ridiculous idea conveyed by the Mahratta.

The remaining books of the N. Testament remain just as they were printed in the edition of the N. Test. of 1830. The edition of these books was printed by the Bom. Bible Society two or three years ago without any alteration.

If we are asked this whether we prefer to distribute the portions of the N. Test as they are now printed by the Bible Society, or to adopt the version of Mr. Graves printed by the Bib. Society in 1830, we say decidedly that we should prefer the edition of 1830. Our reasons are 1st. It is uniform throughout, the principles of translation adopted throughout are the same. The mode of writing the proper names used in the N. Testament also is uniform. On the contrary in the different portions published by different persons in connection with the Bible Society various ways of spelling the same names are adopted, and the Bib. Society having had no rules of its own, each translator was allowed to follow his own opinions or wishes on this subject. You can scarcely conceive the vexation of having a N. Testament composed of such heterogeneous parts as that now issued by the Bom. Bible Society. 2d. The edition of 1830 is faithful to the original. The principles of translation are nearly the same as appear to have been adopted by the translators of our English version. The evident design of the translator was to express the idea of the original in language as near the idiom of the original as could be obtained without sacrificing what he regarded intelligibility. The great fault of Mr. Graves' version is that it is not sufficiently intelligible, but the opposite fault of sacrificing faithfulness for the sake of intelligibility is worse than this. One of the members of the Bom. Bible Society once remarked to one of our Mission while conversing on the subject of their revision of the N. Testament, that the aim of the translators was to give an idea". This idea well characterizes the translations of the Bible Society, they seem intended to give an idea, (though in many cases only to the more learned readers), but whether that idea is the idea of the original is a matter about which the translators do not seem to have been particularly careful. With all the faults of Mr. Graves' version it aims to be a faithful translation of the word of God, and this is sufficient to cover a multitude of sins.

In view of these facts then, the terms of the Resolution of the Prudential Committee would require us now to print with the funds of the Bom. Bib. Society, not the portions of the N. Test. at present issued by the Bom. Bible Society, but the version of 1830, which as a whole and in all its parts too, (with perhaps the exception of Matthew) is superior to any thing that has since appeared from the Bom. Bible Society. Certainly

we should prefer to do this rather than use the present version of the Bible Society. But is it now best to reprint the version of 1830 without alteration. Even Mr. Graves himself did not wish that version to be printed again without revision. He revised it himself with great care and labor, and of course wished that his revisions should (many of them at least) be adopted in the next edition. In 1841 he sent this revised copy of his N. Test. to the Shuendinggen Mission with a long letter from which I make the following extracts. "Dear Brethren, I have very much pleasure in sending the revised copy of the N. Testament for you to use according to your own best judgment. I would not now delay the work by any re-revision of my own, even though I had better health than I now have. Were I to make a new revision, I should strive very hard to make it much clearer still." (The underscoring is Mr. Graves') — At the close he again says. "May the Lord greatly bless you in it (the revision & printing of the N. Testament) and guide you constantly. May the result be a greater and speedier diffusion of clearer and more impressive Scripture light in all the dark Africa country among all classes." (Signed) A. Graves

Aug. 7th 1841.

From this it will be seen that Mr. Graves much desired that his version might be rendered much clearer and more intelligible before being printed again. In this view we are all agreed and have endeavored to carry out the plan to the best of our ability. Our changes of Mr. Graves' text have not been many, and these have generally been made not with the design of changing the idea conveyed in his translation, but simply to make the language clearer. So closely indeed have we followed Mr. Graves' translation, (this is more particularly the case in Luke and John) that our revision may be regarded in fact as merely reprinting the edition of 1830 with a few alterations. Where we have felt that faithfulness to the original required it we have not hesitated to change the idea also, but this is not often necessary. Now we have no doubt that the Bombay Bible Society would be as much opposed to doing a reprint of the edition of 1830 as of an edition with the few changes we wish to make in it. We of course think that a revision of the N. Test. on the plan we have pursued is much preferable to the edition of 1830 unaltered, as we think we can retain all the faithfulness of that version and add a great deal to its clearness and intelligibility — In so doing we are also carrying out the wishes of Mr. Graves as expressed in his letter to us quoted above.

We would also mention here that the Committee seem to be mistaken as to the general practice of Missionaries in respect to the version of the Scriptures circulated among the people. There is no harmony nor has there been for a long time among the Missionaries in this country on this subject. Formerly all the Missionaries in the country, Churchmen, Scotchmen and Americans were co-operating in the work of translation and revision in connection with the Bible Society, but for several years past the case is different. The management of the Bible Society's translations is understood to be principally under the control of the Scotch Missionaries in Bombay and has for some time been so, Mr. Allen being the only one of any other society cooperating cordially in this work (I speak now of Mahratta translations.) True, there are members of the Translation Committee who are Church men, but they do nothing either in the way of translating or revising. Mr. Dickson of the Church Mission is translating the whole of the Bible, the greater part of the Old Testament has already been printed by the Church Mission, and to this translation all the Churchmen in the country are looking forward as the version for the Mahratta people. For the present they allow the Scotch men to take their own way, but when they are prepared for it they will probably come forward and propose that Mr. Dickson's version throughout shall be adopted by the Bible Society. Of course they take no interest in what is going on at present in the Bible Society, and allow all who wish to manage it to do just what they please. The Church Mission has published the Pentateuch, Mr. Dickson's translation, going over some of the same ground which the Bible Society had occupied and yet nothing is said by the Bible Society against it. There is little doubt but that Mr. Dickson's N. Testament will also appear in the course of a year or two, and that even if not adopted by the Bible Society will be used by all Churchmen. And yet Mr. Dickson's style of translation is such, (being entirely above the heads of common Mahrattas even) that we cannot think it would be best to adopt that as our version of the Scriptures, especially when a good revision of Mr. Graves' translation can be so easily prepared which will be plain and intelligible to all.

What then is the number of those Missionaries in the Mahratta country who use the Scriptures of the Bombay Bible Society (in Mahratta) and wish to co-operate with that Society? The Scotch Missionaries of Bombay and Poona and the American Missionaries of Bombay perhaps six in number. Of these six, two are those to whom the translation of the N. Testament has been committed by the Bible Society and who have been carrying it on so far as it has been carried on for two or three years without a response to the rumors of any one else, and whose translations however deserving

of by the other members of the Translation Committee go forth as the translations of the Bombay Bible Society. The Committee for the translation of the N. Testament originally embraced Dr. Wilson, Dr. Stevenson and Rev. Mr. Candy also. Mr. Candy now does any thing in the Bible Society. Dr. Wilson and Dr. Stevenson have both been at home for some time, and Dr. Stevenson although he has recently returned to this country, it is hardly probable will co-operate very cordially with the Bible Society. Dr. Wilson as you know leaving India, so after his return will be too much occupied by other duties and in other labors to bestow much time upon the translation of the Scriptures. In fact when we commenced the revision of the N. Test. we had a greater number of laborers in the work and were more likely to succeed in completing the revision of the whole N. Test. and to bring it out much sooner, than the Bible Society, as well as to get a much more faithful version of the original. We have printed the four gospels and had commenced the revision of Acts when your letter came and stopped us in our work. We should have got on faster than this, but the Bombay Press has been very slow in doing our printing, requiring sometimes two months to print off one form, and of course we had more than usual difficulties to contend with.

We hope that you will not think that we regard ourselves as having a better knowledge of Mahratta than the members of the Bom. Bible Society. On the contrary Mr. Nesbit and Dr. Stevenson are probably better Mahratta scholars than any of us can ever boast to be. Still we find a difficulty in approving of their translations from the looseness of their principles of translation and from the high terms they adopt, which are unintelligible to the great mass of readers and hearers. In these matters our experience as missionaries is sufficient to make us competent judges. It is doubtful indeed whether any of those engaged in the work of translation in the Bombay Bible Society have had as much to do with the common Mahratta mind or as much opportunity of learning by their own experience what sort of language is best adapted to the comprehension of the common class of readers and hearers as we have. We believe that our intercourse with all classes of the Mahratta people and especially with a large native church gives us advantages in the translation of the word of God which even superior critical knowledge of the language by itself can not confer. The translations of Mr. Nesbit and Dr. Stevenson and of the Bombay Bible Society generally are not suited to the capacity of the great class of Mahratta readers. We are anxious that the native members of our church should have a N. Test. they can understand

We have already mentioned that the Bombay Bible Society has done nothing in the work of revising the N. Testament for a long time past. This Society is notoriously inefficient, probably in consequence of the want of harmony between the different parties composing it, and partly too in consequence of the press of other duties resting upon its principal members. As an instance of its inefficiency it may be mentioned that the revision of Exodus was commenced three or four years ago by one of our number in connection with the Bombay Bible Society, that about half of it has been printed, and the remainder having passed out of the hands of the revisor has lain in the hands of some member or members of the Society to whom it was sent for examination, for nearly two years past, and nothing further has been heard of it. Thus the work remains half-done. Several other books of the Old Testament have also been partly revised but lie unfinished. There is very little hope, considering the composition of the Society and the resources at its control that it will be able for many years to come to do much towards the translation of the Scriptures into Mahratta.

But perhaps it may be asked why we have not co-operated with the Bombay Bible Society and thus added to its efficiency and strength? We reply that we have done all we could do in the way of co-operation. In the year 1840 Mr. Ballantine was placed upon the Translation Committee of the Bible Society, and all the work that he was required to do in connection with that Committee he did cheerfully and promptly. Some portions of the Old Testament were sent for him to examine, and he examined them to the best of his ability. Some of these portions have since been printed, while the labor bestowed upon others seems to have been thrown away as they remain yet unprinted. He was requested to revise Exodus for a new edition. He did so with considerable labor and it was all sent to the other members of the Committee for examination. Part of it was examined by them and has been printed, while the remainder still lies in their hands and for two years no progress has been made with it. Mr. Burgess was also put on the Translation Committee in 1843 or 1844 but since that time no portion of the Scriptures has been sent to us for examination. In fact nothing has been doing in the Society. The N. Test. being committed to two or three members of the Translation Committee in Bombay, of course we had no opportunity of co-operating with the Society in that work. They did not wish our co-operation in any other way than that we should receive whatever they would print. Finding that these two or three individuals were pursuing their version of the N. Testament on principles which we could not approve, and that they issued their version without any regard to the opinions of the other members (the great majority) of the

Translation Committee, sending it forth as the translation of the Bombay Bible Society, and being placed ~~under~~ in very favorable circumstances for revising the N. Testament ourselves and for bringing out a version which we believed would be more faithful to the original and at the same time more clear and intelligible than that of the Bible Society we commenced the work of revision. This was in 1842. Last year Mr. Burgess having had an opportunity of meeting with one of the members of the Translation Committee in Bombay (not one of those engaged in the revision of the N. Test.) had considerable conversation with him on the merits of that version and mentioned to him fully the reasons why we did not feel at liberty to distribute it. In two or three months after, Mr. Ballantine received a note from Mr. Allen on the subject. In this letter (dated July 3d 1844) he says, "I am sorry to see two translations & differing editions going forth as the word of God. I know not as there is any way to prevent it. Would one or two members of your mission co-operate with the members of the Committee in Bombay, so that views and opinions could be mutually interchanged, and perhaps all would agree in what should be printed and then to use the same." Mr. Ballantine wrote immediately in reply that we very much desired to co-operate with the Bible Society in the revision of the N. Test., that we had serious objections to circulating their versions of some parts that had appeared but had had no opportunity of expressing our opinions ~~also~~ in regard to their revision. We however expressed ourselves as desirous of joining with the Bible Society in the revision of the remainder of the N. Test., and as anxious to go on from Acts together, and asked them to propose any terms that they might think reasonable for united action. In a letter written July 12th (after having received Mr. Ballantine's reply) Mr. Allen says, "I can not enter on the subject of the translation of the Scriptures now." This is the last that he has ever said on the subject to us. Mr. Burgess however soon after received a private letter from the member of the Translation Committee with whom he had before conversed on the subject, who informed him that the Bible Society in order to secure the co-operation of our mission, had concluded to add Mr. Ballantine to the Committee for revising it, but that they left it to that Committee (consisting then of Mr. Allen and Mr. Nesbit) to carry out the details of the plan as they might think best. They however never communicated with this mission on the subject, and of course proposed no plan of co-operation. *

* Since the above was written, a letter has been received from Mr. Allen (dated July 9th 1845) just about a year after the letter quoted above was written, in which he says. "Probably - as things are - I may write you an long on the subject of translations, &c.". So that it is possible a plan of co-operation may yet be proposed.

There is no doubt that every thing in the Bible Society is managed by one or two men who wish to keep things under their own control. We wish it were not so. We should like to co-operate with them and have done so as far as they appeared to desire it. When they have declined our co-operation we could only do what seemed to be duty without them.

We are sorry that we are not permitted to go on with the revision of Acts. It is we believe out of print and the Bible Society's edition we do not like to print again as it is so full of errors, omissions and mistranslations. We wish that you would allow us to finish the work of revising it which we have commenced. It much needs revision. Mr. Graves' version is too unidiomatical in some important passages, to be printed again without alteration. In some parts of the year we have a little leisure for study which we can well devote to this work of revision, and there is nothing we think more deserving of our labor than a good plain faithful translation of the word of God.

You request us "to give our views where the missionaries should reside in case the number in our Mission were increased to eight or ten ordained missionaries!" In reply to this inquiry we mention the following places which it is desirable should be occupied as soon as may be.

1. Rahooree. This village which has a population of 2967, is twenty miles north of Ahmedunggur on the turnpike road to Malligaum. It is a shire-town (i.e. the chief town of a district of country corresponding to a county in the U. States. It is the residence of a Mamlutdar, the highest native officer under the Collector, and also of the Native Judge.) Some of our native Christians and many inquirers reside in the Rahooree district. There are many readers at Rahoori and it has a Govt. vernacular school and a Post-Office.

2. Newasa. This village lies about 36 miles north-east of Ahmedunggur, and is only three or four miles from the great road to Aurungabad and Calcutta. It is the shire-town of a district in which most of the native Christians in the villages north of Ahmedunggur reside. There is a Govt. school and Post-Office here. Six miles from Newasa and 42 miles from Ahmedunggur is Tokay a large Brahmanical village on the Godavery river. It is on the Aurungabad road and has a Post-Office. At these two villages collectively, two Missionaries should be stationed, one of whom should have a knowledge of medicine. (The native Judge at Newasa at present is a half-caste and a member of the Poona Mission church

3. Parnair. This is a large Brahminical place 24 miles west of Shuneduggur and 14 miles east of north from Seroor. It is the shie-town of a large district in which Seroor is situated. Some of our native Christians are from this district. Parnair has a Govt. school and a Post-Office -

4. Bhingar. This is a large town two miles from Shuneduggur and half a mile from the Artillery Cantonment, and has a population of 4156. This is a Brahminical place and much dearer than Shuneduggur. It has all the advantages of Shuneduggur so far as medical attendance and many other conveniences are concerned and in fact might be regarded as a branch of the Shuneduggur station. The Mission has a flourishing school there.

The places above referred to will require at least five new Missionaries which is doubtless as many as we shall be favored with for the present. Still there are other places besides in the vicinity of our present stations which would furnish inviting fields of Missionary labor; such as (1.) Shivagaum, about 60 miles N. E. of Shuneduggur and (2.) Sungumnair 45 or 50 miles to the N. W. - both shie-towns of large districts under the Shuneduggur Collectorate in which some native Christians and inquirers reside. (3.) Seroor (Old town), two miles from Seroor where the Tamil resides. It is easy of access and might be regarded as a branch of the Seroor station. (4) Joonur. 42 miles N. W. of Seroor a shie-town of a district in the Poona Collectorate, ~~[illegible]~~ with a population of 10,000 and a flourishing Govt. school. (5) Pimpulwundee and Narayangaum about 35 miles from Seroor in the direction of Joonur. They have a population of 2000 or 3000 each and are surrounded by several large villages.

We have generally selected shie-towns, not only because they are larger and more central and the people also more intelligent but because an influence exerted there would be felt much more extensively throughout the district and the Missionary would be in circumstances to look after the civil rights of converts ~~[illegible]~~ which is sometimes an object of great importance. For this reason we are anxious that Rahooree and Newasa should be occupied as soon as possible. The native Christians who reside in those districts and are engaged in their usual agricultural and other employments, necessarily have frequent business to transact with Govt. and are constantly exposed to the fraud and violence of native Govt. Officers. If Missionaries were located at these shie-towns they would be of great service to Christians already there, and would be able to remove some of the obstacles

in the way of those who are partly deterred from professing Christianity by the practical difficulties to which they would be exposed.

But will Missionaries be willing to reside at these out-stations? All we can say is that none of us would hesitate to go out with our families and spend six or eight months in the year, if we have good accommodations, in any of the villages mentioned above. Persons in the civil service in this country do this constantly, and many of them with their families. Pious civilians generally prefer taking their families with them. We have had the opportunity of meeting with such gentlemen lately, who have been in the habit for several years of taking their families out with them into the districts, going out in the month of October immediately after the close of the rains and not returning until the 1st of June when the rains again set in. These individuals had families of young children, and although often in the districts when these children were teething, they remarked that a kind Providence had always protected them, and that they never had occasion to call for medical aid when at a distance from any station. They were often stationed 60 or 80 miles from any Physician. They always returned to a station for the rains as it of course would not be safe at that time to remain out in tents. It might be necessary for Missionaries at an out-station to come into Ahmedunggur for the rains, though this would depend somewhat on the character of their accommodations while out. In times of great sickness or pestilence in the villages it would be best also for them to remove here; and when any serious illness should occur in the Mission families living out, (and such occasions we do not wish to be understood to say will not occur), they should come in for medical advice, and the change would at the same time do them good.

It should also be added that we have been informed that we can obtain native Apothecaries who have been trained up in the Govt. Hospitals and are familiar with all the details of common medical practice in this country, to go out with a Missionary and settle down at an out-station. Such Native Apothecaries after they have retired from the service of Govt. on a pension would be willing to engage in such employment for very low wages. Should two or three such men be obtainable we should find no difficulty whatever in settling Missionaries around at out-stations and having them remain there throughout the year. We are in correspondence with some friends on this subject and hope to obtain definite information in regard to it soon; as soon as we do, we shall let you know. It may be added that the Collector of Ahmedunggur has often gone out into the districts and remained out eight

months of the year with a family of children, having no other medical attendant than such a native apothecary. We think that there need be no fears on this point. If we can obtain a native apothecary to go to an out-station with a missionary, he might be the means of doing great good by furnishing medicine to the sick, and might thus also increase the influence of the missionary. It is very possible too that Govt. would be willing to supply medicines to such a person for such an object.

It may also be added that should Govt. be able to carry out its plan of having an English Magistrate at every shire-town in the Collectorate in order to the better administration of justice and the better regulation of the police, (a plan which they are attempting to put in operation in Bengal), there is good reason to believe that in the end a native dispensary under the charge of a native apothecary will also be established at each of the shire-towns, and if so then all further difficulties in regard to occupying these places as missionary stations, so far as the want of medical attendance is concerned, will disappear. Even at present the difficulties are much less than we think, than many are disposed to imagine, and should not be suffered to come in the way of the accomplishment of those important objects which we think can be accomplished by occupying them immediately.

Having answered your inquiries as to when new missionaries might be located if they were sent out, we take this opportunity to urge some reasons why a reinforcement should be sent to our aid as soon as possible.

In 1838 when the last reinforcement to this Mission was projected the number of our Missionaries then in the Deccan was five. At that time the Prud. Committee thought that the circumstances of the Mahratta Mission required five additional laborers, and four were appointed to this field, though but three actually entered upon the work, of whom two were located in the Deccan. And what is the number of Missionaries in this field in 1845? It is three, a little more than half the number that was on the ground previously to the last reinforcement.

Again compare the state and prospects of the Mission now with what they were in 1838. At that time the native church consisted of 10 or 12 members, many of whom belonged to the poor house and none with a single exception were capable of exerting much influence on the community around. At that time there appeared to be little or no spirit of inquiry on the

subject of religion either in Ahmednuggur or in the surrounding villages. But since then what hath God wrought for this Mission. What a wide and effectual door has he opened throughout this region, and what a precious harvest compared with former days has been gathered in: The native church now numbers above 60 members, many of whom are persons of influence and are actually exerting a great influence on the population of this region. Several of the church members belong to distant villages and the number of such is constantly increasing, and the spirit of inquiry is becoming more and more extensive and thorough. The labor of guiding these inquirers and caring for the flock of Christ has greatly increased on our hands and is constantly increasing. Such being the case what does the providence of God teach respecting the importance of sending forth more laborers into this field? Compared with the time when this Mission was last reinforced the labor of the harvest has increased ten-fold and the number of laborers has diminished nearly one half. If at that time there was reason for increasing the strength of the Mission, that reason has now increased many-fold.

Look again at the present circumstances of the Mission. There is one Missionary at Sirur to conduct the various operations of that station, and to proclaim the Gospel in a hundred and fifty surrounding villages which lie within 20 or 30 miles and are dependant on that station for a knowledge of the way of salvation. At Ahmednuggur there are two Missionaries to conduct the duties of the Seminary, to instruct and watch over a church of 50 or 60 members who require constant and anxious supervision, and some of whom are scattered over a large extent of country, to superintend the schools at and around the station, and to carry the Gospel into a large surrounding field, where the way is not only prepared for their labors, but many are already asking after the way of life. In these labors, especially in proclaiming the truth in the villages abroad, the missionaries are greatly assisted by those whom the Lord has raised up from among the heathen. Still without the oversight of the missionary to counsel and direct them, native assistants would be comparatively useless. And here is another argument in favor of an increase of missionaries. The Lord has raised up a native agency which is constantly increasing, and now calls upon the churches to send forth the men to direct this agency. We do not feel that we are burdened with native assistants; we wish the number was increased an hundred-fold. But we feel that they might be much more serviceable to the general interests of the Mission, if they were more scattered over the field. But there is in most cases a

qual practical difficulty in sending them out alone. Very few at present would be able to manage an out-station even in the near vicinity of a missionary; but almost any of them would be very useful in connection with a member of the Mission. Here we would remark that a new missionary on entering this field now, could very soon make himself useful even at a new station in connection with a native assistant. In this respect the circumstances of this Mission have greatly changed within a few years.

But to return to the present state of the Mission in regard to the number of foreign laborers. We are now just able to keep our present operations in progress, but in a much less efficient state than we could wish. We are obliged to exert ourselves up to the full measure of our strength and often we are tempted to go beyond it, and still we are pained to see our work very imperfectly accomplished. Now suppose that in the providence of God one of our number was removed by death or otherwise, what would be the consequences? One station would be entirely broken up, or the operations of the other sadly impeded. And what reason have we to presume that such an occurrence will not take place? We are walking in the midst of death, and feel that our lives hang on a slender thread indeed. At the present moment that fearful scourge the cholera prevails to a considerable extent on every side, and many are its victims both among the native and the European population. We are not frightened at these things, for our trust is in the Lord who will preserve us so long as he shall see best; from "the pestilence that walketh in darkness and from the destruction that wasteth at noon-day." Still we know not what shall be on the morrow and you should be prepared to hear at any time of such a casualty as is here referred to. We speak only of liabilities for which the interests of a rising Christian community and of the cause of Christ in a dark land demand that you should provide without delay.

But supposing that the Lord should mercifully spare all our lives and give us strength according to our day, still an emergency is at hand. The providence of God seems to teach us that at least one of the families connected with this Mission (we refer to Mr. Abbott's), should return to America in the course of eighteen months, and if this family is spared such an event may be expected. It is only the extreme weakness of the Mission that seems to justify in the opinion of the parties particularly concerned so long a delay in the counting even as this.

Be assured that we feel in view of the facts above stated a deep and anxious concern for the welfare of this people, among

whom the Lord has prospered our labors and made bare his arm, and by many infallible indications of his providence, teaches us that the time to favor this Zion has come. His voice to us and to the churches who support us is, "Forward", and while we are doing with our might what the Lord throws upon our hands to do, and what the negligence of the churches leaves us to do weak and single handed we utter the Macedonian cry, "Come over and help us." And what is the response? The urgency of our case is acknowledged and help is promised, but no help comes. We hardly need say that we are disappointed and grieved, and sometimes almost despair of finding favor with those through whom we are to expect assistance. We cannot here avoid expressing our painful conviction that this and some of the other Indian missions have been much neglected by the churches in their care to supply fully other fields which appear to us to have no higher claims than our own, and in one important respect in particular, the permanency of their labors, must be much inferior. While the labors of our brethren in some other fields are often disturbed and sometimes utterly suspended by wars and civil revolutions, we have the protection of a Christian Government which is becoming more and more favorably inclined to our operations. It is not in the spirit of criticism or censure that we refer to these things. Still we cannot suppress the painful emotions we have had in view of the practical neglect with which the claims of this Mission have been treated. We know that there has been a great want of men. But at the same time we know that men have been found for other missions which have been comparatively well supplied before. We frankly bring our circumstances and wants to your notice, feeling assured that you will take them into consideration, especially since it is not for any private interests that we plead, but for a people long enchained in the bonds of a most degrading superstition who are now beginning through the grace of God to emerge from that thraldom. We see the wants of these perishing Hindoos who are beginning to realize their condition and to ask for the bread of life at our hands, and we are impelled by the sympathies of our nature and by the love of Christ to plead their cause with those who are entrusted with the means of their relief. The time has come to give the Gospel to this people with a more liberal hand, and we are sure that if you and those for whom you act, could see as we do the real circumstances of the case you would no longer hazard the interests of the mission & the welfare of this great people by depriving the assistance we have so long been asking.

From your last letter we infer that you think of sending us a reinforcement of five or six families if they can be found. We hope they will soon be found and will come to our aid without delay: Permit us however to make one suggestion on the subject of reinforcements. It is this, that they be small and often repeated. This in our opinion is an important consideration. A large reinforcement to so small a mission as ours might be very injurious in introducing a revolution into the operations of the Mission which a little experience on the part of the new-comers would lead them to deprecate. Something of this kind has occurred in the past experience of the Mahratta Mission and we presume an illustration of our idea may be found in the history of some other Missions. We hope you will take this matter into consideration. Another argument in favor of oft-repeated small reinforcements is, that a few new missionaries can find useful employment from the beginning, which could not be furnished to a large number. We hope then that if but two or three men can be found you will send them out without delay and not wait to increase the number. Let these enter the work at once and others follow when they can be found. If you think of giving us a reinforcement of six men, we prefer that you would send them in three instalments rather than all at once, even though there is present need of twice that number all prepared for the work. Oh that you had begun to send out the reinforcement you speak of, two or three years ago. In that case they would have been prepared to enter into the work with more advantage. A new Missionary must be on the ground two or three years before he is prepared for efficient labor, so that the harvest which ought to be gathered immediately and into which laborers are yet to enter must necessarily remain ungathered for two or three years more, and every day that the reinforcement is delayed puts the blessings of salvation so much further out of the reach of those for whom our labors may soon be unavailing.

Hoping that the Committee may be divinely guided in all their plans and efforts for the advancement of the cause of our blessed Master,

I remain, on behalf of the Mission

Most sincerely yours

N. Ballantine, Sec.

Shwedaung gon, July 15th 1845

Rev. Dr. Anderson

Dear Sir,

I have the pleasure of enclosing the minutes of our late meeting and the Mission letter. We returned from the Hills here on the 10th of June just as the rains set in. The change to the Hills did us great good - especially Mrs. Ballantine and the children. Mrs. B. has not felt so strong for a long time as she has done for the past few months. On our way home we passed through many villages where the cholera was raging, but we brought safely home without any sickness or accident - Mrs. Graves came with us and is still here - She intends returning to the Hills in the course of a month or two - The cholera prevails here to some extent, some days more and some days less, but as yet we have been spared and all the Christian families free from its ravages - Still in the midst of such pestilence life is very uncertain - Our trust is in God alone that he will protect this Mission and not suffer its labors to be lost for want of laborers to gather in the harvest -

In looking at the present state of the Mission I cannot but feel very sad indeed - Mr. Abbott expects to leave us next year with his family for America, and for all I can see I shall be left the only missionary in Shwedaung gon. It is very doubtful indeed whether Mr. Douglas will return - and I perceive from the course that things have taken that no efforts are made to send Missionaries to this field. Two or three Missionaries who were thinking of coming to Shwedaung gon have either gone or are going to other Missions - Of course I cannot but feel sad and discouraged - I feel little interest in doing any work that has any reference to the future - to arrange plans for future labor. I thank God that there is so much work to do of present importance. Even since my return here from the Hills I have been constantly engaged in instructing candidates for church-membership; four of whom were persons from distant villages whom I had never before seen - Indeed it was most refreshing to see the spirit of inquiry manifested when I first came within the bounds of the Shwedaung gon Mission on my way from the Hills - Both at Seon and at its out-station Kaingungaun, I had the privilege of conversing with several new inquirers after the truth - On coming to Shwegyin I found my hands full of the same work - People seemed to be pressing into the kingdom. Last Sabbath (July 13th) five persons were admitted to the church, three men and two women - Two of the men were old men, one of whom was the father and the other the uncle of one of our native assistants and one of

the woman was his wife. They were all of the Mahar caste – Several candidates were defered for further instruction – One man of great influence in a village 24 miles from here who was first a great Shaman of the tribe has for some time past become a preacher of righteousness to his countrymen. I saw him for the first time last Saturday and in several conversations which I have had with him I have been astonished to see the amount of his religious knowledge, his clear views of the way of salvation through Christ, and his steady determination to do the will of God. He has been taught by the Spirit of God alone, for I had conversed with him before – He is a good reader and had read the Scriptures carefully and had learned from them the great things of the word of God. (The first books he received he tore up in anger.) – This man is the brother-in-law of that native assistant whose father and wife were admitted to the Church last Sabbath. When I see such things I feel that a great work is going on in this region – The Spirit of God is evidently moving on the hearts of men in different and distant places. and I should not be surprised should the instrumentality be kept in operation, if in two or three years great numbers of these Mahars should turn to the Lord. Our Mahar native assistants are doing a good work. Their influence is evidently very great upon their countrymen, ~~and~~ they form an interesting band, and we have great confidence in them. But I have no time to give further particulars on this interesting subject at present – My principal Object is to show you the importance of keeping the number of labourers in this field good –

Perhaps I should mention that while at the Neilgherries I had occasion to visit Bombay in order to attend to some Treasury business – I had not visited Bombay before since the Missions were divided. The brethren there received me very cordially, and I felt that great good was accomplished by my going there if it was only to produce the cordial feelings which now exist between the two Missions – The brethren there have ~~[illegible]~~ appeared to be actuated by feelings of jealousy and dislike ever since the days of Mr. Webster, but I hope that these have now entirely disappeared – Mr. Allen was very kind to me and gave me all the assistance I needed in arranging all my business. I make these remarks to show that what I have written in the discussion letter on the subject of the translation of the Scriptures was written with no ill-feeling – but the facts stated there are stated with no other Object than to vindicate the course we have taken in reference to our revision – We have borne much from the Bombay brethren in past days – but we hope those days are past never to return – I hope there will be in future more of a disposition to co-operate with us –

With kind regards to Mrs. Anderson from Mrs. B. & myself,

I remain yours very truly N. Ballantine

Ether

Ahmedabad, July 15, 1845

Rec^d. Oct. 3.

ans^d. Nov. 18.

Mon Seigneur. Marked

Rev. R. Anderson, D.D.
Secy. A.B.C.F.M.
Boston, Mass.
U.S.A.

Rev. 12.

Ahmednuggur, Aug. 22d 1845

Rev. Dr. Anderson
Sec'y. of the A. B. C. F. M.

Dear Sir,

We wrote you last month and since then have received your letter of May 24th, which reached us July 28th. We were much gratified at the reception of this letter. We shall hereafter feel less hesitation in addressing you on the subject of arrangements for our children, and more confidence that you will favor our plans for doing what we can to make them happy and useful in life. We shall endeavor to be as full and free in our communications to you in regard to them as you desire.

You will learn from our last letter that we feel very strongly on the subject of a reinforcement. Should Mr. Munger return to India we should be in favor of his occupying Bhingar two miles distant from here, one of the places mentioned in our last letter as a desirable station, and where no difficulty exists on account of the want of a Physician or of any other advantages which we enjoy here. We do hope however that he will not come out without an associate.

We mentioned in our last letter the circumstances of the translation of the N. Test. We have learned since then that the Bom. Bible Society is preparing a new revision of the Acts, or rather that a new translation of that book by Dr. Newman is about to be published by the Society. We are sorry to hear this, as we fear it will be as loose and unintelligible to natives generally, as Dr. Newman's Luke. We hope that the Committee will accede to our request to be allowed to go on with the revision of Acts which we had commenced. We cannot rest satisfied till we are able to put the N. Testament in an intelligible style into the hands of our native converts, and we feel duly anxious to be permitted to accomplish this object.

We are prepared to give a cheerful obedience to the rules laid down by the Committee about the printing of Scriptures and Tracts. We however would suggest that it will hardly be possible for us to tell at the commencement of one year what we shall probably expend in the succeeding year for the printing of tracts & Scriptures. The most we can do is to think at the beginning of one year what we shall need to expend during the year just commenced. This is more especially true in regard to books & tracts than in regard to any other of our operations.

This Mission in its accounts every year even since its separation from Bombay has sent home a complete list of all the donations and contributions received in this country into the Treasury of the Mission, as full and as explicit as could be given. These lists can easily be furnished to you by Mr. Hill for the past years, together with the amount in dollars which it would have required to be put into the Treasury at home to give us the same amount of Rupees by remittance, the average rate of exchange for the year being also given. We shall continue to do the same hereafter. Or if you want a separate list of donations apart from the accounts, we shall be happy to furnish it.

We shall cheerfully comply with the wishes you have expressed about Report &c. in our letters to the Rooms.

We are glad to hear that the state of the funds is improving with the times, and hope that hereafter you will be relieved from all fears on that account, inasmuch as such a state of things is productive of so much gloom and discouragement throughout your Missions.

May the Great Head of the Church guide you in all your plans and arrangements.

In behalf of the Mission

Yours very sincerely

H. Ballantine

Rev. R. Anderson, D. D.
Sec'y. of A. B. C. F. M.
Boston, Mass.
R. S. A.

Rec'd Oct. 17 —
Ans. Nov. 18

Ahmednagar, Sept. 12th 1845

Rev. Dr. Anderson

Dear Sir,

From your last letter to the Mission dated May 24th it would seem that you were intending to send Mr. Munger out to this Mission, being satisfied that the reports which you had heard against him were entirely unfounded. I would not write a word on this subject did not the interests of the Mission and of the Board seem to demand it. I would only state what I fear in regard to Mr. M. and I do it with great reluctance. I have received two letters from Mr. Munger within two or three months (one of these was received only a day or two ago), in which Mr. Munger's feelings of dissatisfaction with the Board are very strongly expressed. These feelings seem to have arisen in part from what he regards as personal grievances. He also appears to regard the Board as not the proper organ for the accomplishment of the work of evangelizing the heathen, regards the officers of the Board as kind hearted but impossible persons, and seems to think that their action on the subject of slavery countenances slavery. He does not say distinctly that these are his own views, and yet in speaking of those who held such views, his language implies that he feels with them in their opposition to the Board.

Now I cannot express the sorrow which it gives me to think that such are the feelings of Mr. Munger. I had hoped that he would come out to India to labor happily under the auspices of the Am. Board. But I cannot now dare to hope for this. I fear should he come out here under the Board he would always be unhappy himself and would contribute much to make the rest of us unhappy and discontented in our work. Rather than such should be the case, he had better not return to India in connection with the Board. I wonder indeed that he should wish to retain his connection with

Ahmednagar
Rec'd Oct. 25
Ans. Nov. 18

the Board feeling as he does toward them, and I have
him to this effect.

Now what I suggest is this, that if Mr. Munger has
not yet left America and if you still have it in contem-
plation to send him to India, you should first ascertain
his feelings toward the Board and not send him to
labor in this field unless you are satisfied that he will
labor cheerfully and pleasantly in connection with the
Board. It is possible that you may find his feelings
not so strong as I have expressed above, for as I before
remarked, his letters are not decisive as to what his
own feelings are, but yet this whole tone I think cannot
be mistaken.. If he has already sailed for India you
see the importance of his occupying a station by himself &
should his feelings towards the Board be such as I have
suggested, and you will I hope give directions accordingly
though the subject of this letter had better not be referred
to in any of your public letters to the Mission.

I enclose a letter to Mr. Munger in which I have
written to him on this subject, but should he have
left America for India I wish you would destroy it
and not send it back here –

I have no intelligence of importance to
communicate –

Yours very sincerely

T. Ballantine

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Rev. R. Anderson, D. D.
Secy of A. B. C. F. M.
Boston, Mass.
U. S. A.

Amherst, Oct. 12, 1868

Rec'd Nov. 21 —
Ans'd Dec. 22.

Mr. Amherst — Journal —

Ahmednuggur. Dec. 29. 1845

My dear Dr. Anderson.

In enclosing these letters to you I will just add a word to say how we are and what are our prospects at the close of 1845. On the first Sabbath in October three men were admitted to the church — and on the 21st inst. seven persons were baptized — of these 10 persons, one was a Lomabee (of the cultivator caste). The remainder were originally of the Mahar caste. Three of these men live in distant villages, one in a village 24 miles north-east — one in a village 36 miles directly north, and the third in a village 16 miles south or south-west. Thus is our influence extending in various directions around us — Every thing bids fair for a glorious harvest.

I hope to be able to send you the Report of the Mission for 1845. by the next regular monthly mail. We are much injured to hear from Mr. Dwight that you have designated two men to this field. We hope that they will come to us in the fulness of the blessing of the gospel of peace —

Mr. Abbott & his family and Mr. French & his family expect to go to the Mahabaleshwar Hills to spend the hot season — Of course I shall be alone for about four months. The labor will be severe, but the thought that we shall soon be reinforced encourages me —

We are all in usual health — except our little one who is just now suffering from teething — But we hope she may still be spared to us — Mr. French's little child who was very ill seems to have improved very greatly since they took it to Bombay —

Yours very sincerely

D. Ballantine

Ahmednuggur, Dec. 29, 1845

Per Steamer — via Southampton — prepaid

Rev. R. Anderson, D.D.
Sec'y. of A. B. C. F. M.
Boston, Mass.
U. S. A.

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PAID
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Care of J. Symon Esq.
2 Tunnel Lane, Cannon Street
London, Eng.

N. Ballantine)

Ahmednagar, Jan. 30th 1846

Rev. Dr. Anderson

Dear Sir,

I wrote you last month and mentioned the admission of seven members of the church a few days before. On the first Sabbath of this month two more individuals were received, one the wife of a native convert originally of the Mahar caste, and the other a man of the Koomabee caste an inmate of the Poor House, who received his first impression from Sattoba a native Christian who recently died in the Poor House. On the same occasion Elizabeth Abbott, Mr. Abbott's eldest daughter came forward and made a public profession of her faith in Christ. The same day we had our communion season, and 58 native communicants sat down with us to the table of the Lord, ten of them for the first time.

On the 8th inst. I left home on a tour of several days to a pilgrimage at a place about 30 miles to the west, where I met Mr. French. We had an interesting tour. I met with several interesting inquirers whom I had seen before since, the point principally of the instructions of my native assistants. I cannot but feel that the field towards the west as well as that towards the north will soon be an interesting one. However in sowing the seed we know not which will prosper, this or that. — I returned home on the 16th inst. and Mr. French with me, when we had our meeting for business. I expect to start next week to visit the new out-station at Wadaley. I hope to consecrate the new chapel to the service of God, and if I find any of those inquirers prepared to be admitted to the church, to administer the ordinance of baptism. It seems important that I should go out there and instruct them a few days before Mr. Abbott leaves us for the Mahabaleshwar Hills, when I shall necessarily be confined at home. Should I meet with any thing peculiarly interesting on this tour I may write you next month.

We are all in good health. With kind regards to Mrs. Anderson from Mrs. Ballantine & myself

I remain very sincerely yours

N. Ballantine

Rev. R. Anderson, D.D.
Sec'y. of the A. B. C. F. M.
Boston. Mass
U. S. A.

Presented by request
Apr. 18/64
Rec'd Nov 30

Ahmednuggur. Feb. 26th 1846

Rev. Dr. Anderson

Dear Sir

I enclose a copy of the Report of the Operations of the Church Missionary Society in Western India, recently issued. You will see what is said in it of the station or out-station of the Church Mission at Astagaum near Ahmednuggur — On seeing this Report the Mission determined to send a letter (a copy of which I enclose), to the Committee of the Church Mission Society in Bombay. Mr. French being in Bombay at the time, he introduced the subject to one or two good friends of our Mission on that Committee, and we have strong hopes that measures will be taken to prevent interference between the two Missions. As soon as I receive intelligence of any definite action of that Committee on the subject, I will let you know. If Mr. Burgess is in America when this letter reaches you, he will be able to explain to you all the circumstances of the out-station of the Church Mission at Astagaum. Suffice it to say here, that Astagaum is 100 miles or more distant from Nassick, with which station it is connected, and that this makes this position at Astagaum the more absurd. Even the English Chaplain at this station has several times remarked to me that he wondered why the Church Mission were not willing to give up all the Operations at Astagaum to our Mission. It is thought by some that the only way to account for the Church Mission's maintaining a station at Astagaum is on the supposition that they intend hereafter placing a Missionary at Ahmednuggur — If this subject can now be settled definitely we shall be glad —

If Mr. Munger returns soon, I hope we shall be able to establish an out station without delay in one of the large towns in this District, mentioned in our letter of last July — We have found two native Apothecaries who are desirous of employment in the Mission and who would be willing to reside at one of the villages in company with a Missionary — One of these who is

residing at Ahmednuggur has long been in the Govt. service and has recently retired on a pension of 20 Rps. a month. He is willing to serve us for 15 or 20 Rs. a month, in addition to his pension. We think that with the assistance of native Apothecaries we might occupy all the large towns in this district with Missionaries. To occupy all the places mentioned in our letter of last July, besides keeping the stations of Ahmednuggur and Seoor well manned, will require at least twelve Missionaries in all — The establishment of Missionary stations in the villages however is a work that must be managed very cautiously, otherwise a great amount of funds may be expended very foolishly.

In the Mission letter of last month I gave you a copy of the letter sent to Mr. Allen by this Mission on the subject of the delay of our printing. That letter was written Jan. 20th. — Mr. Hume in a private note to Mr. Abbott under date of Jan. 28th writes as follows. "In regard to delay about printing you must not find too much fault with Mr. Allen. He is disposed to accommodate as far as he can, but there has been a difficulty about Mahratta compositors. Besides those in Mr. Candy's Dictionary there have been but two of late, and as ours is the only place for Mahratta compositors, they can not be got when wanted as English compositors can. We can get enough if we can give them work regularly and give them time to learn first.
Mr. Ballantine speaks in his letter to Mr. Allen as though you pay within ten per cent. of what is paid by others. But this is far from being the case. The charge for work that is to be paid for by Mission funds is, not ten per cent. less than ordinary job-work, but ten per cent. less than the charge to the Bible & Tract Societies." — He adds in a post script written the day after the preceding. "I meant to say further that I hope we shall get more Mahratta compositors soon. They say that the two which are here, have frightened or quarreled off all they have tried to get. It is a shame if we cannot in this country get Mahratta work done as a general thing without any delay. Have patience and send on all the work you have on hand" —

This letter at the same time that it shows Mr. Hume's kind feelings and desire to rectify all that is wrong in the Printing

Establishment, bears out fully the facts contained in our letter of last month on this subject. Enormous profits are received for ordinary job-work done in the Office, while the charges for Mission printing are very low. There are only two Mahratta compositors employed in proper Mission printing and these two are mostly occupied in setting up the type for the Dnyanodaya. Of course the part of our great Printing Establishment which is devoted to proper Mission printing is comprised within a very narrow compass.

On the 6th inst. I received a letter from Mr. Allen in which he notices my letter on the subject of the delay of our printing as follows. "I observe in comparing your different notes with each other that you sometimes forget things as well as I, and things that give your friends some trouble and bring upon them [myself] some censure too. These things we will place to the account of human infirmity and not to our fault. I refer to the matters &c. of your late note — the severity of which towards me was without sufficient cause. So I believe."

Yours very truly

J. O. Allen.

This is all he has said to us on the subject, and I would only remark in reference to it that all the statements made in my letter to Mr. Allen I believe to be capable of abundant proof. I am happy to say that since sending the letter, the Printing Press has been proceeding with our work much more rapidly and satisfactorily than for a long time before. I hope it will continue to do so.

We have not seen a copy of the Missionary Herald for a long time. I would suggest whether it would not be well to print a few copies every month on very thin paper and dispatch one copy to each Mission by mail, bearing letter postage — The expense would not be much and the advantage would be very great —

Yours very sincerely

T. Ballantine —

Mr. Abbott left here on the 20th with his family for the Hills, but two of their children were taken sick at Seroor and they have been compelled to remain there several days in consequence.

Feb. 27th We learn this morning that Mr. Abbott proceeded on his way yesterday from Seroor, his children being much better.

Rev. R. Anderson, D. D.
Sec'y of A. B. C. F. M.
Boston, Mass
U. S. A.

Ahmednagar, Feb. 28, 1861
Rec'd May 5.
Ans. May 30

Thursday Mar. Rec'd. 26, 1844

Rec'd Mar 5.

und one of the little silver gods
k. I obtained on my recent tour.
as given me by one of the Christians.
s an image of Khundoba who
pounted riding on a horse with
ord a scimitar in his hand,
wife Mhalsa riding behind him
a little dog running below.
silver is very thin and is generally
ted by a plate of copper stuck
hind with lac. I have torn
the copper to reduce the weight.
have must have six or six
ch gods to commence
e keeping with – and these gods
t be bathed daily and
hipped.

N. Ballantine

Amoudungen, Feb. 26, 1846

Rev. D. Anderson

Dear Sir,

In my letter to you at the close of last month I mentioned that I expected to take a tour to the northern villages in the course of a few days, for the purpose of opening the new chapel at Wudáley. I left home on the 4th inst. taking with me two native assistants, Amuipent and Khumdoba, and after a most interesting tour we returned home on the 18th. I have not time to give you a full journal of the tour, but will merely mention a few of the leading incidents.

We reached Wudáley on the evening of Friday the 6th inst. The chapel I found not quite finished, but was encouraged to hope it would be ready for use in the course of a few days. On Saturday I conversed with two or three inquirers residing at Wudaley, who had long been desiring baptism. On Sabbath morning I had religious services at my tent, and in the afternoon at the house of one of the native Christians. The Christians residing in the neighboring villages and numbers of inquirers came together and we were all the day, when not engaged in public worship, occupied in conversing with them ~~[illegible]~~ and endeavoring to give them instruction in the great truths of the gospel. It was a laborious but an interesting day. Ten or twelve inquirers were present, with each one of whom we had long conversation. We were unable to finish all our work on that day, and on Monday we still remained at Wudaley to converse with and instruct the inquirers. Amuipent remarked that he had never seen such thirst after the knowledge of the gospel before, and begged that he might be sent out to labor as the native pastor of this interesting flock. On Monday we dismissed the Christians & inquirers to their homes, giving them notice that on the next Sabbath the

new chapel would be opened for Divine worship and that probably several individuals would be baptised on that occasion. We also made arrangements to meet them all at their respective villages during the week.

On Tuesday morning we went to Bhokur, distant about four miles. At this place formerly resided the young man named Bheeka, who was the first Christian in these villages. He is now residing in Ahmednuggur, and his wife has recently become connected with the church. On reaching at Bhokur, Bheeka's friends came to see us, several of whom had given up idolatry ever since my previous visit there. One young man especially appeared very well, and expressed a strong desire to be received into the church. Although as yet rather ignorant of the great doctrines of the Bible, we have strong hopes that he will not long be satisfied to remain without the church. Large companies of Mahars came to us at various times during the day and up to very late at night, and all listened to instruction with good attention. Very few of the higher classes came near us. — Bhokur is a market town, and this being market day, we had a good opportunity of meeting with people from the neighboring villages also, and giving them some religious instruction and distributing a few books.

On Wednesday morning we went to Wadgaon, a large village about two miles distant from Bhokar and still only four miles from Wadáley. I had never before visited this village. I came here now, as two very interesting inquirers lived here, and I wished to have the opportunity of more conversation with them, and also of giving instruction to their families. These inquirers were so rejoiced to have us come that nothing would do but they must supply our whole company with food for ourselves and fodder for our cattle while we remained there. We had interesting opportunities of conversation with them during the day, and religious services in the afternoon at the house of one of them, on which occasion four or five men of the higher classes of the village were also present and listened with attention. Besides the two inquirers mentioned, another Mahar came to us and expressed his determination to be a Christian and his desire to be baptized.

On Thursday morning we left Wádgaum and returning passed by Wáthen and came to Khokar, four miles distant from Wádgaum and only two miles from Wadáley. Here resides Rama, (the brother-in-law of Bheeka mentioned above), who became a Christian two years ago, and who by his steady character and consistent walk and conversation, has done much to recommend the religion of Christ to all around him. He has learned to read since he became a Christian, and has not only daily prayers in his family, but also daily worship in a garden near, in company with all who feel disposed to join him. His wife and four men of his relations were candidates for baptism, and a number of others expressed their desire to become Christians. Indeed all the Mahars here seemed disposed to abandon Hindooism and embrace Christianity. Several others also, belonging to the higher classes in the village came to the tent to converse with us on the subject of religion - one of them a young man, & a good reader, seemed very well informed in regard to Christianity and almost persuaded to be a Christian. Several women of the cultivator caste came to my tent, being introduced by Rama, and sat there nearly two hours listening to instruction. They went away declaring their determination to serve idols no longer but to worship God alone. Pray that they might have strength to keep their determination. We remained in Khokar two days, busily employed all the time in giving instruction, and in conversing with the candidates for baptism. Several of the inquirers brought out and gave me their little silver gods which they had worshipped in the days of their ignorance. Every house generally has from a pair of these little gods, containing from 5 cts. to 25 cts. worth of silver in each. (In the houses of the Brahmans these are often made of gold). Many of these idols had long been thrown aside, and some were very much gnawed by the rats, (who are attracted by some oily substance smeared on them), and to those who had long worshipped them with fear and dread, these idols of silver are now objects of derision*. When will the day come when all this people shall cast away their idols to the moles and to the bats and fear before the Lord alone, and before the glory of his majesty.

* I brought home with me twenty five of these gods which had often been worshipped by our native converts in their heathen state. I enclose one of these.

On Saturday morning we returned to Wudaley and found the chapel ready for divine service on the Sabbath — On the afternoon of Saturday, the candidates for baptism came from the different villages and were examined in reference to being received, in presence of all the members of the church who were assembled. All were of opinion that of the 14 or 15 candidates, ten should be received, seven men and three women. The seven men were, one from Wudaley, one from Wadgaum, three from Khoken, and two from Bherdapoor, a village eight miles distant which I was unable to visit before the Sabbath. The women were the wives of the two Christians at Wudaley and the wife of Rama of Khoken —

Sabbath was an interesting day. The morning services commenced about ten o'clock. Our congregation was small but all came to hear and of course listened with deep attention. A few persons of the higher classes in the village were present and remained till the end, evidently very much interested. After singing the 100th Psalm, (a Mahratta translation of Watts' version, "Before Jehovah's awful throne"), and dedicating the house to the worship of God, a sermon was preached from Mat. 28. 18–20. "Go ye therefore and teach (disciple) all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost, &c." — After the sermon the baptisms were performed. — In the afternoon, the congregation was still larger, several having come in from the surrounding villages after the conclusion of the morning service, and among the rest quite a large company of Mahars from Khoken — At the afternoon service three children of a native Christian residing at Kareg-aum a village five or six miles distant, received baptism. At the close of the service, eight or ten persons came forward and expressed their determination to become Christians and wished their names to be taken down as candidates for baptism. We continued until late at night giving them instruction. — We informed all that it was our intention to station a native Catechist at Wudaley, and that on every Sabbath day when he was present the chapel would be open for divine worship, — and that a Missionary would come as often as practicable to give them religious instruction, and to administer the ordinances of God's house. They begged that a Missionary might be stationed there permanently.

On Monday morning we left Wadaley on our way homeward, and travelled eight miles to Bherdapoor, a village where two of our new converts reside. We spent the day there and had an interesting time conversing with the people. Nearly the whole afternoon was spent in giving instruction to a large company of Mahars both men and women who assembled at the house of one of the Christians. Several persons here belonging to this and neighboring villages, expressed their desire to become Christians. Two persons of the cultivator caste also, as we were informed by the new converts, had for some time past been thinking of abandoning Hindooism and embracing Christianity. One of them was present at all the exercises on the Sabbath at Wadaley and we had there considerable interesting conversation with him; but by some means or other they were both prevented from meeting us at their own village. Oh the bondage of these poor Hindoos!

The history of one of the new converts at Bherdapoor has been rather an unusual one and some account of him may therefore be interesting. His name is Mahadoo. He has been for many years a devoted worshipper of Khundoba, the god who is worshipped perhaps more than all others by the cultivators and lower classes of people in this country. Mahadoo was subject to fits of nervous excitement which were generally attributed to the inspiration of this god. He says that when he was about twelve years old, the people of his village who had been on a pilgrimage to Jejoory, (the principal seat of the worship of Khundoba in the Deccan, more than 100 miles distant), on their return home began to go round the village, as they are accustomed to do on returning from a pilgrimage, howling and crying forth the praises of the god. Becoming unnaturally excited he ran backward and forward in the crowd, unconscious of what he was doing, until at length he suddenly fell senseless to the ground, as if thrown down by a violent jerk. He was taken up by the astonished people and carried home, and after coming to his senses, he was very much ~~[illegible]~~ alarmed in view of what had befallen him. Afterwards the sound of the little bell rung by Khundoba's worshippers on any similar occasion would bring on the fit of excitement, and this troubled him so much that he became very weak and feeble and seemed gradually wasting away. However becoming at length accustomed to these turns of excitement he lost all dread of them, and attributing them to the inspiration of Khundoba, began to turn them to some profitable account. The people to conciliate the

favor of Khundoba would often make him presents when in this excited state, and he would often become excited voluntarily in order to obtain their favors. He describes the excitement as very much like that of intoxication, and says that while in that state he had no more knowledge of things concealed from mortal eyes than at any other time, but that he often gave answers at a venture to questions put to him on such subjects. He twice performed the ceremony of hook-swinging in honor of Khundoba and his back still bears the marks of the wounds made by the hooks. When he first heard of Christianity, he ridiculed and opposed it; but Rama of Khokan, who is a near relative, endeavored to convince him of the folly of idolatry and the truth of Christianity, and by the blessing of God his labors were crowned with success. About a year ago Mahadoo gave up the worship of Khundoba and began to listen to Christian instruction. He has not since been troubled with those fits of nervous excitement and says he has no fears of their return. Since he began to think of embracing Christianity, he has visited Ahmednuggur two or three times and received instruction from us, but although we conversed with him then, we were not struck with any thing peculiar in his appearance. Rev. Mr. Ballantine visiting Wadaley however and conversing with him there, I was surprised at his intelligence and the clearness of his views of religious truth. He seemed to have a clear understanding of his state as a sinner, of his need of redemption through the blood of Jesus, and the necessity of the Holy Spirit's influences to cleanse his heart and enable him to walk worthily of his new relation to God, and to fit him for heaven. He gave the brightest evidence of conversion of all those who were received. He is still a young man, has a wife and three children, and we hope, may be of great use in the service of his new Master.

We returned home thankful that we had been permitted to see such marks of God's grace towards the poor benighted heathen of this land. We cannot but be encouraged when we think that now in Wadaley and the neighboring villages sixteen persons are to be found who have publicly professed their determination to serve God alone and to put their trust in Jesus for salvation, and that many others have avowed it as their purpose to abandon idolatry and embrace Christianity. May this number soon be greatly increased.

Yours very sincerely

N. Ballantine

Shamedungyun, March 12th 1846

Rev. Dr. Anderson

Dear Sir,

I enclose a letter for Mr. Burgess – If he has left America before this letter reaches you – you may read and retain the letter yourself or destroy it as you see fit – I have no objections to your reading the letter even if he should not have gone – It will perhaps give you some information which you may wish to know –

I am much obliged to you for your letter of Dec. 22. 1845 received on the 3d inst. We have confidence that all the measures of the Prudential Committee in regard to Mr. Munger's return to India are formed with a due regard to the interests of the Mission as well as a kind interest in his own welfare – and we have felt ourselves required to do no more than give you information on points in regard to which you may be ignorant leaving the whole decision with the Committee – In view of your recent letter we rejoice to learn that Mr. Munger is on his way back to India. and we cannot but hope that he will do great good here – We are glad to know that you feel renewed confidence in Mr. M. –

The state of things around us is interesting – though I cannot now refer to particulars – Thurburn with his family, and Khundoo and another native assistant have gone out to Wedaby on our station. Thurburn meets with great difficulty in consequence of the refusal of the people of the village to allow him to take water from the public wells – We trust that God may give him favor in the sight of the heathen – Thurburn with his family will return here soon probably – and not until we see good prospect of his being useful there shall we think of stationing him there permanently

The hot season has just set in, and I am sorry to say found me not very well prepared to meet it – I am feeling very far from well – I hope however to be able to superintend the duties of the station, by taking care –

Yours very sincerely

H. Ballantine

Per steamer via Southampton – Ireland

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25 AP 25
1866

Rev. R. Anderson D. D
Secy. of A. B. C. F. M.
Boston. Mass.
U. S. A.

Ahmedabad mg gar

care of J. Lyons Esq. 2 Turnstile Lane
Cannon St.
London. Eng.

W. Ballantine)

Shanghai. April 11th 1846

Rev. Dr. Anderson

Dear Sir,

I enclose a few letters which I beg you will forward to their destination without delay. My letter to Mr. Burgess which you are at liberty to read will show you the state of things here at present. The cholera is raging round us and we know not what a day may bring forth.

We were glad to learn from your letter of Jany. 30th that Mr. Munger was on the way to join us, and that we may expect him soon. We are especially rejoiced to learn that personal intercourse has increased your confidence in him. He will find work enough to do here and that of the most interesting kind. We are glad to learn also that our new brethren may be expected out in the course of a very few months. We hope they will not be delayed by the present want of a favorable opportunity.

We are all enjoying good health although it is now the middle of the hot season. It is a season of great distress among the poor people of this country and unless the Lord should send the rain in its usual season this year whole regions it is feared will be depopulated. May famine be averted and the poor heathen be led to look to Him who alone gives the rain, and who will not give his glory to others or his praise to graven images.

With kind regards, in which Mrs. Ballantine unites, to both Mrs. Anderson & yourself.

Yours very sincerely

J. Ballantine

Per steamer – via Southampton – prepaid

PAID
28 MY 28
1836

Rev. R. Anderson D. D.
Sec. of A. B. C. F. M.
Boston, Mass.
U. S. A.

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Care of J. Symm Esq. 2 Turnwheel Lane, Cannon St.
London, Eng.

Ahmedabad 9 oct

N. Ballantine

Ahmedabad, Oct. 18

Ahmedunggur. May 18th 1846

Rev. Dr. Anderson.

Dear Sir:

You will probably have learned long before this reaches you of the arrival of Mr. Munger at Bombay and of the death of Mrs. Munger. It was a heavy stroke to us all. We had hoped to welcome them both again here & to see them settle down in one of the adjacent villages making known the truth as it is in Jesus to the inquiring heathen. But God has ordered otherwise. He has deranged our plans to carry out his own. To Him be praise. Mr. Munger feels deeply afflicted - All seem to sympathize with him. Wonderous are the ways of God.

Mr. Munger is still in Bombay having been detained there to make some arrangements, but I now expect that he will come up here next week - He will for the present live in my family. Nothing can for the present be determined on in regard to his future sphere of labors. Much will depend on his own feelings and preferences. May we be guided by heavenly wisdom.

We are sorry to hear from the Hills that Mrs. Graves is very ill and not expected to recover - You will doubtless hear the latest news directly from there. We are happy that so many of the brethren and sisters are there now to assist and comfort her -

Mr. Abbott & family expect to leave the Hills on the 25th inst. and to reach Wuggur by the 5th of June. We hope they will be honored in safety to the end of their journey. The cholera is raging in different places around us, but here it is now comparatively mild. They

Ahmednuggur, April 11, 1846

Last month we received two men into the church and on the first Sabbath of this month two more. They are all Makaas. They are from different villages around us — one from a village 40 miles north (Wadaby), one from a village 30 miles north-east, a third from a village 20 miles south, and the fourth from a village 18 miles west —

Thursday, May 16, 1844

Rev. R. Anderson D.D.
Sec. of the A. B. C. F. M.
Boston, Mass.
R. S. A.

Sy. 3, 1844

Thus the spirit of our influence is extending on every side and the light is penetrating into places where hitherto gross darkness prevailed — All these men are the heads of families — We rejoice in the prospect of having more labourers join us within a few months to assist us in the glorious harvest — May God bless you in all your plans and efforts.

Yours very sincerely N. Ballantine

Ahmednuggur, July 14th 1846

Rev. R. Anderson D.D.
Secy of the A. B. C. F. M.

Dear Sir,

We wrote you last under date of Jan. 27th & 28th. Since then we have received your letters of Jan. 30th and April 30th.

We are glad to hear that the new Missionaries were expected to sail for India in the course of a few weeks from the time you last wrote us. May they be preserved from all harm and permitted soon to join us in our work. It is now nearly seven years since the last reinforcement joined this Mission, and during this time sickness and death have often entered our little circle and diminished our numbers. The removal of Mrs. Munger from earth to heaven while on her voyage out to this her long desired field of labor, was a severe trial to this Mission. We had hoped that Mr. & Mrs. M. would have been able to establish a new station in the vicinity of Ahmednuggur and thus form a new centre of influence and gospel light. But our Heavenly Father saw fit to derange our plans and disappoint our hopes. May He, all whose plans and works are perfect wisdom and perfect love, sanctify this affliction to us all and especially to the bereaved husband, and cause it to turn out to the good of the church and the glory of God. We are happy to say that Mr. M. has been graciously sustained under his trials, and that instead of being cast down, he seems to feel happy in engaging again in his Missionary work. He has taken hold of his labors here with his accustomed energy and is very desirous to commence a new station in one of the adjacent villages.

From the minutes of the meeting of the Mission held last week, (which we send enclosed), you will perceive that the Mission has decided that it is very desirable to establish a new station at Tokay and that it is expected that Mr. Munger and

one of the families of the reinforcement will occupy it as soon after they arrive as the necessary arrangements can be made for this purpose. Tshay is one of the towns mentioned in our letter of July of last year as a desirable place for a Missionary station. It is in the view of Hindoos a very holy place and great numbers of Brahmans reside there who are supported by the offerings and gifts of the pilgrims who resort thither for the purpose of bathing in the holy waters of the Ganga. Tshay is situated in the midst of a very fertile ~~[illegible]~~ region and a Missionary stationed there would be able to exert an extensive influence. It is on the great road from here to Aurungabad, and by a daily post which traverses this route we can maintain daily communication with our brethren who may be stationed at that place. One or two other Societies have had their eye on Tshay, and we feel it important that our Mission occupy it without any further delay. We have several inquirers in that vicinity, and Wudaley our new out-station is only 20 miles distant from it, so that we should feel very much hemmed in and cramped were that place occupied by another Mission. Tshay stands at the junction of the Paira and Godavery rivers, and our native Christians and inquirers are scattered along the banks of those two rivers and in the region lying between, from Tshay up for 30 or 40 miles. — We shall expect to send out a native apothecary with their brethren should they succeed in forming a station at Tshay; this will involve some expense but not more we think than the importance of the interests at stake demand. We have hopes of being able to procure two good Apothecaries for service in the Mission on reasonable terms, as soon as they may be needed.

You inquire what other stations we shall be prepared to occupy in the vicinity of Ahmednuggur supposing two or three additional Missionaries are sent out to our aid. We can speak more definitely on this point after we see how our proposed station at Tshay shall prosper. We would refer your honour to our letter of July of last year for a list of the stations we think should be occupied in this vicinity. Perhaps Rahouree 20 miles distant from here on the road to Wudaley or Kopergaum a large place on the Godavery 20 or 25 miles

beyond Wudaley would be our next station. We think that by establishing a Missionary in the region to the north we shall be most effectually extending the influence of the truth in that direction, and at the same time guarding our field from the interference of other Societies.

In Mr. Ballantine's letter of Feb. 26th the subject of the Church Mission's new station at Astagaum in the vicinity of Ahmeednuggur was mentioned and a copy of the letter which was sent to the Bombay Committee of that Society by this Mission was communicated to you. We have received a reply to our letter from that Committee explaining the reasons which had induced them to take that out-station under their care; and if their future proceedings be in accordance with the spirit of that letter, we do not think that we need to fear much difficulty from the proximity of their operations. A copy of their letter is sent enclosed.

We are happy to see that you have taken such effectual measures to put our relations with the Bombay Press on a proper footing. We hope that we shall never again have cause of complaint. Indeed justice requires us to say that our printing has been done since March last with all the rapidity which we could reasonably ask for, and had they performed our work as promptly during the past one or two years we should have had no cause to complain. Our Brethren at Bombay think that we have dealt rather unkindly with them in communicating our complaints to you, but after the repeated representations we had made to Mr. Allen on the subject of the delay in our printing and all without effect, we had no hope of seeing a change brought about without a reference to the Rooms. We hope that all our intercourse with the Bombay Mission henceforth will be harmonious and happy, and we see no reason now to anticipate any further difficulty.

Our Bombay Brethren have made an arrangement with us, by which they and two members of our Mission, Mr. French and Mr. Ballantine, shall revise portions of the N. Testament together, and these four brethren being all members of the Translation Committee of the Bombay Bible Society, their revision

will come out under the name and with the sanction of that Society. Galatians and Ephesians have already been nearly all revised on this plan and will be put to Press in a few days; and the Acts and ~~and~~ the remaining Epistles after Ephesians have been taken up and are undergoing revision on the same arrangement. We know you will be happy to hear that we have at length succeeded in effecting this arrangement for co-operating with the Bombay Bible Society. We hope that if our lives are spared, we shall be permitted to go over a considerable portion of the Bible on this plan. The Bombay Brethren have proposed to us to take up and revise the prophets also with them.

You will perceive from ~~the~~ minutes of our meeting that we have determined to discontinue the primary department of the Seminary and establish a new school for Christian children who are not sufficiently advanced to enter the Seminary. The children of our native Christians form a large and constantly increasing class, and we feel ourselves called upon to give them a good Christian education. There is no class of youth over which we can exercise so much influence, or from whom we have so much to hope as the children of our native Christians. Many of them come from the villages and their parents are too poor to support them at a distance from their homes, and we shall therefore be under the necessity of giving such children enough for their food and clothing. We think however that money spent in this way will be well expended, and that we may hope for as great results from it as from any equal expenditure in our other educational operations.

Our new out-station at Wadaley has been very much prospered since its establishment. Hunipunt our native assistant has been stationed there since the 1st of March, and although he has met with considerable opposition from the principal men of the village who even refused him the privilege of getting water from the public wells, yet he has had quite a number of inquirers from the lower castes around him whom he has diligently instructed in the truths of the gospel. As the fruits of his labors, four persons from the vicinity of Wadaley were baptized here on the first Sabbath in this month.

One of them was an old man who applied for baptism in February at the time the Wadaley Chapel was first opened for divine worship, but was then deferred on account of his extreme ignorance. His advance in religious knowledge since that time, manifested in his examination previous to baptism, was indeed very gratifying.

In consequence of the extreme scarcity ~~of the~~ prevailing in this region amounting almost to famine, owing to the scarcity of rain for two years past, our converts in the vicinity of Wadaley were in great distress. They were of course unable to expect much assistance or sympathy from their heathen neighbors, and we felt ourselves under obligations to do something for their relief. We accordingly raised a subscription among ourselves and our English friends in order to afford them employment for two or three months, and with the funds thus raised we set them to work digging a well near the Wadaley Chapel. This well will be a great convenience to the native assistant residing there, as it will relieve him from the necessity of obtaining water from the village wells which are some distance from the chapel, and thus prevent that annoyance which the villagers feel in his taking their water; and it will also turn to good account for the irrigation of the lands of Christians in the midst of which it is situated. In addition to this work, we furnished the Christians with some other employment and by these means their families were kept from absolute starvation. They have all expressed themselves as duly grateful for the relief afforded them. Even with our assistance some of the families of the converts have suffered some distress. Brainpant superintended the works in progress and at the same time had good opportunities of giving instruction to all who were thus employed. Some inquirers were employed on this work as well as native Christians and thus had the privilege of receiving religious instruction which they appeared highly to prize. — We are happy to say that the plentiful rains we are now experiencing afford ground for hope that this will be a year of abundant harvests.

We should not omit to mention here that the Collector and Magistrate of Nuneadanaggur on being informed a few days ago, of the refusal of the head-men at Wadaley to allow Kunjpunt to take water from their public wells, at once issued a peremptory order requiring them to allow Christians the same privileges in regard to getting water which are universally allowed to Mussulmans and persons of other castes. We hope that this will prevent all further difficulty on this subject. We look upon it as a mark of God's favor to this out-station that the Magistrate should show himself so determined to protect our native Christians there in the enjoyment of their rights.

We have taken another of our converts named Rugooba into the employment of the Mission to be trained up for the work of a native assistant. He belongs to Chanday a large village 24 miles north-east from here on the road to Tikay. In this village he possesses some property and has a high standing and considerable influence among his own people. His conversion was mentioned and some account of him given in our Report for last year. He is a good reader and a person of more than ordinary shrewdness of intellect. We hope that Chanday his village will become before long another of our out-stations. There are several Christians and inquirers in that vicinity.

Within a few months a man of the Mahar caste belonging to a village named Lonee 18 miles directly west from this place, has been received into the church, and on the first Sabbath in this month he presented his four children for baptism. He is a connection of one of our native assistants who for several months past has spent most of his time at that village by our direction for the purpose of giving instruction to them or four interesting inquirers belonging there. We hope that this is the beginning of the greater extension of our influence in this direction also.

On Sabbath the 5th inst. five persons were baptized here, all men of the Mahar caste, four of whom as mentioned above were from the vicinity of Madaley. Eight children of native Christians also received baptism. The communion of the Lord's Supper was administered on the same day, and 68 native communicants sat down with us to the table of the Lord. Several of the converts in the villages were unable to be present. One of those who partook of the ordinance at this time was a young man who two years ago was suspended from the privileges of the church, but who for some time past has exhibited satisfactory evidence of repentance and was at length received back to the fold of Christ from which he had strayed. The mercy of God exhibited in the restoration of an fallen brother as well as that manifested in the conversion of sinners from among the heathen around us, calls for our hearty gratitude and excites us to new courage in our work

In behalf of the Mission

Yours very sincerely

T. Ballantine, Sec'y

The paper which you sent to us in August of last year for an communication to the Rooms just arrived yesterday and I now see it for the first time – T. B.

Aberdeen, July 19, 1846

Rec'd, Oct. 3.

Ans'd. Oct. 29.

R. Mason

Ahmednuggur, Jan. 12th 1847

Rev. Dr. Anderson

Dear Sir,

It gives me pleasure to state that within a month last we have received into the church here five persons on the profession of their faith in Christ, two of whom are youth connected with the Seminary. One of these boys is the son of Christian parents and was baptized several years ago on his parents' faith. He has now come forward and taken upon himself the vows of the Lord. His name is Sudoo. He has been supported for two or three years past by the contributions of a lady in Ohio. The other boy was of the Koombee a cultivator caste, and belongs to a family of Pateels or village head-men in a village a few miles distant. He is about eighteen years old, and has long been the highest scholar in the school. His baptism produced some excitement and was the occasion of several boys being taken from the school. These boys were received into the church only a few days before Mr. Abbott left us, and it was very gratifying to him to see some of the fruits of his labors in the Seminary before his return to America.

The other three persons baptized were men of the Mahar caste from villages in the vicinity. — One belongs to a village 30 miles north-east, another to a village 18 miles north, and the third, 18 miles west from this place.

Mr. Abbott left us, with his family on the 25th of December, and will probably sail soon from Bombay for America. It was painful to us to part with him. Mr. Abbott & myself have been associated for 10 years in labors at this station, and have formed great happiness in

in laboring together. May God prosper him in his way homeward, and permit him to see the faces of dear friends in peace, and if it be his good will, permit him to return and labor again in behalf of the poor heathen in this land.

We have not yet heard of the arrival of Messrs. Burgess & Hazen at Bombay, though we are in daily expectation.

Rev. R. Anderson D.D.
Sec'y. A.B.C.F.M.
Boston, Mass.

Rec'd. April 26.

Ans'd. April 28.

Ahmednuggur, Jan. 12, 1844

We are all in usual health. Mr. Munger is however not as well as we could wish. He appears to suffer a great deal from depression of spirits. Every thing appears dark to him. We condole in sympathizing. Miss Farrar has taken a trip to Bombay for the benefit of her health. She went in company with the Abbe

Yours very sincerely N. Ballantine

Shiraungpu. Feb. 12. 1847

My dear Dr. Anderson.

I have much pleasure in enclosing the Report of this station for 1846.

We have not yet had our usual Mission meeting, as the brethren have been very much engaged in touring, and we have been anxiously waiting the arrival of the brethren Bruegger and Nagin. We know not what can have detained them so long, and we naturally fear that they may have met with some disaster. We can only pray that they may speedily be brought to us in safety —

As soon as we have our meeting I hope to be able to send you our estimates of expense for 1848, &c.

Mr. Abbott sailed from Bombay on the 27th of last month on the "Mermaid" bound for Liverpool — We hope they will reach America safely —

You have doubtless heard of the death of Mr. Lawrence of Kindight on his way to Madras to embark for America. He came out with me in 1835 in the "Shepherdess". Dear brother Lawrence, he has gone to that heaven for which he so much longed. He kept working till the very last — Mrs. B. and myself are the only individuals of that company now remaining in India — We shall be happy indeed to avail ourselves of your kind invitation to us to visit America as soon as our new brethren are prepared to carry on the work here, if it please God to spare us so long.

We were very much pained to hear by the last mail of the death of Dr. Armstrong — May God in mercy give consolation to the afflicted family — Your loss too is great.

Mrs. Ballantine unites with me in much love to Mrs. Anderson & yourself —

Yours very sincerely,

H. Ballantine

Rev. R. Anderson, D.D.
Sec'y. A.B.C.F.M.
Boston, Mass.

Northampton Feb. 12, '45

Rev. Chas. Stanford D.D.
Cincinnati, O.

Transmit

Ahmednuggur. April 28th 1847

Rev. Dr. Anderson

Dear Sir,

I wrote you on Feb. 12th and soon after that left Ahmednuggur with my family on a tour to Wadaley and the villages in its vicinity. We were absent 16 days and should have remained not longer had not the heat driven us in. We had an interesting tour. The first Sabbath we spent at Chanday, a town twenty four miles from here, on the great road to Aurungabad, where one of our Christians resides, and where several Christians residing in the vicinity met with us in our Sabbath services. From there we went to Newasse, the place which we have had in view for a new station, and spent a day or two there. On the next Sabbath, (Feb. 28th) we were at Wadaley, where for the first time we had the communion of the Lord's supper. 22 native communicants present. I baptized eleven children of native Christians there the same day, and examined one candidate for admission to the church with them I was much pleased. He belongs in that vicinity. It was an interesting day to us all. On the next day, we had our Monthly Concert with our native Christians, and in the evening left there on our return. We reached home March 4th, having been mercifully preserved from all harm.

On the 11th of this month four women were baptized here and received into the church. Three of them are the wives of Native Christians and the husband of the fourth is a candidate for admission. The same day seven children of native Christians were baptized.

During the meeting of the Mission which has just passed the polygamy question came up for discussion. A man here having two wives desires to be admitted to the church, and of course it becomes a practical question and one of immediate importance with us. The majority of the Mission were not satisfied that a person having two wives should be received. Until the discussion at the meeting of the Board last fall I had supposed that

it was the general opinion of the church that a man who gives credible evidence of repentance and faith should not be rejected on the ground of his having two wives to both of whom he has been lawfully married and I do not see how we can reject him or how we can require him to put away one of his wives except it be for adultery. I hope the subject will be thoroughly discussed and settled in America before long

Rev. R. Anderson D. D.
Boston. Mass.
U. S. A.

Ackn. Oct. 15

Ackn. Feb 5

Chinchinggan, Sept 28, 54

By the arrival of the new Missionaries we have become very strong in numbers – But in consequence of the difficulty which is felt in regard to our occupying a new station in the valley of the Godavery away from Nuncdunggun, we are unable to employ them at present in the way in which we hoped to see them employed when we desired a strong reinforcement. What these brethren are to do, must be decided at our next meeting in July –

Mrs. B. joins with me in love to Mrs. Anderson & yourself

Yours very sincerely

R. Ballantine

We are all in usual health

Shanghai. June 15th 1847

Rev. Dr. Anderson

Dear Sir.

It is only a few days ago that I had the opportunity of perusing Mr. Burgess' letter to the Editors of the Boston Recorder, giving an account of what he supposed to be the action of this Mission in regard to the Polygamy question — and it is only yesterday that I learned from Mr. Burgess that he had made a similar statement to the Prudential Committee and that on this ground it was mentioned in the Report of last year, that one of the Missions, (meaning this Mission) had refused to receive a man to the church because of his having two wives. After seeing his letter, I spoke with Mr. Burgess on the subject, showing him that he had been very much mistaken in regard to the circumstances, and that the action of the Mission had been in fact the very opposite of what he had represented. He has prepared a letter to send to you, for the purpose of correcting the mistake which he made, and I am very glad that he does so. You will see from that letter that the case he referred to, was a case of not of polygamy but of adultery — that the man was living with a woman who was not his wife, but the wife of another man, to whom he had never been married and could not be legally married. Of course we could not receive him while living in such adultery. The case occurred in 1842, Mr. Burgess had been in the country then not quite three years, and it is not probable that he knew ~~necessarily~~ all the facts of the case when they occurred, and not at all surprising that he should have forgotten some of them. Up to last year we at this station were unanimous upon this point and inquirers who were encumbered with two wives were told by us uniformly, that their two wives were no

obstacle to him being received into the church – No person has
two wives however, so far as I am acquainted, was ever admitted –
I am sorry to say that at present the views of the Mission are
very much divided on this point – as my letter to you in Oct.
will have informed you fully – On many accounts it is a
pleasing to a Mission to have only a small number of labor

Rev. R. Anderson, D.D.
Sec'y A. B. C. F. M.
Boston, Mass.
U. S. A.

Rec'd Sept. 20
Ans'd Oct. 13
Pelham

We are all quite well – Br. Burgess has been ill for a
time but he has recovered his usual strength again – The
rainy season has commenced very early & very favorably – Our
season was very short & not at all severe – and we were
felt very little inconvenience from the heat – May they pass
through the rains safely, and then we may feel they are
some good degree acclimated.

Yours very sincerely H. Ballantine

Ahmedabad. July 16th 1847

Rev. Dr. Anderson

Dear Sir,

I wrote you on the 15th of last month. Since then we have all enjoyed a comfortable degree of health.

On last Sabbath two men were baptised and received into the church. One of these is the youngest brother, and the other a brother-in-law of Bhagooba one of our native assistants. They have both given evidence of Christian character for more than a year. There are favorable indications in regard to a number of those around us, but it is not necessary to speak more definitely at present.

Our quarterly meeting is now in session, and will probably continue in session several days longer. The letter of the Mission in reply to your inquiries on the subject of Mission extension will probably go by this mail. I do not agree with some things in that letter, but I do not wish at present to state all my objections. I will only say that I think our present number is no more than sufficient to carry on the labors of this field with efficiency, and that if all our new brethren were disposed to agree in the original plan of the Mission in reference to occupying the field around Ahmedabad with out stations and would engage in carrying out that plan with vigor, I doubt whether we should have occasion to ask permission of the Com. Committee to establish a new Mission beyond the limits of this field for some time to come. I would however say that a strong feeling has prevailed with some here ever since the arrival of the new brethren, as to the impudence of occupying such out stations with Mission families on account of the want of medical aid. This feeling has been very strong indeed at Bombay and all our new brethren on first landing in the country heard a great deal said on this point, and it is no wonder if they have felt in consequence some reluctance to carry out our original plan. This will account in part for the fact that no move has been done hitherto towards the establishment of an out station at Nowasa. I hope however that by the close of the rains immediate steps will be taken to carry forward this plan. Much will depend on the health of Mr. Fairbank & his family inasmuch as he has been designated to that part of the field and I may add also that he feels great interest in the prospect of laboring in it. As soon as we have a little experience on the subject of occupying out-stations we may hope that we shall all think more alike in regard to it. At present each one is influenced in his opinions more by his feelings than by a train of

facts. But this state of things we hope will not exist long.

With kind regards to Mrs. Anderson pray us to

Yours very sincerely

N. Dallaintin

We were glad to hear a few days ago of Mr. Abbott's arrival at St. Helena — We hope he has reached America safely before this.

Rev. Anderson D.D.
Sec. A. B. C. F. M.
Boston, Mass
U. S. A.

Rec. Oct. 14.

Aug. 13.

Bombay 9th, July 29th 1847

Rev. Dr. Anderson

Sec'y. of the A. B. C. F. M.

Dear Sir,

At the recent meeting of this Mission the following Resolution was passed;

Resolved, That the Prudential Committee be requested to allow Mr. Ballantine to visit America with his family in the year 1848 or 1849 as the circumstances of his family may seem to require."

This request is made in view of the necessity of having my children removed from this country to America before long, and having suitable provision made for their superintendence and education. My eldest girl is now nearly eleven years old, and should be sent to America as soon as circumstances will allow of my going with her. I hope the Committee will see fit to allow this request

Should the vessel which is expected to bring the new reinforcements to this & the Bombay Missions this fall, return direct to America next March or April, it may be better for us to take passage in that vessel, rather than remain eight or ten months longer and go in an English vessel by way of St. Helena or Liverpool. Mr. Abbott's experience would lead us to prefer an American vessel direct, by far, to an English vessel by Liverpool. We were happy to learn that he arrived safely at the latter place, by a letter received yesterday from him. and we hope that he has before this reached America in safety. The additional expense of going to Liverpool must have been very considerable.

Yours very sincerely

N. Ballantine

P. S. I am desirous of obtaining an answer to this request by the last of December and therefore send this letter by the earliest opportunity. The minutes of the meeting of the Mission will be forwarded by Mr. Burgess by the next mail from Bombay, which will not leave until about the 1st of September.

(over)

I am sorry to say that our dear Brother & Sister Fancher have been again afflicted by the loss of their little boy, who died last Sabbath, at the age of about 15 months. His disease was connected with teething. They only left him the Thursday before leaving home with us two weeks to attend the meeting. They have now one little girl left.

Per steamer and mail to Liverpool

Post-paid to Madras.

Rev. A. Abbott, D. D.
c/o J. G. & the A. B. C. F. M.
Boston, Mass.
U. S. A.

400

Care J. G. Lyman, Esq.,
2 Tamarind Lane, Cannon St
London, Eng.

T. B.

Northampton Feb 29, 1864

Rev. Dr Abbott

Pay the postage

Oct. 1st 1864

Amoudungyon. Aug. 24th 1847

My dear Dr. Anderson

I wrote you last month and sent by way of Madras. In that letter I sent a copy of the resolution of the Mission passed at their last meeting in reference to my visiting America in 1848 or 1849. (This resolution you will find in the minutes now sent home.) I then mentioned that should the vessel which is expected to bring the new reinforcements to this and the Bombay Missions this fall, return direct to America next March or April, it might be better for us to take passage in that vessel than to remain for eight or ten months longer and then go by an English vessel by way of St. Helena or Liverpool. You will learn from Mr. Abbott the difficulties and expense attending a voyage by Liverpool.

You will be glad to learn of the baptism of Daood a Moosulman teacher in the Seminary, on Sabbath the 15th inst. He is an interesting young man. But you will receive full particulars in a letter from Mr. Burgess. We hope to receive several other persons to the church in the course of a week or two –

Yours very truly

T. Ballantine

Rev. R. Anderson D.D.
Sec'y. of the A. B. C. F. M.
Boston, Mass.
M. S. A.

Amoedangpu. August 24th 1847

Rev. Dr. Anderson

Sec'y of the A. B. C. F. M

Dear Sir.

I enclose the account of the Mission with the American Tract Society for 1845 & 1846 – At the close of 1844 the whole amount of our receipts from the Tract Society had been $1250 or Rs. 2500, and the whole amount of our expenditures from the first, Rs. 1208.14.6 or $604.45 – leaving $645.55, equivalent to Rs. 1291.1.6, then unexpended. In 1845 & 1846 we expended altogether Rs. 428.11. or $214.35, leaving unexpended at the end of last year the sum of Rs. 862.6.6 or $431.20 – In the Circular you sent us, the sum of $1401.93 is set down as the amount paid to this Mission by the American Tract Society. This we do not understand as we have received notice of no more than $1250 being allowed us by that Society – Our expenditure last year for tracts approved by the Society was quite small. This year we have made arrangements to print and procure tracts to a large amount preparatory to extensive touring and distribution of books during the next cold season. It is most probable that we shall use much the greater part of the funds now on hand, before the close of the year for this purpose. We therefore hope that next year our funds will be replenished, and the more especially so, as our numbers and consequently our ability to tour and distribute books, are much greater than ever before.

The account of the Bible Society which I also enclose, needs no explanation. We shall continue to send our accounts with these two Societies yearly –

Yours very sincerely

A. Ballantine

Ahmednuggur. Augt 24. 1847

Rec^d Nov. 5.

Ans^d Nov. 30

Wy Colebrooke Ass. Tr. Co.

Nuots.

Ahmednuggur. Oct. 29th 1847

My dear Dr. Anderson,

I wrote you last under date of August 24th. On the 10th inst. three new members were received into the church on the profession of their faith in Christ. One of these was of the Mahar caste, and was employed in teaching school in a neighboring village. The second is a youth connected with the Seminary, of the Komabee (cultivator) caste, the son of a Patell or head-man of a village in this vicinity. His father gave his full consent to his son's receiving baptism. The third ~~was~~ is the wife of one of our native converts, and was formerly connected with the girls' boarding school. This girl was originally brought from the neighborhood of Madras, having been probably stolen from her parents, and was sold somewhere in this ~~country~~ district as a slave. The Magistrate having heard of the circumstances released her from bondage and placed her in our girls' school where she learned to read, and where she heard of the way of salvation through Jesus Christ. We hope that she is now delivered from worse than temporal slavery and that she is indeed among those whom the Son has made free from the bondage of sin and death. —— The same day a young man, who was excommunicated from the church two years ago, was restored, having given satisfactory proofs of repentance. He is the teacher of one of our most important schools.

Mr. Wilder & Mr. Munger left here on the 25th inst. to visit Sholapoor for the purpose of examining its eligibility for a new mission. In this matter I wish to say that I do not feel that I have any responsibility. The northern field it seems to me is unduly neglected while new fields of labor are sought after. But I dare not tell you all that I feel in reference to the present state of the mission. I would only add that Mr. Burgess agrees with me in what I have said above in regard to the tone of the brethren to Sholapoor.

Mr. Fairbank expects to leave here next week with his family for Bombay. They will probably not return here till next June

Recd. Nov. 24. 1847

We are all well – Mrs. B. joins me in kind regards to Mrs. Anderson –

Yours very truly

N. Ballantine

Kindly forward the enclosed to Mr. Abbott –
I inclose the minutes of the late meeting
by Mr. Burgess' request –

Rev. Anderson D.D.
Sec'y. of the A.B.C.F.M.
Boston, Mass.
Mr. J. N.

Rec'd. Jan. 27/48

Rec'd. Jan. 5, 1848.

Commencement, Oct. 31, 1811.

Shimdungqua. March 28, 1848

Rev. Dr. Anderson

Dear Sir,

Your letter to me dated Nov. 30, 1847 was received Jan. 31st and I have waited till this time before answering it, that I might give the ~~consideration~~ subject a full consideration and also because in usual accounts I thought it best not to write before the meeting of the Mission held this month.

I thank you much for the consideration with which you have treated my request for permission to visit America with my family, and for the kind feeling exhibited in your letter, and am grateful for the opportunity afforded me of stating my case with more particularity, and for the implied assurance that any such statement from me will be kindly received.

And in the first place, I wish to state distinctly that no considerations of the pleasure or advantage of a visit to America, so far as we ourselves are concerned, entered into my calculations when I felt it my duty to make the request above mentioned. We anticipate very little pleasure in returning to our native land compared to the numerous inconveniences and trials to which we shall be subjected in going where we can find no place which we can call home. Neither Mrs. Ballantine nor myself has a parent living, and our brothers and sisters are very widely scattered over the different States. It is a very temporary happiness indeed that we can expect from intercourse with them, and is not sufficient in our view to counterbalance the difficulties we shall have to encounter in visiting America with our large family. The intercourse which we should enjoy with Christians at home and especially with the members of the Board, would be extremely pleasant and profitable to us as Missionaries, but of this we took no account when we thought of returning home. Neither did we take into account at all the fact that we might be of use in exciting Christians at home to more earnest feeling and active exertion in behalf of the Missionary cause. You have abundance of agents who could probably do this

much better than we; and besides that is not the work so far as we have yet discovered, to which God has called us. In fact, apart from the subject of our children, both our own feelings and our views of duty would lead us to remain in India as long as we live, laboring in this field where we have found more happiness both temporal and spiritual than we had ever before experienced, and happiness such as we can scarcely can expect to attain ~~[illegible]~~ in any other situation even in our own country. Considerations of <u>health</u> did indeed enter into our reasons for requesting permission to visit America, and on this point I might say considerable, but I did not wish to make this a reason for requesting such permission, as it was only a subordinate consideration, and I wished to present the subject as it occurred to our own minds. And in the same way I wish to present it still. It is not because it will be pleasant to us to visit America that I requested permission to do so, nor because it would be profitable to us or to the churches, nor <u>mainly</u> because it would benefit the health of us both, though this is an important consideration; but simply because we think duty to our children demands that we should visit America with them, and either remain there ourselves to superintend their education, or place them in circumstances where we can feel satisfied that the duties of parents will be performed towards them and thus feel justified in separating ourselves from them perhaps for life. And here I would add, that it is not so much the health of our children which leads us to wish to remove them or the eldest of them now to America. They have generally enjoyed good health, and in fact are more healthy than children of Europeans generally are in this country. In this respect we have been greatly blessed. We should not feel it very important to send our eldest girls to America on account of any necessity connected with their health for two or three years to come. It is simply the moral influence exerted upon them here which makes us afraid to keep them longer in this country. We feel that our elder children are now at an age when impressions made upon their minds will be lasting. We fear the polluting touch of the people among whom we dwell. We cannot bear to have the minds of our children brought into contact at this age with so much that is impure and debasing, and we cannot but desire that they should be placed in the midst of a virtuous community, surrounded

by a pure and elevating influence. It is for this that we desire they should be removed from this country to America, before they have arrived at an age when removal there will be of little use. We wish to have them removed from here before they have contracted such habits, or become accustomed to thoughts and feelings which they will have reason to mourn as long as they live. We cannot keep them from intercourse with natives around them. With a large boarding school for native girls in our yard, our children who have no other companions whatever, must find some of their associates in play hours among those who if not heathen themselves, were brought up in the midst of heathen society and with the knowledge of all the vices of heathen. And while Mrs. Ballantine is in the habit of spending two or three hours daily in her school and in the instruction of the Christian women around us, she cannot control their movements as she could were she less employed in Mission work. It is true that we might be placed in America in circumstances where we could not enjoy more advantages for the education of our children than we now do, but could we only be placed in circumstances where they would be less in danger of an unholy influence exerted upon them from without, and where we might be more free from other engagements so that we might teach them ourselves, we should ask no more. We should feel that we were performing our duty to them to the best of our ability, and that God would bless our efforts. But we are not satisfied that we are doing our duty to our children by keeping them here exposed to all these heathenish influences which surround them in this country, and deprived of the elevating and purifying influences of our native land, and of all the advantages which they would there enjoy. We fear that in pursuing such a course we should be neglecting our first duties, our duties to those children which God has given us to train up for his service, duties which in our view no other engagements can justify us in neglecting or setting aside. Already our two eldest girls, 11 and 10 years old respectively, have suffered much both morally and intellectually from a residence in this land. And I often tremble when I think to what they will be exposed, should they remain here two or three years longer, and what pain it may give us through life to reflect that we have kept them here so long. Shall we continue to keep them here amidst these dangers and risks both as to

temporal and eternal interests? I cannot take upon myself the responsibility of deciding upon such a course. If the Prudential Committee will take upon themselves this responsibility, it may diminish mine to some extent, though I would add, the evil consequences of such a measure, should any occur, would not be averted from our heads in consequence of this assumption of the responsibility by others.

Here then is the first step in the reasoning which has led me to think it important to visit America with my family. I fear the consequences of keeping our elder girls here, I am afraid of the effects upon their moral character, of their living in the midst of heathen surrounded by influences that can only degrade and debase, and it seems to me important that we should place our children if possible in circumstances more favorable to the development of a pure and elevated character. You will probably allow and in your letter you do seem to allow that their removal to America is important, though you may differ from me as to the importance of an early removal from this heathen land.

The next question that presents itself is this. Why should I visit America with my family for this purpose? Why not send my children to America by the hands of others? In reference to this I would say that I am not of opinion that every missionary would do right to take the course which I propose to do. I can conceive of circumstances in which missionaries might be placed, in which I might be placed indeed, which would justify me in allowing my children to be separated from me for a few years, may perhaps for life. Had I a brother or near relation in the northern states able and willing to take care of my children, and with whom I should feel confident that they would be well cared for, and faithfully instructed in religious truth, and watched over and trained up for God, I should feel myself called upon to make the greatest sacrifices of feeling rather than relinquish the field of labor in which God has placed me in this land. But I am not in such circumstances. I have a brother in Virginia in whom I have the greatest confidence, but he has a large family of his own, a sickly wife and more than all my children would there be surrounded with slaves, a circumstance which renders the thought of sending them there extremely abhorrent to our minds. Apart from this opportunity, we know of no friends with whom our children would be in the enjoyment of those privileges which we think it very desirable they should possess, and where we should feel justified in placing them. In fact we know

very little of the circumstances of other friends, not enough to justify us in sending our children to them. None of our friends, except the brethren above mentioned, have offered to take our children and superintend their training and education, and we fear they would feel it a great burden should we ask it of them. — But we are told to have faith in God, to send forth our children in the confidence that God will take care of them. To this we would reply that if we have not mistaken the tenor of God's word, parental responsibilities can not be thrown off so easily. We feel that it would be presumption and not faith, were we to send out our children from us believing that God will take care of them, before we use all reasonable and proper methods to perform our duties towards them or to see that they are performed. Besides, while we are required to have faith in the promises of God in regard to our children, we are not the less required to have faith in those promises in regard to the progress of his work. Why is it important that we should remain here in order that this work may go on? Are we so necessary here that the work will be hindered when we leave it? If in the discharge of our duties to our children which appear to us paramount to all others, we feel compelled to leave this field must we suppose necessarily that the interests of the cause would suffer? Surely if it is proper in any circumstances to have faith in God, it is proper in these. If the providence of God seems to direct us to return to America, we may leave our duties here which others can perform, believing that our departure will be no loss to the cause, with far more propriety than abandon or neglect our duties to our children, duties which no one else can fully perform, for the sake of carrying on other duties not so plainly imperative on us.

In our view, then, it is our peculiar circumstances and particularly the fact that we know not where to place our children should we send them to America, which makes it important for us to visit America with them and make arrangements for their education and guardianship, or in case no such arrangements can be made satisfactorily, to remain with them to instruct and train them up ourselves. It was just this difficulty which prevented us from sending the two eldest home with Mr. Abbott's family. We did not know where to send them. We felt indeed that it would be safe for us to retain them here two or three years longer, than to send them to friends, who, we had reason to fear, might not be in circumstances to take proper care of them

I might add that when Mr. Abbott left I supposed the principle was settled by the Prudential Committee that parents would be permitted to visit America with their children to make arrangements for their education, and was not aware that he was allowed to return home on any other ground. Of course I had no doubt at that time that I should be permitted to return too under similar circumstances. We therefore did not feel called upon to send our children to America by that opportunity

We perhaps feel stronger on the subject of the importance of our accompanying our children to America, from what we have learned of the history of some of the children of the Ceylon Missionaries, sent to America by their parents, and also from what we are told is the impression of Christians generally in regard to Missionaries' children. We fear that our children will very soon be fit to be classed among the more unfavorable specimens of Missionaries' children, unless they are speedily removed to a country where they will be required to perform a great deal of domestic work, and where they will be surrounded with examples of industry and of all the higher traits of civilized life - Should our children be sent to America even now, who but their own parents would be prepared to take that care of them which their circumstances require, who would be disposed to bear with their peculiar weaknesses and temptations, and to lead them along gradually to the knowledge of those things in which they are most deficient. We should need to have great confidence in those friends to whom we should be willing to confide the instruction and training of children, brought up as these have been amidst the influences of heathenism. Nothing less than considerable personal acquaintance with those friends who should be willing to take our children, would satisfy us that we were doing right to entrust the formation of their character to the hands of others than ourselves. Did we know of any such persons in whom we had such confidence, I should hesitate before leaving this field of my choice for the purpose of going to America with my children. Many Missionaries doubtless there are who could have such confidence in particular friends and who might therefore be justified in sending their children from them while they remained in the field. But such are not our circumstances. This then is the second step in the process of reasoning which led me to feel the importance of visiting America with my family.

I know not that I have any thing more to add to show that we regard the duty of going home with our children as imperative on us in consequence of the view which we take of our parental responsibilities, and of the peculiar circumstances in which we are placed. I have stated the main facts which it appears to me the Prudential Committee require to know in order to act upon my case. And yet in your letter another consideration is presented, which it is suggested should have great weight on our minds, and that is, the influence which this case will have as a precedent to be followed in other cases, and the consequent effect it may thus have on the whole system of the Missions of the Board. Of course I should not presume to touch upon such a subject as the general policy of the Board in reference to its Missions, were it not thus suggested to me by your own letter. Indeed I know not that this is at all necessary, inasmuch as I view my case by itself — And it seems to me that every case should come up for separate consideration. As you have yourself stated in your letter, there are some cases about which there can be no doubt, of which you considered Dr. Grant's was one. All I ask for myself is the candid consideration of my circumstances, and I see not why it need alter the general policy of the Board. It is no precedent for any case which does not resemble it.

And yet if I may be allowed the expression of an opinion on so great a subject, I would say, that I really believe, that when returned Missionaries and Missionaries' children shall become more numerous in America, and the Christian community shall come to know more than they now do, (though even now they seem to know considerable,) of the difficulties of bringing up children in heathen lands and the still greater difficulties of sending them home to friends, should you then publish for general information that the Board had established a rule that in ordinary circumstances Missionaries to foreign lands would not be allowed to return home with their children to make provision for their education & guardianship, it would do much greater injury to the system of Missions under the care of the Board than the policy of allowing parents to return in all cases where circumstances seem to require it. As this subject becomes better known I feel satisfied that young men and young women will hesitate to place themselves in circumstances where they will regard themselves under obligation to separate their children from them or return home in disgrace. I would even go farther and would suggest some thoughts which I have had regarding the privileges which the Board might allow

to its dissemains with great advantage to its general interests. But I fear my suggestions would be treated as of little worth. I would not have presumed to say as much I have on this subject, had it not been presented in your letter for my consideration.

As to the question of expense I feel with you that the expense of going to America via England will be very great, much greater than I wish to have incurred on my account. I would be willing to wait for a year longer, if we might then hope to obtain a passage in an American vessel direct to Boston, rather than go by way of England. And I would suggest whether you could not make some arrangements with the captain of a good American vessel to take us from Bombay to America. They generally go from Bombay to Calcutta and thence to America. If a vessel from Calcutta would come take us on board at Ceylon, it might make a great saving of expense. But with all the expense that would be incurred by a voyage to America via England, the Prudential Committee must take into account that my salary in the Mission at present in consequence of my great family is very large, that in accordance with the rules of the Mission authorized by the Committee, my salary and allowances amount to Rs. 2640 yearly, not including house rent & repairs. It would be great a saving to the Mission to have me leave it as soon as possible — and in regard to my own feelings I can say that I wish I were in circumstances when one half of this would suffice —

I wish it to be understood then that in requesting to be permitted to visit America with my family I do so because I think my duty to my children requires such a course. And the Prudential Committee will I hope bear with me if I suggest that in deciding this case they are deciding on the interests of immortal souls, the interests of the children of those who are in some measure in the power of the Prudential Committee and who are compelled to regard the action of the Committee as the finger of Providence pointing out to them the way in which they should walk. They are called upon to decide whether these children are to remain in their present circumstances surrounded with heathen influences or whether they may return to the bosom of a community in the midst of which they may be elevated and refined. If they are prepared to take the responsibility of saying that I shall not be permitted to visit America with my children and that therefore these children must continue to remain here for the present (for I see no other alternative) I must acquiesce, and can only pray God that all evil consequences may be averted. With the I leave my cause. May he direct the hearts & counsels of the Prudential Committee. Yours very sincerely. N. Ballantine.

Nanderungpur. March 29th 1848

My dear Dr. Anderson.

I enclose the accounts of this Mission with the American Bible Society and the American Tract Society - also a letter to Mr. Halloch to accompany the latter - I also send the minutes of our recent meeting of the Mission by Mr. Burgess' request.

In the month of January I made a tour in company with Mr. Hazen to Newassee, Wudaley &c. - We were about about three weeks and had a very interesting time. Perhaps I shall be able to send you by next mail some brief account of it - I hope to have the report of the station ready to send by that opportunity - This work was just upon me only two or four days ago -

On the 12th inst. a young man of the Brahman caste named Dajuba, was baptized and received into the church - He has long been in our employment as a school teacher, and for two years past has at various times asked for baptism. I wrote you once in regard to this man as being in a hopeful state.

We are all in usual health - Mrs. Ballantine joins me in kind regards to Mrs. Anderson and yourself -

Yours very sincerely

A. Ballantine

Rev. R. Anderson D. D.
Sec'y of the A. B. C. F. M.
Boston. Mass.
U. S. A.

Rec'd June 29
Aug. 4th 14.

On the general subject of views on Mission Education

Ahmednuggur. April 11th 1848

Rev. Dr. Anderson.

Dear Sir.

Your long communications of January reached us April 1st, three days after our letters of last month had been despatched. The letter on the subject of Mission policy with regard to education will probably be answered by the Mission in due time. I would suggest however that some of the remarks in that letter do not apply at all to us. Our church has not been built up from our schools. The great majority of our church members have come from a class who have never received any education. This is more particularly the case with the native Christians at Wadaley and its vicinity, who support themselves by their own labor, and have no connection with or dependence upon the Mission except for religious instruction. Some of the points remarked upon in your letter are taken up in the Report of this station for last year, which I have now the pleasure of enclosing.

What you have said in your letter about the establishment of new stations or new Missions in the Deccan, renders it necessary for me to give some explanation in regard to the course which I have taken on this subject. This seems to be the more necessary in consequence of the resolution on the subject of occupying Aurungabad passed by the last meeting of the Mission, which was sent home accompanied by a letter to the Committee strongly recommending the measure. In regard to this resolution I may remark that we were all agreed in supporting it though not altogether for the same reasons.

Even since the arrival of the brethren who joined us in 1846 there has appeared a want of cordiality in carrying out the plans which had been previously formed by the Mission in regard to the occupation of the field immediately around Ahmednuggur.

It was maintained in the very first meeting after the arrival of the new brethren in October of that year, that the state of things in the field had been represented in too glowing colors, much more so than the truth would justify. To say nothing of the want of courtesy which such remarks exhibited, especially when those who made them had never visited the particular portion of the field the operations of which they were disposed to criticise, I for one felt that I had in all honesty represented things just as I believed them to be. At the next meeting, which was after Mr. Burgess arrived, the subject was again brought up and remarks were made to this effect that the hopes of the Christian community at home had been unduly excited in regard to this field, and a proposition was made by some of the brethren that a recommendation should be sent to the Prudential Committee to occupy new centres of Missionary labor. The apparent object in making such a recommendation was to show to the Committee that the Mission as now constituted regarded the former views & plans of the Mission as foolish and impracticable. At the meeting in July of last year a letter was prepared by Mr. Burgess to be sent home in reply to one received from the Rooms on the subject of Mission extension. This letter was very much changed by the majority of the Mission before being sent, so that it at length exhibited views the very opposite of those which Mr. Burgess had first penned. While that letter was under discussion, a resolution was brought up in the Mission to this effect that the Prudential Committee be recommended to establish a new Mission at one of the military stations in the Deccan not yet occupied by any Mission. This resolution was passed by a small majority. Mr. Wilder, Mr. Munger, Mr. Fairbank & Mr. French voting in favor of it, and Mr. Burgess & Mr. Hazen in the negation. I desired to append a note to this effect, that I should make no objection to this resolution believing that Brethren would labor best where they thought they would be most useful. In consequence of the

very great dislike which some of the brethren had to this vote going home, the resolution was reconsidered and withdrawn, but the substance of the resolution was embodied in the letter. In the meeting in October the subject was brought up again, and Mr. Munger and Mr. Wilder who had been most earnest in the support of the measure, were deputed to examine Sholapore and Aurungabad with reference to their suitableness for Missionary labor. Neither Mr. Burgess nor myself voted in favor of the proposed plan; nor did we vote against it, as we thought those brethren might as well be engaged in turning in that direction as in any other. They accordingly went, and the result of their examination you have in the action of the last meeting. As to the establishment of a Mission at Sholapoor I did not think it necessary to vote either way. The idea is a good one, if you are desirous of occupying new fields of labor. But I did vote in favor of occupying Aurungabad. Independently considered it is in my opinion a good measure, for the reasons given in the letter. But besides these, I believe that a great point would be gained if those brethren who had so long been laboring to bring about the establishment of a new Mission should be permitted to accomplish their object, and leave this Mission to carry out its plans without obstruction. As long meeting of the Mission since their arrival had been disturbed by the discussion of this question, I felt that it was desirable that it should be settled, and I saw not how it could be settled in any other way. I felt that the peace of this Mission might thus be secured and in this way great good be accomplished.

These statements I would not make but I feel that they are necessary to show the grounds on which the Mission appeared so united on a point apparently so opposed to our former views of Mission policy.

I wrote you on the 29th of March in reply to your letter to me of Nov. 30th.

Mrs. Ballantine joins with me in kind regards to Mrs. Anderson & yourself -

Yours very sincerely

J. Ballantine

Rev. R. Anderson D. D.

Sec'y. of the A. B. C. F. M.

Boston, Mass.

U. S. A.

Rec'd June 14 —

Ans. July 19.

Appointment of Missionaries

Shanderaggan, August 26th 1844

Rev. A. Anderson,

Dear Sir,

I write at the request of Mr. Burgess to say that Mrs. Burgess is very sick and scarcely expected to live. After her confinement in the early part of last month, she seemed to be getting up well. An abscess in one of her breasts near the close of the month was followed by a severe attack of fever, which continued several days, and during which we were at one time very anxious in regard to her recovery. The fever however was checked, but this was followed by very great weakness, and then a few days ago by an irritability of the nervous system which it seemed almost impossible to subdue. Night before last she had a good night's rest and we were greatly encouraged. Yesterday she was perfectly easy and free from pain and we hoped she would now begin to improve again. Last night she had no sleep and several times to day she has seemed to be sinking away. She is perfectly sensible and feels that she is going to where Jesus is, and wishes to depart. But yet we have not given up all hope. She may rally, and be spared to us still longer, but we should not be surprised to see her drop away at any moment. I write to inform you of the state of circumstances here at the latest moment before the leaving of the mail, that you may be prepared for whatever may occur —

Mr. Burgess requests that this letter may be sent to Miss Lyon of S. Hadley, who will inform Mrs. Burgess sisters. Mr. Burgess intended writing Miss Lyon, but finds himself unable

Yours very sincerely

D. Ballantine

Mr. Burgess wishes you would send this letter to his sisters in Boston before sending it to S. Hadley —

Rev. R. Anderson, D.D.

Secretary of A. B. C. F. M.

Boston, Mass.

U. S. A.

[illegible]

[illegible]

[illegible]

Ahmedungger. Nov. 11th 1868

Rev. Dr. Anderson

Dear Sir,

Your letter of July 19th communicating the decision of the Prudential Committee authorizing my return to America with my family was received. We feel very thankful for this permission to visit our native land, and the more so as other circumstances besides those pertaining to our children seem to require such a change. I mentioned in my last letter that much might be said in regard to the health of both of us. I felt my anxieties at that time about Mrs. Ballantine. Her last confinement two years ago was a very severe one, and this appeared to be owing principally to the fact that her strength seemed to be gradually giving way in consequence of her long residence in India. Such was the opinion of her attending Physician very freely expressed. Her general health is indeed good and she carries on her work as usual, but any severe sickness would probably go hard with her. — During the past year my strength has given more signs of failing than for a long time before. Last cold season I was much troubled with a cough which I found it very difficult to get over and which was very much increased by studying. In the hot season I found myself unfit for any kind of labor and did less than I have done for several years before — During this last rainy season in the month of August I was attacked with a ~~cold~~ severe cold accompanied with fever, which kept me from my studies for near a month. In a few weeks after as the business of the meeting was proceeding, I had a severe attack of Ophthalmia, threatening the loss of sight in my left eye. This confined me to my room for two weeks. The Physician who attended me remarked when I spoke to him about my going home, that he thought it very important, as it appeared to him that I had been gradually going down during this year and had found it difficult to throw off even light attacks of disease. Indeed such is the tendency to inflammation

in my left eye that I fear I may lose the sight of it unless my constitution is speedily invigorated. I am intending to take a tour to Aurungabad and the field around Wadalay with my family, in the course of two or three weeks, hoping thus to obtain a little respite from labor. After returning from there I shall tour as much in the villages around here as circumstances will allow.

You will perceive from this that we do not think of returning to America immediately. In fact I do not see that we can leave here for a year to come. Mrs. Ballantine expects another time of trial in February next, (a time to which we are looking forward with considerable anxiety), and under these circumstances we cannot think of starting until March. Then the difficulty of leaving here in the hot season and if we start after June, the probability of arriving in America in the winter, leads us to think that we had better remain here till next cold season. We therefore have no idea at present that we shall see America before 1850. And before this time how many changes may take place, no one can tell. I often think of poor brother Lawrence of the ~~Arcot~~ Madura Mission, who came out with us in the same vessel to India and who after laboring here with all his strength for eleven years, was at last compelled to set his face towards America, but died before he could reach the port of embarkation

I have some works, such as the revision of the remaining books of the N. Testament and the preparation of some more Marhatta Hymns, which I am very anxious to do before leaving the country. and these things I hope to finish ~~before~~ within the year which I have allotted to myself here. In fact I have no desire to leave my field of labor, and shall remain here just as long as it seems proper for me to do so.

Mr. & Mrs. Wood are now here from Bombay. Mrs. W. suffers a great deal from head ache. I hope our cold weather here will restore her strength. Mr. Wood being from Mrs. Ballantine's native place, it is of course a great pleasure to have them with us. It is not often that a

Missionary meets a townsman on Missionary ground.

Mrs. Burgess is now enjoying her usual health. Her recovery appears to us almost miraculous, as well as Mr. Brown's of Bombay. We would praise Him who in answer to earnest prayer raised them up from the borders of the grave. I will use them hereafter, we trust, for the advancement of his own glory.

Mrs. Ballantine unites with me in much love to both Mrs. Anderson & yourself.

Yours very sincerely

N. Ballantine

The letter which I enclose was approved by the Mission with more entire unanimity than I had expected it would be. The consideration of it had excited a great deal of discussion. But the letter after being ~~[illegible]~~ perfected was directed to be sent with only a few verbal alterations.

We are expecting to receive several persons to the church in the course of a few days. There are quite a number of candidates.

Rev. R. Anderson D.D.
Sec'y. of the A.B.C.F.M.
Boston. Mass.
U.S.A.

Rec'd. Apl. 16. 1879
Ans'd May 1
Asha June 12.

Shuendurg gm. Jan. 12th 1849

Rev. Dr. Anderson

Dear Sir

I wrote you Nov. 11th and then mentioned that I was intending to take a tour with my family for the sake of a change, to Aurungabad and the northern villages. I am happy to say that we were permitted to carry out our plans, and that after being absent from home 32 days we returned here on the 28th of December much benefitted by our journey. There are three or four villages on the road to Aurungabad where converts connected with us or inquirers reside, and in these we spent a few days with great pleasure and found good opportunities for giving instruction. The women came out in great numbers to receive instruction from Mrs. Ballantine. This was the case in the Nizam's dominions as well as in the Company's territory, which extends only to the Godavery river. It is most probable that most of the females there who heard the truth, had never heard it before. At the first village on the other side of the Godavery where we stopped, and where we passed the Sabbath, the women came out in such numbers to meet Mrs. Ballantine, and seemed so interested in what she had to tell them of the gospel of Jesus, that the Brahmans were greatly enraged, and one came to me and said that a hundred women had collected around Madam and were about to make her their gooroo. We remained three days in Aurungabad at the house of a good Christian friend, Capt. O'Brien, who treated us with the greatest hospitality and kindness. From Aurungabad we went to Ellora which is only 12 miles distant, and visited the celebrated caves at that place. From there we travelled across the country to Wudaley, only 40 miles distant, where we remained 8 or 10 days visiting the villages in the vicinity and embracing every opportunity of instructing the Christians and those favorably disposed towards Christianity. We spent two Sabbaths there, and on the last Sabbath the sacrament of the Lord's Supper was administered. There were 23 native communicants.

I baptized five children of native Christians while there. I also attended the funeral of a little child all whose grandparents are members of the church. It is an unusual case in this country. The women of the higher classes in Wadalay received Mrs. Ballantine at their houses when she went to see them, treated her with great respect and listened to her with attention. I feel that such towns are calculated to do great good and wish that they could be often repeated. In many of the places that we visited between Ellora and Wadalay, no white face had ever been seen before.

Rev. R. Anderson D.D.
Secretary A. B. C. F. M.
Boston, Mass.
U. S.

Rec'd Mar 1.

Ackd Sept 12.

Ceylon Mar 28, 1849.

On the 19th of November last nine persons were baptized here. We have now several other candidates some of whom we hope to receive soon.

All the members of my family are now very well. Mrs. Fairbanks and Mrs. Wilder are very poorly. Mr. Wilder's little boy has also been quite ill and is still far from being well. Mr. & Mrs. Funck will probably embark on Monday (15th) in the Owen Glendower for London.

Mrs. Ballantine joins me in kind regards to Mrs. Anderson & family.

Yours very sincerely N. Ballantine

Shanedang qua. March 12th 1849

My dear Dr. Anderson,

I wrote you last in January, and I am now happy to be able to say that we have several occasions to bless the Lord for his continued mercies to us as a family. On the 9th of last month Mrs. Ballantine was safely delivered of a son. She had a very favorable time, though she is not getting up her strength again as rapidly as I hoped to see her. The hot weather has set in very early, and she of course feels its enervating influence.

I enclose a note to R. P. Waters Esq. Salem, which you will read and then kindly forward, (inclosed in an envelope) to him. I feel it to be very desirable that we should go from Bombay direct to America and I think it worth while to take some trouble to secure a passage if it can be accomplished. Even if it results in saving only a few hundred Rupees to the Board it will be an object worth some labor. If Mr. Waters is not in Salem will you kindly see that the note is given to one of the same company, — or if the subject is mentioned to some of the ship owners of Salem or Boston and the object secured this is all I desire. I hope you will not think me disposed to give trouble in pursuing this course in such a matter as this. It would be very pleasant to us indeed to get a vessel going direct to America having comfortable accommodations and with a kind Captain — It is very painful to us to have to think of going by England, both on account of the expense & the inconvenience.

Mrs. Ballantine joins me in kind regards to Mrs. Anderson as well as yourself

Yours very sincerely

H. Ballantine

March 14th – Our mission meeting commenced yesterday. Mr. Burgess is at the Mahabuleshwar Hills – He reached there safely with his family on the 2d inst. – Mr. Munger is touring in the villages to the south – Of course we have now only four of our number here – Mr. & Mrs. Hagen arrived here yesterday morning from Teoor –

Rev. R. Anderson D.D.
Secretary A.B.C.F.M.
Boston, Mass
U.S.A.

Mr. Pettee
March 12th 1845

Recd May 12th 1845
Ans. Nov. 1st

Rec. Apl. 12.

Ahmedabad gen. April 10th 1849

Rev. Dr. Anderson

Sec'y of the A. B. C. F. M.

Dear Sir,

I enclose the accounts of the Mission with the American Bible & Tract Societies for 1848.

Of the funds appropriated to this Mission by the American Tract Society we had on hand at the close of the year Rs. 853, the only items charged to that Society during the year being the expense of printing the Mahratta translation of Gallaudet's Child's Book of Repentance, and the binding a few copies of the Life of Christ. We have had a large quantity of Tracts from the Bombay Mission Press during the year, but none of these have been charged to us, and of course we can charge nothing for them.

You will perceive that we have expended Rs. 1022 for the printing and purchase of Scriptures above the appropriations of the American Bible Society. Of this amount Rs. 855 were expended during the past year. We hope that you will be able to obtain a grant from the American Bible Society to this Mission sufficient not only to cover this whole deficiency of Rs. 1022, but also to enable us to print some other portions of the Scriptures during the present year. We have determined to print an edition of the Gospel of Luke in 8vo. and we also hope to be able to print a 12 mo. edition (in small type) of the Epistles to the Romans & Corinthians. These Epistles we are revising in connection with the Bombay Bible Society, and we are desirous of putting them to Press as soon as the revision is complete. We see not how we can do without them, as the only editions of those Epistles now in use are very deficient in intelligibility. In printing these portions of Scripture and purchasing such other

portions as we shall need this year, we shall require 800 or 1000 Rupees. If we cannot get this from the Bible Society, we must manage to get it in some way or other out of the appropriations which you have made for the expenses of the Mission this year. We hope, however, that you will succeed in obtaining a grant from the Bible Society sufficient to cover all these expenses, that we may not be pressed for funds in carrying on our common operations. The American Bible Society has never appropriated any thing to the expense of publishing our Scriptures since the Ahmednuggur Mission was made a separate Mission in 1842. On the division of the Old Mahratta Mission, we received Rs. 2307 as our portion of the appropriations of the Bible Society to that Mission remaining at that time unexpended. This sum was not wholly expended until 1847, and we hope that now the American Bible Society in view of our wants will renew its grants for the publication of the Scriptures in Mahratta.

We feel that we have attained a great point in obtaining the cooperation of the Bombay Bible Society in the revision of the Epistles to the Romans & the Corinthians. The Epistles from Galatians to the end of Revelation were all revised by us in connection with that Society and have recently been printed. The revision of the Epistles to the Romans and Corinthians will complete the revision of the New Testament which this Mission commenced in 1842.

Yours very sincerely

H. Ballantine

(By order of the
Ahmednuggur Mission

Ahmednuggur. April 14th 1849

My dear Dr. Anderson.

I enclose the Report of this station for 1848, the accounts of the Mission with the Am. Bible & Tract Societies, and a copy of a letter addressed to the Corresponding Committee of the Church Mission in Bombay, by this Mission -

We are sorry to hear by the last mail, of your poor health - We hope to hear that a little relaxation was effectual in restoring you. You must have indeed a heavy burden resting upon you - may you be permitted to see the fruits of all your labors,

I am happy to say that my family are all well - Mrs. Ballantine is however not yet strong, and has to be very careful of herself - Mrs. Fairbanks I am sorry to say is very poorly - Mr. F. feels very much discouraged at the prospect upon him. Mrs. Wilder too is feeble - At present, the prospects of this Mission are very dark - But I cannot enlarge on this topic at present

Much love from us both to Mrs. Anderson as well as yourself

Yours very sincerely

T. Ballantine

H. Ballantine — Ahmednugger

Apr. 14. 1849

Rec. June 20. 1849

~~Also Report of the Ahmednugger Station for 1848 — H. Ballantine — &c.~~

Ack'd July 12.

~~Such part of the Report~~

Rev. R. Anderson, D.D.

Secretary of the A. B. C. F. M.

Boston, Mass.

U. S. A.

(Private) 213 (Last letter No 5)

Shmedungyen. May 9th 1849

My dear Dr. Anderson,

I wrote you on the 14th of last month. Since then I have received a letter from Mr. Hill in which he acknowledges the receipt of a letter from this country dated Dec. 12th but the letters which we sent Nov. 11th (a month before) are not acknowledged, and we fear that that large packet of letters (weighing near three ounces) is lost – It contained the minutes of an October meeting, and a long letter on the subject of Education which I had drawn up by the direction of the Mission, and having been approved it was sent to you – If it should appear that these letters were lost, it will be necessary for us to prepare new copies of those sent to the Romans and forward them to you – Another mail will doubtless give us definite information whether these letters reached you or not.

At the same time that I sent you the letter on Education in reply to your long communication to the Mission in the early part of the year, I also wrote you a private letter acknowledging the receipt of your communication to me allowing me to visit America with my family – and I mentioned that the circumstances of my family were such that in view of them and of other reasons connected with the Mission, I thought it best that we should not leave the Mission before the close of this year or the beginning of 1850 – I wrote you in March also enclosing a note to R. P. Waters, Esq. Salem, in regard to a ship coming out to Bombay for me – What the state of this Mission will be at the close of this year it is not easy to conjecture – The prospect at present is very dark – Mrs. Fairbank remains very poorly, and the Doctor seems to think that she will not get well in this country – It is possible they may be ordered to leave India before many months – though they are very reluctant to entertain the thought – Mr. Burgess feels that he cannot remain in this Mission in consequence of the state of feeling here – I cannot blame him for his wishing to get into a field of labor where he can

later more quietly and more satisfactorily to himself. There is no
we have too many Mussimanis in this fila, so long as the Mu
has no intention of occupying the villages —

Rec. July 17. 1854
Ans. Dec. 4.
Filing 2
Mission — Persia

Rev. R. Anderson D.D.
Sec. A. B. C. F. M.
Boston, Mass.
U. S.

We are in usual health — Two of my children are now having the whooping cough — but as it is a very favorable season of the year we hope they will get through it safely —

Mrs. Dallantine joins with me in kind regards to Mrs. Anderson and yourself —

Yours very sincerely

N. Dallantine

Ramdaingyan, June 21, 1849

Rev. R. Anderson

Dear Sir,

Last November a letter, a duplicate of which I now enclose, was sent you by the direction of the Mission in reply to your letter of January on the subject of education. It appears however that that letter had not reached you in March last, although it should have arrived regularly in January. We have therefore concluded that the package of letters in which it was sent, (and which inclosed a large number of private letters also,) never reached Boston. I therefore send you a duplicate of the ~~[illegible]~~ letter, and cannot but regret that so much delay should occur in your obtaining the desired information.

I would remark in regard to this letter that the subjects here treated of, were discussed at great length at our meeting in October of last year. From the contradictory views exhibited in that discussion I had little hope that any thing I could perhaps would meet the approbation of the majority of the Mission, and was surprised to find so much unanimity in approving the letter. Scarcely any thing which I wrote was changed. — A few modifications of some of the statements would be made now, were the letter to be written anew. Last November a few days after the letter was despatched, nine persons were received into the Mission church, three of whom were young females who had long been connected with the Girls' Boarding School, all of them belonging to Christian families. The remainder were entirely uneducated. — No admission ~~[illegible]~~ to the church have taken place this year, though there are a few candidates, one or two of whom appear very well. I wish I could tell you of something more interesting.

I am now expecting to leave here in December or January next with my family, and have my little hospital, so far as I can learn, of getting a passage to America in any other way than via England. We are sorry to have to go so far around, but know not what else to do.

My family are all in usual health, except the three youngest children who are just getting over the hooping cough. Our eldest little boy had it very severely, and in fact was for some days very dangerously ill. It was however graciously spared to us. It is still very poorly, though we have hopes that he will soon be restored to his usual health. Few rest of us are well. Mrs. Fairbanks and Mrs. Wilder are both very feeble. Mr. & Mrs. Dwiggins returned from the Hills a few days ago. Mrs. D. is in very fine health.

With my kind regards to Mrs. Anderson from us both,

I remain yours very sincerely

N. Ballantine

P. S. Since the letter which I wrote you in November last I have written you several times as follows — January 12th, March 14th, (enclosing a letter to R. D. Water Esq. Salem); April 14th, (enclosing Report of the Station for 1848, copy of letter to Church Mission, and accounts of American Tract and Bible Societies for 1848) — and May 9th. I hope these letters have reached you safely, though I have some fears that we cannot now depend upon our letters being transmitted as safely as in times past.

Rev. R. Anderson, D.D.

Sec'y. of A. B. C. F. M.

Boston, Mass.

M. I. A.

Boston Sep. 12. 1844

Ashe. Dec. 4.

(Copy)

Bombay, Nov. 28th 1849

Dear Brethren

I have this day received a letter from Mr. Hill from which the following is an extract,

"The Bark Brothers, James B. Adams Supercargo, is to leave here next month for Boulay where she may arrive early in February. She is to remain there about 12 days, and then proceed to Calcutta where she may stop for six weeks, and then sail for Boston. You might take passage in her to Calcutta where you would probably find a number of vessels soon to sail for this port, and you might take passage in one of them or in the Brothers. It would be well for various reasons if you could come in one of Sampson & Tappan's vessels."

You are all aware of the circumstances in which this letter finds me. I left Shmednuggur on the 7th inst. for Bombay expecting to embark in a ship for Liverpool if not able to procure a passage direct to America, as the Mission had authorized my doing so. On arriving here and finding no opportunity of a passage direct to America and little prospect of any, I have been making my arrangements to proceed in a Liverpool vessel to sail within a few days, hoping to reach America about the 1st of June next, thus obtaining time for the year for an arrival.

You are also aware that in consequence of my ill health I was advised by my medical attendant to leave Ahmednuggur immediately, and that here also I am advised by Dr. Stiles the Mission physician to procure a board ship rather than Cape Horn. Under these circumstances I wish you would express your opinion whether I ought to abandon my purpose of proceeding to America via Liverpool as authorized by the Mission to do, and remain here until February next and then proceed to Calcutta as suggested by Mr. Hill or

Yours very sincerely

To the Brethren of the Prudential Committee

N. Ballantine

Bombay and Ahmednuggur Missions

(Remarks by Mr. Allen)

Mr. Ballantine being now in Bombay and in the state he has described instead of being in Ahmednuggur in the state in which Mr. Bill probably expected the letter would find him, puts this subject in very altered circumstances. The courses for consideration & choice are:

1. By way of England as he has contemplated. He has found (the enquiry was made before Mr. Bill's letter was received but no agreement is yet made), that he can procure a passage to Liverpool in a ship which is to leave in a few days for Rs. 2200, which, considering his family, is low, & I believe than any Missionary has yet paid for a passage to England. From Liverpool he will be able to proceed immediately to the United States and may hope to reach Boston in 5 or 6 months from leaving India, and all the way in favorable seasons of the year.

2. By way of Calcutta as suggested in Mr. Bill's letter. The ship mentioned by Mr. Bill now on the way to Bombay may be expected here in February, and as American ships by the new Navigation laws will then be allowed, like English ships, to carry freight to Calcutta (they have not hitherto been allowed and so have gone in ballast), she will probably remain here for 6 weeks or more. She will then be on the way to Calcutta, in the hottest season of the year and will be there in the latter part of the hot and in the rainy season, which is the most unhealthy part of the year. Probably she would remain in C. discharging & loading for 6 or 8 weeks. To go in this vessel Mr. B. must remain here in B. probably till about the 1st of April, which considering his health & his having made all arrangements (except the agreement for his passage) for proceeding to Liverpool, will be unbearable, inconvenient & expensive. And as this ship will be at Calcutta at a season when few or no American ships are leaving for home, Mr. B. will have to remain for this ship, and the expense of so large a family for so long as 6 or 8 weeks must be very considerable. They will be strangers in C. — there are no American Missionaries there — and living in C. is dear. What the charge for passage would be from Boston to Calcutta we know not. But passages are generally high in all these parts of the world. I have no doubt it would be as much

probably more – they generally are – than it would be from Liverpool to Boston. And we know not what the expense of the passage from C. to Boston would be. But as American ships depend on their return cargo for profits, homeward passages have generally been high, generally as high for families as passages in English ships from India to England. Indeed, our friends in the Tamil Missions though so near Calcutta and in easy communication with it, have generally for 8 or 10 years past preferred going to America by way of England.

In view of these facts & circumstances my opinion is that it is best for Mr. Ballantine to proceed to America by way of ~~England~~ Liverpool, and this is what I recommend to him. Were I in his circumstances I should do so, if the Mission would consent to it.

(signed) D. O. Allen
" R. W. Hume

I understand that Mr. Ballantine is expecting to return to America via England, direct from Bombay. It seems to me that this course is preferable to that indicated in Mr. Bill's letter – for the money for the goods may be forwarded to me at Liverpool with directions to have them remain in the Post Office there till called for –

I am happy to say that all my family are well and that my own health is better than it has been though I am still far from being strong –

Yours very sincerely

T. Ballantine

Mr. Allen

(Copy)

B. O. Allen

B. F. Brown

Mr. Allen's letter of the 5th instant is before me, in which he states that the Allentown is expecting to take passage for Liverpool, and as he says that the young lady is very desirous of coming home, he requests that we will arrange for her passage in some good ship.

(Copy) Geo. Brown

Mr. Allen

Dear Sir

Your letter of the 5th instant is before me, in which you state that the Allentown is expected to be in Calcutta in the hottest season of the year and will be there in the latter part of the hot and in the rainy season, which is the most unhealthy part of the year. Probably she would be in the most Atc. B. must remain here in B. probably till the 1st of April, which considering his health & his passage made all arrangements (except the agreement for his passage) for proceeding to Liverpool, will be undesirable, inconvenient & expensive. And as this ship will be at Calcutta at a season when few or no American ships are leaving for home, Mr. B. will have to remain for this ship, and the expense is very considerable. Pay will be strange in C. — there are no American Missionaries there — and living in C. is dear. What the charge for passage would be from Broadway to Calcutta we know not. But passages are generally higher in all those parts of the world. I have no doubt it would be as much

Bombay. Dec. 5th 1849

My dear Mr. Hill

Your letter of Sept. 25 reached me at this place on the 28th of last month – We arrived here on the 20th ult. from Ahmeednuggur – and I am now expecting to embark for Liverpool on board the Isabella Watson in the course of three or four days – The reasons for our proceeding to America via Liverpool instead of going by Calcutta as suggested in your letter you will see detailed in the accompanying circular addressed to the brethren of the two Missions, which I send enclosed – The Circular does not contain the opinions of the brethren of the Ahmeednuggur Mission as there has not been time to receive a reply from them yet and probably will not be before I embark – We hope to reach Liverpool about the 1st of April – Any letters which you may have received for me ~~among~~ before the middle of March may be forwarded to me at Liverpool with directions to have them remain in the Post Office there till called for –

I am happy to say that all my family are well and that my own health is better than it has been though I am still far from being strong –

Yours very sincerely

A. Ballantine

Henry Hill, Esq.
Treasurer of the A. B. C. F. M.
Boston, Mass
U. S. A.

Liverpool, April 14th 1850

Rev. Dr. Anderson

Dear Sir

We reached here on the 7th inst in 118 days from Bombay having had on the whole a very pleasant passage – We have had no serious illness on the voyage – and are now all very well. I have secured a passage on board the Cambridge, Capt. Goodhue from New York, for £75 – I was disappointed in not being able to obtain a passage from here direct to Boston but although there were several vessels to sail for that port, there was only one, the Robt. C. Winthrop, that was calculated to take cabin passengers, and the accommodations which we could obtain on board that vessel were very small and hardly sufficient for my large family. Still I should have taken passage in it but they asked me £80 and freight for my luggage, and while I was endeavoring to get them to lower their price another stepped in and took the only available rooms and thus rendered it necessary for me to take passage to New York – But I hope now to reach Boston via New York cheaper than I could have gone direct and on accommodations on the Cambridge are spacious & comfortable. We have been directed to go on board the Cambridge today – and shall probably sail in a day or two – I hope to hear from you on arriving in New York, and should like to know whether you approve of my visiting my brother in Washington City with my family before coming on to Boston – Thus far we have been graciously prospered on our way and we hope that God will still prosper us and bring us to our native land in peace

Mrs. Ballantine joins me in my kind regards to Mrs. Anderson and yourself

Yours very sincerely

N. Ballantine

Liverpool April 19 1900

Rec'd May 4 "

Ans'd May 6.

New York. May 26th 1850

My dear Dr. Anderson

I am happy to say that we arrived here safely on Saturday last having had rather a short passage from Liverpool and on the whole a very pleasant one – About a week before we arrived one of my children was attacked with the measles and had them very lightly – Two others of our children being thus exposed to them took the measles and have been sick ever since our arrival here – the youngest child seriously so – For several days we have been much concerned about him though the Doctor assures us that he has no cause for apprehension – Our child is teething also and this makes him very restless both day and night – Owing to the illness of the children and to my having so much to do in getting my baggage from the vessel I have been unable to write you before and in fact have done nothing but assist in taking care of our sick children since I have been here – I was glad to receive your kind letter on arriving here, and in accordance with the permission given me I now intend going on to Washington as soon as my children are well enough to be removed In regard to my wishes & plans I have nothing to say

and shall be happy to receive any suggestions and to place myself entirely under the direction of the Prudential Committee – I shall not wish to remain in Washington more than a few days and shall then come on to Boston with my family if you approve, for the purpose of visiting Mrs. Ballantine's friends in Boston & N. Hampshire, and at that time I hope to confer with you in regard to the course you may wish me to take, or which you may think most expedient for me to pursue – I can remain a longer or shorter time in Washington just as you may desire –

We were not aware before you wrote of our kind Doctor's recent afflictions – We had heard of Mary's death through Mrs. Funch who was in Boston last September – but not of the death of the other children – We were pained to hear this intelligence – Surely these severe afflictions were designed for good and may those parents be enabled to reap the full benefit for which they were sent – We were sorry to see from the papers that you also have been afflicted in the loss of a dear daughter – You may be sure of our warmest sympathies and of the sympathy of all your Missionaries – God sends affliction not only in mercy but in very faithfulness – He does not afflict willingly —

With the exception of the measles I am happy to say that we are all in very good health - The sea voyage was very beneficial to me though I still feel that I am not strong and that a little exposure would soon lay me on a bed of sickness - A few days before we landed here the extreme cold & damp gave me ague & fever and deranged my whole system temporarily - With care I hope to retain good general health -

With my kind regards in which Mrs. Ballantine unites, to Mr & Mrs. Anderson & yourself

I remain

Yours very truly

T. Ballantine

New York, May

Rec'd. May 25.

Ans'd. May 25.

26/80 Washington City
20 June 26. 1850

My dear Dr. Anderson

I was intending to
write her last week for
Boston but was taken down
with a sudden attack of
Ophthalmia (similar to the
attacks I have had in Indiana
and was confined to my room
several days – I am happy
to say I am now much better
and we hope to be able to
start tomorrow morning and
reach New York the next
day – We expect to reach
Boston by the middle of next
week, and hope to meet you

New York
Rec'd Nov 25.

then at that time — We
are anxious to get to
Hampshire soon as our
youngest child is not well
and we think that the
air of the country is much
better for him than the
confined air of the city.
We have enjoyed ourselves
much during our stay here
and have found considerable
interest manifested in our
work in India —

With our united kind
regards to Mrs. Anderson
I remain

Yours very sincerely

A. Dallas

Rev. H

Washi

My dear Dr. Anderson

I have finished the Report of the Leylin Mission, bringing together all the facts that I could gather from the different documents, copying from them less perhaps than you would desire but giving the substance I think, and I hope the labor I have bestowed upon the Report may have of some service to you – Having finished this work there seems to be nothing that requires my presence here just now and as I mentioned to you yesterday I have concluded to go up to Amherst this afternoon – You can write me there if you wish for my services any further in any way – I shall make it my first business to secure a house for my family either at Amherst or in the vicinity –

Yours very sincerely
T. Ballantine

July 27th (1850)

Boston, July 27, 1850

Rec. July 27.

no answer —

Amherst, Aug. 2d 1850

My dear Dr. Anderson

I understand that the commencement of Amherst College is to be on the 8th inst. (next week Thursday) I am very desirous to attend it. Will you be so kind as to give me a letter of introduction to some person there, who would be interested to hear something about India and who would be willing to show me the different objects of interest connected with the college. If Pres. Hitchcock be there I should like to become acquainted with him, as he and his family are so well

acquainted with the Rev. Dr
Burgess of our Mission, I
wrote to him about my com-
ing. I know of no one at
Amherst who would be so
interested in the Ahmedabad
Mission as he -

I expect my letter from
Washington will have time
next Monday for the
and he wished to meet me
at some college commencement
I have written to him to meet
me at Amherst - I shall
like to leave here next Tues-
or Wednesday for that purpose
The commencement at Yale
College I believe will take
place week after -

I am happy to say we are
well - With kind regards
Mrs. Anderson

Believe me yours very truly
N. Ball

Rev. Henry Ballantine

Hennika, Aug 2, 18

Rec. Augt. 3/

Ans: Sunday

1849-50

Hamilton, N. Hampshire.
Aug. 23d 1830

My dear Sir,

In reply to your inquiry respecting Mr. Boggs' Bible I would say that I know nothing at all about it. No such Bible was ever received at ~~Bhuneanagar~~ Bhuneanagar for Mr. Boggs so far as I can remember. If one was sent to Mr. Boggs by Mr. Mills, it is more likely ~~[illegible]~~ to have fallen into Mr. Allen's hands who has been at Bombay ever since Mr. Boggs left India, and who was an acquaintance of Mr. Mills.

I expect now to take my family to Westfield Mass. next week — and perhaps shall take them on to Western New York to visit Mrs. Ballantine's brothers residing there. If we go there, I shall expect to make arrangements to take Mrs. B. with me to the meeting of the Board at Oswego. I hope to be in Boston on Monday next and shall then talk with you about further arrangements.

Yours very truly

J. Ballantine

My letters from India received this week speak of both Mrs. Wood and Mrs. Fairbanks as very much better.

Hennikar, N. H. Aug. 23, 1850

Rec. Aug. 27, 1850.

Westfield, Oct. 3d 1850

My dear Sir,

I should be happy indeed to attend the meeting of the American Oriental Society at New Haven on the 16th inst. as you propose, and shall endeavor to do so – I would however say that Mr. Worcester wrote to me a few days ago wishing to know whether I should be able to attend the meetings of county conferences and missionary associations next week and the week after – If it should appear to be important that I should attend the Missionary meeting week after next as requested by Mr. Worcester, I shall not of course be able to visit New Haven – I know of nothing else at present that would prevent –

Yours very truly

N. Ballantine

Rev. W. H. Ingersoll

Rev. H. Ballantine

Westfield, Oct. 3, 1850

Rec. Oct. 5 —

Westfield, Oct. 29th 1850

My dear Sir

I enclose my account up to Sept. 30th for your inspection – If you see any thing in it which requires changing please return it to me with directions what to do with it – If it is right please hand it to Mr. Hill

I am happy to say we are all well

Yours very truly

T. Ballantine

Rev. R. Anderson D.D.

Boston –

5

WESTFIELD
OCT 30
MS.

Rev. R. Anderson D.D.
33 Pembroton Square
Boston
Mass.

Anderson, Rufus
Oct. 31

Westfield, Nov. 7th 1850

My dear Sir,

In accordance with your request I shall endeavor to be at New Haven on Sabbath after next (17th inst.) and hope to be prepared to do whatever duty may be imposed upon me

Yours very sincerely

H. Ballantine

Rev. D. Pomroy

Received Nov 27 1850

Westfield –

Rec'd Nov. 8. 1850.

[illegible]

Westfield Nov. 8th 1850

My dear Sir

In writing to you yesterday it occurs to me that I addressed my letter to Rev. S. L. Pomroy - I wish to say that in neglecting to put on your full title I was guilty of an inadvertence which I regret, and I hope you will excuse it accordingly

Believe me yours very sincerely
H. Ballantine

Westfield

Rec'd Nov. 9. 1850

Mirabile dictu!

227

Westfield Feb. 4th 1851

Dear Sir

I shall be happy to go to Brookline and preach three next Sabbath on the subject of Missions as you request – I shall be able to be there by half past four in the afternoon of Saturday I suppose I must inquire for the orthodox minister – I have no idea who he is – If it is necessary that I should have any more definite instructions please write and give me what information you think I may need –

Yours very truly

W. Ballantine

Rev. Dr. Pomroy

Westfield

Westfield Feb. 4. 1851.

Rec'd Feb. 5.

a. " "

Westfield, April 4th 1850

Rev. Dr. Anderson

Dear Sir

I received your letter yesterday afternoon and should have come to-day to Boston but I am engaged to preach next Sabbath on the subject of Missions in Southampton a few miles from here and I suppose it would hardly be desirable to change the appointment for the sake of being in Boston a day or two sooner - I propose to come to Boston on Monday afternoon or Tuesday morning so that I can meet with your Committee on Tuesday afternoon. I expect now to bring Mrs. Ballantine with me -

I precise a vessel is advertized to sail from Boston for Bombay - the Equator - I suppose you are preparing to send Mr. Bissell by this opportunity

Yours very truly
N. Ballantine

MEDFIELD
APR 4
MS.

5

Rev. R. Anderson D.D.

33 Pembroke Square

Boston —

Mass.

Medfield, Mass 4/5/11

Rec. Mar 8/11

Westfield, May 13. 1851

Rev. S. Pomroy

Dear Sir

I shall endeavor to be in Boston on the last Thursday in this month (29th inst.), prepared to do all that can reasonably be expected of me in 20 minutes, in behalf of the cause of Missions

Yours very truly

T. Ballantine

Wolfville, N.S. May 13. 1881.

Rec'd May 14.

[illegible]

Westfield, May 14. 1851

Rev. Dr. Anderson

Dear Sir

I am thinking of taking three of my dear children to Washington City next week that they may remain in my brother's family all summer, while Mrs. Ballantine & myself are absent at the West – This plan will I hope meet with your approbation. I should then expect to return from Ohio by way of Washington –

Yesterday I had letters from India, all full of intelligence – My letters were from Mr. Hume, Mr. Wood Mr. & Mrs. Burgess, & Mr. Hazen – Mr. Hume is strongly in favor of establishing a new mission at Kolapoor, a very large place, I know not exactly how far, but not 100 miles, from Satara, directly south from that city, and in a very similar district of country – Perhaps Mr. Hume may have written you about it –

It would seem that the brethren at Ahmednuggur have taken measures to get another preaching place at Ahmednuggur in the city, having authorized Mr. Burgess to obtain a piece of ground for 250 Rs.,

in just the position I pointed out to you — and having
authorized also the Nuggur brethren to solicit subscrip
from the English residents to the amount of Rs. 2
for the purpose of building a chapel — They have
completely separated Mr. Wilder's field of labor f
Mr. Burgess', making their two stations (Central
nudunggur, & Ahmednuggur East) as distinct as those
of the other brethren — These are movements in the
direction, and prepare the way for the plan of the
Committee being carried out more fully — Mr. B
writes me that he labored hard to bring this abo
and did not anticipate that he should be so suc
He evidently feels in very good spirits, and I fear
fel very much discouraged when he receives you
letter giving him another field in case of my ab

Mr. Hazen does not appear to be gaining mu
& poor Mrs. Fairbanks I fear is going back g
Mr. Bowen begins to doubt about the propriety of
baptism, and I should not wonder if he soon fel
impelled by his conscience to give up all conn
with us, and in the end prepare the way for a B
Board to commence operations in the Mahratta co
However he has not yet made any open declaration of his

These are the principal items of intelligence which I have heard — I hope to be in Boston in about two weeks, the anniversaries, and shall then hope to see you & discuss with you further on these topics —

Kind regards to Mrs. Anderson from us both

Yours very sincerely

H. Ballantine

Northfield, May 14, 1851.

Rec'd May 15 –

Springfield June 6 1857

Mr Treat

Dear Sir

The enclosed No 1 we received yesterday. We have sent Mr West an order for a copy of Webster

It has occurred to us that possibly the passage in Mr Chandlers letter which Mr West has marked with brackets is one which you might like to copy from in the Herald — Whether you think it expedient to do this or not please return Mr West' letter and also Mr Chandler's as soon as you have done with them

Mr Ballatine called on us some days ago and read extracts from letters lately received by him from Bombay. It seems to be thought desirable that the Missionaries should have some music type at their command. We thought Mr J. R. Marvin would have been the best person to confer with on that subject — Mr Ballatine thought so too but it did not occur to him

Westfield, May 14, 1857.

when he was at Boston — If Mr
or yourself can judge from the enclo
letter of Mr Ballatine ~~or from~~ what
needed for the music type and the
Geography ~~type~~ cuts will you please
me know what the expense of each
be. Mr. Ballatine expected to have
called upon us again but we suppose
prevented by unforeseen hindrances

Respect fully
Geo C Merriam

Recd June 8.

Westfield, June 5th 1851

My dear Sir

I left Amherst yesterday afternoon and so was unable to make any stop in Springfield as I passed through there in the evening on my way home. I send you an extract from Mr. Hume's letter which I read to you day before yesterday – I should be glad indeed if they could be provided at Bombay with what they need for carrying out their plans – and without much expense – They evidently do not feel prepared to lay out much expense in providing themselves with cuts for their geography – or with type for printing music. especially as these are not objects for which the Mission Press was established, and they do not think it proper to expend much for objects out of their regular course – They would however be glad of of any cuts for their geography or any music type which had already been much used in printing offices in this country, & which would therefore be considered as less valuable than new – Excuse the trouble which I have given you in this matter

(over) Yours very truly N. Ballantine

leave here on Saturday for the West.

Springfield, June 6, 1851.
Received June 8.

Extract of letter from Rev. R. W. Thum Missionary at Bombay — dated March 15, 1851

"I wish you could get somebody to send us a set of illustrations for use in a Marathee Geography, to represent different people, dress, animals &c. &c.

"Some of the Music Societies in Boston, New York or elsewhere would send us the punches or matrices for a font of Music type if the matter were properly brought before them — Why should they enjoy their Music & not seek to let the rest of the world have a share — Can you not get this matter attended to. We ought to have & must have a font of music type."

Westfield, June 5, 1851

Recvd. June 8,

Will Mr. Morrow
Please read.

Lewis & Mr M.

Columbus, Ohio, July 29th 1851

Rev. Dr. Anderson

Dear Sir,

I reached here yesterday with my family in safety, and in consequence of the illness of my brother in Washington and his resignation of his post there, I find myself very unexpectedly compelled to go to Washington at once to take charge of my children now there. I expect to leave here on Thursday of this week and reach Washington on Saturday. My brother expects to leave there next Tuesday with his family for Virginia. The state of my brother's health renders my future prospects very dark, at least so far as my returning to India is concerned. In his letter to me he says in reference to this subject; "I feel it my duty in view of the precarious condition of my health and the consequent uncertainty of my means of livelihood, to say to you as I would have you say to me in like circumstances that I consider it very uncertain that I shall be able to be of any use to your children when you may leave in this country. I feel that you ought to make your determination

and choose your course leaving me altogether out of
I feel that I have a brother's heart and if the Lord
shall enable me I expect to show a brother's and
uncle's hand. But as things are now I should be
worse than unkind if I held out an expectation which
I have so much reason to fear I should not be able
I have given this extract that you may see just the
circumstances in which I am placed. I confess I know
not what to do. And then not only as to my
to India, but also as to the coming winter I am doubtful
what is the best course to pursue, and on this subject
I wish to obtain your views – Shall I remain in Philadelphia
or shall I return to Westfield with my family – May
would be most for the interests of the Board that I
should spend the six or eight coming months in this city
giving information on the Operations of the Board in
India, or that I should go back and spend the
in Massachusetts somewhat as I did the last –
I could take up my residence on the Reserve in this
state, (at Norwalk where I have friends or at some
place if you would prefer), and labor among those
churches which are accustomed to give for the support
of the Operations of the Board and who of course are interested

hear in regard to them - I have a great number of acquaintances among the ministers & private Christians of the Western part of the Reserve and have never had more interesting audiences than I had in Milan and Norwalk on two Sabbaths of this month - I am also very well known by many in the southern part of this state in Portsmouth and Marietta. - The reason why preferring to live in Ohio rather than in Massachusetts is that living here is much less expensive - Provisions are purchased here at half the price they cost there - I have found it impossible to live at Westfield on the allowance given me. The wages of a hired girl for a year $78., and the rent of a small house, $75., together amount to nearly one third of my whole allowance - Under these circumstances I have thought it may be best to spend the winter in Ohio and wish before I bring my children here from Washington to ascertain your views & wishes. Can you write to me at Washington and let me know definitely what your wishes are. I should like to leave Washington as early as Wednesday of next week with my children for this place if you approve of this course. I would suggest your sending me a telegraphic dispatch signifying your approbation if you approve

that I may not be under the necessity of delay
there longer than is necessary. At any rate I hope
you will intimate to me as soon as you can what
wish me to do — If I am to go back to New Eng
to pass the winter I will take my children on there
at once from Washington — and my family here wo
come on direct to Westfield in company with a
friend here — thus saving all unnecessary expense

It may not be improper to suggest here
that besides the difficulty of providing for my fa
in present circumstances there are also family reason
which would prevent me returning to India
this fall and which may permit me going out
soon as next spring — All these things taken toge
seem to throw peculiar darkness around my path
I hope however that light may break forth, and
the will of God may be plainly indicated —

Begging an interest in your prayers

I remain Yours very tru

N. Ballantine

Rev. Dr. Anderson

Rev. Dr. Robson

Dear Sir

Will you kindly bring in with you tomorrow when you come into the city the book which I bought from Bombay for you, entitled "Evangelization of India" by Rev. Dr. Wilson. It contains some facts which I am anxious to get hold of

Yours very truly
N. Ballantine

Sept. 19th

delay

Feb. 19, 1857

Dr. Sir. Adams

Dutchess

Tu

Norwalk Ohio: Oct. 16, 1851

Rev. Mr. Trat

Dear Sir,

I have just dispatched my Essay on the Marátha language to Prof. Salisbury, having rewritten it with some modifications in consequence of conversations which I had with him on the subject – I found him strongly prepossessed in favor of the view generally taken by German scholars, that the Mahratta is derived from the Sanscrit – I think I have shown satisfactorily that this is not the case, and that if the Marátha can belonged to the Indo-European stock, it must have separated from it long before the Sanscrit separated from the Greek & Latin – inasmuch as the grammar of the language is so essentially different from that of the Sanscrit. In re-writing the essay I have confined ~~[illegible]~~ myself to the subject of the language, omitting all reference to the race from which the Mahrattas may be supposed to have sprung. This course seemed to be most expedient in consequence

of the difference of opinion, – and the facts of the law I could give with confidence — I hope you will at the meeting of the Oriental Society next month and secure a fair hearing for my essay at least

Yours very sincerely
H. Ballantine

Please mention to Dr. Ormsby that I have received his letter and shall endeavor to attend the Convention at Hudson next month

Norwalk Oct 16, 1857

Rec'd Oct 21

Norwalk, Ohio, Nov. 28th 1851

Rev. Dr. Anderson

Dear Sir

Having occasion to go over to Milan day before yesterday, I accidentally learned that a letter was lying in the Post Office there for me, - it proved to be your letter of Oct. 18th. which I was glad to receive. The subject of your letter is one which constantly weighs upon my mind, and especially so since receiving my last letters from India - I have letters from Bro. Hazen, Burgess, Fairbanks, Thume & Mrs. Burgess, written after receiving your long communication - The impression ~~made~~ these letters give me, is very different from that which you seem to have derived from the letters you have received. There is very strong opposition in the minds of some of the brethren to some portions of your plan - The plan of a station in the northern villages will I fear meet with but little favor - It still meets & will meet with undying opposition from the Bombay brethren - and even Br. Hazen will I fear do but little to carry it out, although he will not oppose - The feeling seems to be very strong that it would be dangerous for a family to live away from a station where the services of a regular physician would be available - In this state of feeling, it will be very difficult indeed to carry out the plan. We Missionaries are very much

afraid of being deprived of our comforts - I doubt whether there is one now in the Shanduggur Mission who would be willing to go out himself and occupy a station 30 or 40 miles from Shanduggur - I am very sorry to see this feeling so strong among the brethren, and am constantly disposed to inquire how it happens that our brethren in Southern India have adopted the policy of occupying stations in the villages, while our brethren in the Mahratta country are so opposed to it. It is very strange to me that the feelings in the two Missions should be so different - I have no doubt that the attempt to carry out the policy of occupying a station in the villages will cause great difficulty, and perhaps angry feeling among the brethren of the two Missions - So also with the settlement of some other questions produce trouble in the Shanduggur Mission - and I feel anxious to know the results of that Mission meeting in September - The Missions doubtless acted at that time on the different subjects embraced in your letter and I am anxious to know what conclusions they came to in their united action - Their communication in connection with the meeting will give you a better idea of their feelings in reference to the changes proposed by the Prudential Committee, than the letters which you have seen. The thought of those Mission storms I tremble, is one of the most unpleasant things connected with my return to India. I feel that it would be of little use for me to return unless there is to be quiet and harmony - Br. Burgess seems to feel quite discouraged in view of the turn which things have taken and indeed almost bitter towards me. I am very sorry

Mr. Hagen writes as if it were doubtful whether he would be able to remain another hot season in the Deccan I should not be surprised if he were under the necessity of leaving the field entirely, and if not entirely at least for a season – Every thing indeed in reference to Shimdunggan seems to me to look dark – And if I look at my own prospects in reference to leaving this country, they are no brighter than before – I conversed very freely with Mr. Pfloche, Mrs. Davis and Mrs. Hastings in reference to Mrs. Dickinson, – when I was in New York. They all gave her a very high character – still the feeling which they all seemed to have, was, that that was not the place to leave my children – They ought to be left in a family not families, and not in a school. – such was their feeling. – I have no doubt I could easily find a place for my eldest child, but I do not know that any one would be willing to take ~~my~~ the two younger girls – Whether these girls should be left by their parents and committed to strangers is a question which I cannot say that I have settled. I had hoped that providential circumstances would make it to decide it one way or the other without difficulty, but as yet no such circumstances have appeared. You will naturally suppose I am full of uncertainty and anxiety, looking for light but, behold! darkness. I feel very desirous to get back to my former field of labor in Shimdunggan, and yet am fearful that I cannot go there without a dereliction of duty – Oh for heavenly guidance.

I have been absent from home nearly all this month attending Missionary Conventions in the different Counties in the Eastern part of the Reserve. I expect to reach home again next week on the 20th and – I find that there is very much opposition to the American Board in the different churches of the Reserve – The ministers are more generally friendly than the people – they seem we very cordially and are glad to have me give an account of our operations in India to their people – A letter which I received this morning from a pastor in Akron (a few miles from Hudson), shows the state of feeling very well. After expressing a very strong desire that I should spend the first Sabbath in December with him – he says, "I am sure that you can give information and explanations on various points, that would be beneficial to our people by removing many of the prejudices against the A. B. C. F. M. It seems at present that this people would be most benefited at this crisis of Missions most advanced, could you occupy morning & afternoon (of the Sabbath) in addresses, and then in the evening have a meeting for Missionary questions & answers. The subject of caste is coming which both my Deacons and some other persons would deeply and on account of which they oppose the American Board. &c." – This shows the character of the work to be done here –

Mrs. B. joins me in kind regards to yourself & Mrs. P.

Yours very truly N. Ballantine

just allowed caste in the church, intending to attack it soon as they felt strong enough to do so. I told him that for from this being the case we have opposed caste from commencement and would not allow it at all in the ch, "no not for an hour". At the same time I do understand how the matter has stood in those Madras Madura churches. It seems to me if I understand the case the communications from those Missions give a very wrong impression. I suppose that what they are endeavoring to root from those churches, is the old caste-feeling, which still remains in the breasts of many of the high caste converts. Those churches in Madras & Madura never allowed distinctions of caste in the church or at the communion. Though the inference drawn from the communications which I refer is that these distinctions of caste were found. Having never conversed with any of the Missionaries Southern India upon this point I know not what to say about it. and I am anxious to know what the truth is in regard to it, lest I say what is not true. I have supposed that in endeavoring to root out this old caste-feeling from among their converts Missionaries in Madura have been gone so far as to join their converts to submit to tests more severe than I would approve, more severe even than you approve. Am I correct or not? A few words on this subject either from yourself or from Dr. Pomeroy (to whose department I suppose it belongs more properly), would be very acceptable.

Yours very truly

N. Ballantine

P. S. Since writing the enclosed letter it has occurred to me that I ~~[illegible]~~ ought to write more particularly in regard to the difficulties felt in the churches here to ad the American Board — Two or three days ago the Pastor the Church in this place received a letter from the pastor a church in Alwater, Portage Co. stating that an agent of the A Missionary Association was lecturing in his vicinity maintaining that distinctions of caste were allowed ~~in~~ the Churches of the American Board in India and at the communion table — The pastor asked for a written statement from me on the subject of caste in India in Mission churches — I of course sent him such a statement which I hope will be satisfactory. I ~~[illegible]~~ showed or treated caste in our churches in Western India and there in regard to Southern India I could only to published documents, showing the opposition of our there to caste in all its forms and all its developments I particularly referred to the document published in Herald for Sept. 1850 — But there is one difficulty is presented and which I hardly know how to answer It is this — For two years past articles have appeared the Herald from our brethren in Madura & Madras which give the idea that caste had been allowed in churches there and that they had met with great difficulty in endeavoring to root it out entirely — One good brother told me that he had apologized the Board by saying that our public churches in S

Rev Henry Ballantine
Newburgh, Nov. 25, 1857.

Norwalk O. Jan. 30. 1852

Rev. R. Anderson

Dear Sir

Your letter of the 12th inst. was received. Day before yesterday I received a letter from Mr. Hazen from which I will make one or two extracts. "In regard to Dr. Anderson's letter my mind has undergone a change. I have always felt that it probably was a good thing that the Boarding Schools were given up, the experience thus far shows it so. In regard to common schools, I am not certain but we shall get a stronger hold upon the community on the exclusively Christian plan, than with heathen teachers. The thing looks that way now."

"In our Mission there of us understood the Dr's letter in the same way and were united in our efforts to carry it out. Mr. Wilder stood out. He was for doing nothing, but let all things pass till you came." This letter from Mr. Hazen and one received from Mr. Burgess two weeks ago, are full of details in reference to the course pursued by Mr. Wilder. I frankly confess that I think Mr. Wilder's presence in the Mission is a source of great injury. Mr. Hazen

will not go there while he remains, and I do not think he is to be blamed in view of all the circumstances. I should not think it my duty to go to Nowadungger if Mr. Wilder were to remain there. I am sorry that he has been directed to continue at that station till he is of my being on my way out. It only perpetuates the present difficulties for an indefinite time. If Mr. Wilder had left and Mr. Burgess had removed these difficulties would have been avoided.

Mr. Hagen says that the Lutheran thinks Mr. Wilder admits persons to the church without proper discrimination. I should be sorry to see such a course pursued in that field. It will be a great injury to the cause of Christ. I notice in the Journal of Missions for February which I received last night, that Wilder is reported as having baptized the wife of Ramkrishna at Nowgong. This must be a great mistake. Ramkrishna's wife was a member of my church before I left India and she was baptized as an infant when her mother was a member of the church. I cannot conceive what Mr. Wilder could have meant unless it be that he baptized Lakshmee the wife of Dajeeba the native Christian teacher, who has been residing at Nowgong

with Ram Krishna – Sis Lakshmee was long in Mrs.
Allantine's boarding school and after decided to be
betrothed before we left India – There must be a great
mistake in Mr. Wilder's letter or in the copyist –
I see no prospect yet of the way being open for my
return to India – I turn and turn and see no light –
My friends are all opposed to my returning and
will of course do nothing to help me – A gentleman
residing here, very intelligent and very liberal – a pillar
in the church in this place and one of the most active
ministers of Western Reserve College, told me only a day
or two ago that he would not take my two girls,
(the second and third) nor even one of them – and he did
not think I could find any one who would take them
as he has two little boys and if there were any family in
this country where I should leave these children with
evidence that they would be well taken care of, it
would be there – This gentleman has had a good deal
to do in the business of taking care of and supporting
Mr. Scudder's children. I am told that had it not
been for the energy and resolution of the late Rev. Mr.
Anderson of Ceylon, these children would not have found
a home – All these things throw darkness & not light on my path.

My earnest prayer to God is that I may be allowed to return to India to labor in that most interesting field and that the way may be speedily opened for my return. I see no ~~way~~ prospect at present of my returning to India unless my friends at the north will interest themselves ~~[illegible]~~ in this matter — I could furnish $100 a year ~~for~~ towards the support and education of my children.

Begging an interest in your prayers

I remain very truly yours

N. Bill[illegible]

Nevada C.H. Ark.
Feb. 5, 1852

Rec'd Mar. 5, 1852

I have heard nothing from the Board in reply to my last letter and suppose that there seems to be the way of their taking my children

Norwalk, Ohio, Feb. 16. 1852

Rev. Dr. Anderson

Your letter of the 5th inst. was received last week and I was hoping to be able to set out this week for Boston in accordance with your request, but the two youngest children are just now suffering from some illness (the prevailing influenza), and it does not appear to be duty to leave home under these circumstances — I hope that I shall be able to ~~resume~~ start early next week and to reach Boston by the middle of the week after. This will depend somewhat upon the circumstances of my family — I am very anxious to have the question of my return to India decided at once — It is painful to be in such suspense — I received a letter on Saturday night from Mr. Abbott which encourages me to hope that two of our children will find a good home there but I am anxious to visit Portsmouth to ascertain the circumstances in which these children will be placed —

This morning I received a letter from Mr. Bissell of Seron dated Dec. 15th — They appear to be very happy in their work —

Yours very Truly

H. Ballantine

P.S. As to Mr. Wilson's remaining at Shwedaung yet for the present, I said just what I intended to say in my last.

Norwalk, O. Feb. 16, 1852

Rec'd Feb. 20/52

Cincinnati, March 31st 1852

Rev. Dr. Anderson

Dear Sir

I came here last week from Norwalk and preached in Mr. Fisher's church last Sabbath on Missions, and also in Mr. Gregory's — and at a union meeting at Mr. Townsend's church in the evening Mr. Bushnell of W. Africa and myself made addresses — I expect to go out to Lane Seminary this evening and address the students. Next Sabbath I expect to spend at Portsmouth and next week to go back to Norwalk — and I shall start from there in a very few days with my family for the East — As yet the date is not fixed but will be very soon I hope — I have been very much gratified with the manifestations of interest in Missions which have appeared here —

I write now more particularly to say a word or two respecting Br. Barker — I was with him the greater part of Sunday and Monday in New York city. I passed through there the early part of this month, and had considerable conversation with him — I feel that his case is a very trying one. Miss Watson is much better, so much so that she had written him a letter. It becomes a very serious question whether we ought not to many

her even though he should remain in this country. At the same time it might be a very serious and lasting injury to her mind if he should break off his arrangements with her and make an engagement with any one else & for some time hence — Under these circumstances it occurs to me that it would be best for him to go out unmarried at first, (and if he does this he can accompany me —) leaving it to be decided by future events whether he shall marry Miss Watson or some one else — If he remains in Boston I fear he will never get to India and I am very anxious to see him there — He is well fitted for the Missionary work — as I should judge from what I saw of him in New York — A very studious and fervent man, with common sense views and a good constitution, I desire to see him engaged in the work of the Ahmednuggur Mission as soon as possible. I therefore throw out the thought which I have in believing that by going out alone to India just now he will probably have the matter of his matrimonial engagement in the best state for his future peace & usefulness.

Yours very truly

N. Ballantine

P.S. I see you are publishing in the Journal of Missions a list of the names of all your missionaries — It would gratify my wife very much if you would leave out the date of her birth. Kindness to this

If Mr. Barker remains in this country for a time it may be best for him to come & spend two or three months with me at Westfield when I come on there and learn the language at least as far as he can that he may be able to pursue the study of it on his way out — Mr. Barker suggested this idea to me and was very desirous of taking this course I should much rather, however, have him accompany me to India —

April 1st This morning I have had the pleasure of meeting with Mr. Tracy of the Madura Mission who will stay here a few days and I hope give some information in regard to the progress of the work in his field. I have him today for Portsmouth —

Cincinnati, March 31, 1852

Rec. April 6/52

Mr Bode

Warsaw, N. Y. April 27, 1852

Rev. Dr. Bedison

Dear Sir,

I left Norwalk Ohio, with my family last week on Wednesday and reached Cleveland the same day - On that night the first steam boat arrived from Buffalo, the ice having been driven out of the harbor of Buffalo and from the northern shore of the Lake, by the strong north-east winds which prevailed early last week. We left Cleveland on Thursday evening and arrived safely in Buffalo the next day without any difficulty from the ice, thus having come down the lake in the first boat this season - We feel that we have been very much favored in getting on our way toward the East - We reached here on Saturday and are spending two or three days with Mrs. Ballantine's brothers expecting to go on this week and reach Westfield, Mass. by Saturday - Next week, Mrs. B. and one or two of the children will probably ~~[illegible]~~ visit Boston and see you & Mrs. Bedison - I hope we shall be able to make all the necessary arrangements

for sailing in three or four weeks – We are all well

Yours very truly

T. Ballantine

supposed
I said. Ge
in two cell
Dr. Simpson

WAR DEPT.

Rev. R. Anderson D.D.
33 Pembrinton Square
Boston
Mass.

Nassau, N.P. Apr. 17/52.
Recd. 3 July

Norwalk, Ohio, Jan. 3d 1852

Rev. Dr. Anderson

Dear Sir

I am sorry that I did not mention in my last letter that my address was not Milan but Norwalk. I supposed that you would understand this from what I said. Yesterday I went over to Milan and found your two letters of Dec. 2d and 10th — Mr. Hill's and Dr. Posey's letters being directed right have all reached me in due course of mail, and I do not understand how you obtained the impression that my address was Milan. So much to vindicate myself from blame on account of the delay in receiving your letters. Hereafter there will be no difficulty

Day before yesterday I received a letter from Mr. Bazen of Oct. 30th giving me the first account I had received of the proceedings of the Mission meeting in September. The picture is dark enough. Mr. Burgess is evidently very much annoyed at the action of the Committee removing him from Shawdunggen and this I have no doubt was the reason he refused to act on many of the resolutions — (such is my inference at least from the facts given). I am very sorry to see the course which things have taken. Mr. Burgess goes to Tatara and Mr. Wilson remains at Shawdunggen

to take charge of operations there — and Mr. Hazen will not go to Shimdunggan so long as Mr. Wilder remains there and in fact is hardly on speaking terms with him, in consequence of the course which Mr. Wilder has pursued towards him. Mr. Wilder has also taken a course toward Mr. Munger which renders it impossible for those two brethren to act together — and things are apparently in inextricable confusion. It is painful to contemplate such a state of things and still more painful to think of going back and mingling in those scenes of strife & discord. There is still too much of the spirit of the old Madura Mission in the Shimdunggan Mission, and how to get rid of it is the question — In carrying out the plans of the Committee there will be constant trouble I fear, and I dare not to take upon myself the responsibility which my position at Shimdunggan will impose upon me,

And yet notwithstanding all the difficulties in the Mission, and all the unpleasant scenes to be encountered there, I am ready to go back to India as soon as I can make satisfactory arrangements for my three eldest children. My eldest daughter I should prefer to leave at South Hadley to go through the course of studies there, and I have no doubt I can find some friend in New England to whose house she can go in vacations. But my principal difficulty is in regard to the two next girls. From what I know of the character of Mrs. Dickinson I should fear to place them under her charge. She would be too stern and un

fear, to act the part of a mother towards them. Mary, the
eldest might do well with her but I do not think the
others would. — I have travelled very much in this State
as well as in Massachusetts, and every where I have spoken
of my children as being the only obstacle to my returning to
India, but every where Christians seem to shrink from the
responsibility of taking charge of Missionaries' children.
Twice have had two or three offers indeed to take a single child
but the circumstances were such that I felt that I could not
accept. The experience of the churches in this vicinity in
relation to Dr. Scudder's children, from of whom I believe
were taken under the charge of ministers and churches have
then made them hesitate to assume the responsibility
of taking and training any more.
Now I am prepared to venture much for the sake of
the Tamulling gen Mission, or rather for the sake of that
church and the heathen in that vicinity. I am willing
to leave my three eldest girls in America but they must
have homes, they must have kind guardians who will
watch over them and train them up for usefulness and
the heaven. This is all I ask and this I think might
have been granted. As for my own feelings, my heart is all
there in India. I wish I could fly there and go to work
at once preaching Jesus Christ to the poor heathen. But
I feel that I am held back. I cannot go there leaving
my children unprovided for, without a gross dereliction
of duty and of course I could not then expect the

divine blessing. Here then is just the difficulty at present.

I was sorry to learn from Mr. Barker that his intended partner had become deranged and had attempted to destroy herself. I fear this will prevent his son going to India. It seems as if Providence was hedging up the way against sending out any reinforcements to our Mission, having first diverted Mr. Stephen's course to the American Mission and now stopping Mr. Barker.

Mrs. Ballantine is getting up very well from her confinement I am happy to say, and I hope will soon be able to attend to her usual duties. The new comer is a fine healthy boy - Thus God is adding to our responsibilities

Yours very truly

N. Ballantine

Jan. 5th Monday - We have today received letters from Mr. & Mrs. Abbott. He is now the lay City-Missionary in Portsmouth N. H. They propose to take charge of our children (of course not supporting them), in case we return to India they cannot do so at present. Our children would rejoice to and we have great confidence in Mrs. Abbott as a manager of children, her health, leisure for the duty and other circumstances being the only matters of doubt. What would you think of if our children were placed under Mrs. Abbott's charge if some arrangement made by which she would be at liberty to such children considerable attention, I am not sure but that Parents might be willing to send their elder children to her and other families in that Mission. It is important that Mrs. Abbott should hold a respectable position in society in order to carry out such a plan.

Westfield, June 18th 1852

Rev. Dr. Anderson

Dear Sir,

I shall endeavor to leave here on Tuesday or Wednesday for Boston with my family – It will probably be necessary for us to remain in Boston all the time till we sail – We shall be hurried very much to do what ought to be done – especially will it be difficult for Mrs. Ballantine to get a new set of teeth prepared if we have only from Thursday to the Saturday of the next week in Boston. In fact if we are to sail on the 3d of July I do not see how she can possibly be ready. There are some things which are literally impossible to be done – We shall use every exertion to be ready by the time fixed and then if we are unable, regard it as the providence of God keeping us still longer in this country – This however is an alternative I do not wish to contemplate.

Please let me know by return mail or at least by Tuesday when we are to take our lodgings in Boston. We shall come in afternoon express train when we do come.

Miss Watson arrived here yesterday from Western New York. She appears very well.

Yours very truly

N. Ballantine

Mr. Griffith, Jr.
Care Geo. Griffith
Cedar Hill
Newport
R.I.

I have no suggestion to make on subject of bottles in the shop. I shall be able to tell better on seeing the shop.

10/1/82
28/9/82

Westfield June 22d 1852

Rev. R. Anderson

Dear Sir

We expect to be able to have him tomorrow (Wednesday) and to reach Boston by the express train at 5 P.M. — your letter yesterday was received

Yours very truly

N. Ballantine

Rec'd 1852

Westfield, June 22, 1852

Rec. June 23/52

Bombay Dec. 2d 1852

Rev. Dr. Anderson

Dear Sir

We arrived here Nov. 19th. 132 days from Boston - We were a little too late for the last mail (on the 17th) and as the mail leaving tomorrow goes altogether by Marseilles I can only send a very small package - I send letters for the children which I wish you would forward to them at once - We had no sickness at all on the voyage, but the latter part of the voyage this side of the Equator we were very uncomfortable We had to beat up against the N. E. Monsoon, coming 15 or 20 or 30 miles a day and occupying 28 days in coming 1100 miles which the Priscilla last year passed over in 8 days as they had S. W. winds - During this time our captain was very cross very profane and did many things to annoy us, making his men work on Sundays, of course not allowing religious services - We had religious services regularly the first two months, though only on deck not in the cabin - It was painful to us to be in the midst of so much profanity, and when there was so much severity towards the sailors - One poor man died of the scurvy on the voyage and another was nearly dead with it when we landed - The disease in both cases was totally aggravated by the severe treatment they received - But thanks to our Almighty Father for bringing us hither in safety - We were pained to hear of the death of Mrs. Fairbank on our arrival - But our Heavenly Father doeth all things well - Mr. Fairbank is enabled to rejoice in

Br. Allen is very busily engaged at present in preparing under the same labor of carrying the revision of the Old Testament through the Press — He will probably leave here in the course of January or by the steamer of the first of February for the Mediterranean and thence for America — I suppose he will reach America sometime in the summer — Please let Mr. Hill know this and if any of his friends should inquire in regard to the matter please let them know Mr. Allen's plans. This is his request — Mr. Hume's family of six children is a very nice family — and the children are generally healthy — They love the work and I hope will long be permitted to live and labor in India — It will be a sad sacrifice for the interests of the Mission in Bombay and for the interests of religion generally if they are under the necessity of leaving their field of labor so temporarily.

We were very much gratified to get your letter of Sept. 5th and to hear your report of the children — We were gratified too to learn from their own letters & journals that they had experienced so much of God's goodness — Their letters gave evidence that they had been blessed spiritually far beyond what we had hoped — and for this we could not but praise God — We are thankful that our two younger children enjoy the instructions and advice of Mrs. Abbott and we cannot be too thankful that Mary found such a home as she did in your house for the two or three months after we left — She needed just such care and advice as Mrs. Anderson — and we rejoice that she has endeavored to profit by her opportunities —

Much love to Mrs. Anderson & yourself as well as to Mrs. Bill (from whom we received a very kind letter) and to the members of your two families — from Mrs. Ballantine and myself —

Yours very truly

N. Ballantine

Brooklyn Dec. 2.

Rec'd Dec. 15 1863

Rev. J. P. Blake

Boston

Indirect

Minutes of Special Meeting of the
Nundungqu Mission held Jan. 10-13th. 1853

Mission met by unanimous consent at Nundungqu Jan. 10th at 9 A. M. All the members were present. Mr. Mungu was chosen Chairman and Mr. Bissell Clerk of the meeting —

Mr. Ballantine was chosen Secretary of the Mission.

The subjects of schools, Native Assistants, out stations, New Chapel, Mission Correspondence and Constitution of the Mission, were successively discussed and the following resolutions passed.

1. Resolved, That immediate efforts be made to secure premises upon which to build another chapel in this city.

2. Resolved That efforts be made to secure a residence for a native assistant in the village of Seroor

3. Resolved, That buildings be erected at Dedgaum for the accommodation of the Native assistant and the teacher, with the school and congregation, at an expense not exceeding Rps. 125 —

4. Resolved, That Sukharam native assistant be stationed at Chanday, and that a house be

provided for him at an expense not exceeding Rps. 30 –

5. Resolved. That the native preachers Ananipent and Ramkrishnapent pursue some further studies preparatory to receiving ordination as pastors of the native churches, and that these studies be under the direction of the Ahmednuggur station –

6. Resolved That the pay of these two brethren be 40 Rps. per month from Jan. 1st 1853, without any other personal allowances –

7. Resolved That they be allowed half a Rupee per day for conveyance when travelling at the direction of the Mission

8. Resolved That the pay of the native helpers Yesodba and Rugoodba be nine Rps. per month –

9. Resolved. That the pay of Marooba teacher be twelve Rupees per month –

10. Resolved, That the pay of Sidoo native helper at Sinor be seven Rupees per month –

11. Resolved, That we approve of the plan of correspondence among the missions of the American Board on this side of India, on general subjects of mission policy, as suggested by the Brethren of the Bombay Mission –

12. Resolved, That we approve of joining with the other Missions of our Board in publishing an

annual statement comprising the statistics of each mission, with the most important events of the year, and circulating it for the purpose of raising funds in India for the Treasury of the A. B. C. F. M.

13. Resolved, That Art. 2. Section 4 of the Constitution of the Mission be amended so as to read. For two children an allowance of Rps. fifteen per month each, and above two, an allowance of Rupees ten per month for each child.

(Signed) L. Bissell

Clerk of the meeting

A true copy

N. Ballantine

Sec'y. of the Shimsungyen Mission

Ahmednuggur Jan 10/53

Recd. Mar. 24/53

~~Cutd. Nov 30~~
Ang. Nov 30

Minutes

v. Prud. Cut.

Ahmednuggur, Jan. 20th 1853

Rev. Dr. Anderson

Dear Sir

I enclose the minutes of the Mission meeting held here last week. It was necessary to attend to some business of the Mission and as no meeting had been held for several months it seemed important to have a meeting at once after my arrival. Several resolutions of considerable importance were passed, especially those relative to the ordination of the native preachers. The Brethren at Bombay all concurred in the importance of their being ordained and placed in charge of native churches. On arriving here I found that the Brethren of this Mission also were agreed on this point and as I knew your feelings on the subject were in favor of such a measure, we decided that preparatory steps be taken at once to bring this about. I would further add that both Munipaul and Ramkrishnapant manifest a spirit in reference to making the work of preaching the gospel the great business of their lives, which encourages us to hope that they will study to show themselves approved, workmen that need not to be ashamed,

We felt it necessary on several accounts to raise their pay, but the reasons of this I cannot go into particularly now. I would only say that in the case of Ramkrishna Pant, the pay and allowances which he had been receiving were consolidated, and that the pay of 40 Rps. now fixed, is only one Rupee more than he has been receiving in all, hitherto. Hereafter he is to have no other allowance. I would add further that the reduction made in the allowances for our children, more than compensates for the additional allowance given to these native brethren.

The two villages which we propose to occupy as out stations, are both places of considerable interest at the present time. At Dedgaum we have a Christian school and native assistant already established, and all the Mahars of the village in a body have forsaken their idols, attend our Sabbath congregations and manifest unusual interest in listening to the truth. At Chandey which is only six miles from Dedgaum, a Christian school has been in operation for some months and besides the teacher, there is another Christian family residing in the village, belonging to the place and there are four other Christian families at neighboring

villages within two or three miles distance. This makes it very desirable that a native assistant should be stationed there, and that there should be regular religious services on the Sabbath – Phandary is 24 miles from Ahmednuggur on the main road from here to Aurungabad, and both Chandary and Sidgaum are but 12 or 14 miles from Newasse, towards the south, (while Wadalay is about the same distance towards the west or north west) – The district of country around Chandary & Sidgaum is becoming one of the most interesting portions of the field around us – In two or three months we hope to be able to send you a report of this whole field, as we find it at the commencement of this year –

Yours very truly

In behalf of the Mission

W. Ballantine, Sec'y.

P.S. I reached here safely with my family Dec. 31st. We are glad to be permitted to commence the new year at our own station. We feel that in all our journeying we have had great mercies bestowed upon us — and have been safely brought thus all through the good hand of our God upon us. The Mission families here seem to be all enjoying their usual health. Mr. Bissell has removed with his family to this station for the present in consequence of being compelled to give up his house at Seoni.

I hope to go out tomorrow on a tour with Br. Bissell and some of the native brethren and to be absent two weeks visiting the Pilgrimage at Kolhan, outstations at Mudaley, Newasse, Dedgaum & Chanday, and shall then be better able to give you my impressions in regard to the present aspect of the field than I can now —

Yours very truly

N. Ballantine

Much love to Mrs. Anderson from us both —

Received Jan. 26/93

Ans. Feb. 24/93

Ahmednagar. May 6th 1853

Rev. Dr. Anderson

Dear Sir

You will doubtless hear through Mr. Burgess, of his severe affliction and the circumstances attending it. The death of Mrs. Burgess is a heavy stroke to us all, but especially so to the Satara Mission. We all feel it deeply, so at Ahmednagar, the more, as she was for some years associated with us in the labors of this station; and many around us here, both old & young, felt her influence. She arrived in this country early in 1847; and I shall never forget the cheerfulness of her manner, and the pleasant impression which this gave me of her character, on her first arrival. She loved her Saviour; she loved his work; and every thing was made to bear systematically upon that one object. Her great desire was to please her Master; and I believe she enjoyed, in a peculiar measure, his presence and favor. I have heard her speak most eloquently of the joy she felt in looking up to God as her Father, and being enabled to trust in him with all the confidence of a child. She loved him as her Father, and loved communion with him. Her joy in the sense of God's favor was doubtless the cause of her uniform cheerfulness and happy countenance. It was so uniform with her, that it seemed she could hardly even have a dark day in her experience, or even know any thing of the descent into the valley of humiliation. She was the life of our Mission circle.

while here; and it was always pleasant to think of going where we should meet her. When she went to Satara, Br. Wood who had just been deprived of his dear partner, felt that she was like an angel of mercy. And well might he feel so. She carried joy with her, wherever she went. She was peculiarly fitted for the training of children, & so much regularity and system in all her plans for study and devotion - so much childlike simplicity & earnestness too in all her efforts to lead them to the throne of grace, that children were always benefitted by her labors in their behalf. The children of the Mission families here, who always attended the meeting held by the ladies of the Mission every week purposely for their benefit, loved to hear Mrs. Burgess speak to them; and her simple addresses made a deep impression on their minds. All those who knew her, whether young or old, will remember her with interest and affection. When we left Ahmednagar in 1849 for America, Mrs. Burgess took the charge of the Girls' Boarding School at this station; and she also had the labor of teaching most of the women connected with the church, or with Christian families residing here. They valued her instructions, and felt her influence and they were deeply afflicted at the news of her death.

But the affliction of the Satara Mission at the present time it is difficult fully to appreciate. Not to speak of Br. Burgess' personal affliction

which is very great, it is painful to contemplate the present situation of those two families connected with that Mission Mr. Wood with his two motherless boys, and Mr. Burgess with his three little girls, one an infant, are now left alone at that station. They feel truly desolate. What can they do under present circumstances, and where can they look for help? We all feel deeply interested in the question; and are endeavoring to think of some plan for helping them. Satara Mission – We cannot spare any one from this Mission to go to Satara, as we have three stations here to supply, and only three Missionaries to sustain them. We must look for help to God alone, for vain is the help of man –

Mr. Munger left here last week for Bombay and expects to have there on the 10th inst. in the steamer for Suez on his way to America – It is hoped he will reach America in less than three months and that he will soon be able to return to us – having accomplished the object for which he went –

I am happy to say that the Seoni house & premises are offered to the Mission again by the present owner at the same price which he paid for them. He has been at considerable expense for repairs, but this he throws in. We think it best that Mr. Bissell should at once take the house & commence operations again at Seoni, where his presence is so much needed – There is very little probability that the house will be required of us again by any Officer, at least for some years to come –

Ahmednuggar May 6/53

Recd. July 11/53

Ans'd. Nov. 22

Tribute to Mrs Burgess.

Mr. Morgan's debentures.

Rs. 2. Shawan & Co.
Bombay
Pounds sterling

W. yesterday received letters from Boston as late as March 16th & American papers to Mar. 17th.

With much love to Mrs. Shawan & Brethren in Bombay &c.

Ballantine writes in the same

Yours very truly
N. Ballantine

W. are anxious to hear from Mr. Barker with Lady America to join us — We need his aid now —

Shuddunggur. May 27th 1853

Rev. Dr. Anderson

Dear Sir,

By the papers I perceive that the cession of a large portion of the Nizam's dominions to the English Govt. has been accomplished or is about to be accomplished. It will include all that portion of his dominions west of a line drawn from Ellichpore on the north through Omrawutty (the heart of the cotton country), directly south to Raichore on the banks of the Kistna – This will relieve him of the care of nearly half of his whole territory – and remove the border of the British dominions which is now only five or six miles from here to a distance of 200 miles – Should we not occupy the neighboring districts at once – I have very little doubt that Mr. Munger as soon as he hears of it will request to be permitted to reoccupy Jalna – If he does not go there, should not some one also be sent there to re-commence the Mission. Whether Aurungabad or Jalna would be the preferable place Mr. Munger can tell better than any one now in the Mission –

Mr. & Mrs. Bissell left here last evening to return to their own station, Seoor, – where their presence is much needed – Bhingar of course is vacant and is for the present under the charge of Mr. Hagen. We feel that it was a kind providence which restored that bungalow at Seoor to the Mission, or soon, and in turn a better state than when we sold it

Perhaps you may be interested to know that Mr. Abbott's eldest daughter (Augusta), has a very strong desire to be a Missionary – She has written to us saying that she should be willing to leave her parents even for the sake of being permitted to labor as a Missionary in this field – She is an amiable girl – of good mind and has a good knowledge of the language – She feels her need of better mental cultivation than she has – and is very desirous of going to South Hadley from the commencement of next term if possible – Her principal difficulty is that her father is unable to support her there – As she is a child of one of your Missions, brought into the church here when she was ten years old, and is now desirous of preparing herself for usefulness as a Missionary, would it not be proper to ask some of the friends of Missions to assist her in procuring an education at South Hadley – A suggestion from you to some good friends in Boston might accomplish all that is required –

Mr. Burgess has some thoughts of putting his children with Mrs. Abbott – He has great confidence in her from the experience which he had of her management in the case of his little boy Edwin, (his only child by his first wife), who died here in 1844, when only four years old, leaving evidence that the instructions he had received had been very much blessed to him. I should be glad to see Mr. Burgess' children under Mrs. Abbott's care, for I do not think he will find any one who will take better care of them

and in this connection too I would say that I hope you will keep your eye on that family as a place for Missionaries' children at least from this field - for I doubt whether a more humble, decidedly pious, and careful mother will be found for poor Missionaries' children than Mrs. Abbott - and I hope you will not allow her to suffer any loss on account of what she is doing for the cause of Christ - We have now quite a large number of children in the different Missions of the Board on this side of India - and it is difficult to see what will be done with them all, unless some place is provided for them in America -

I fear ~~that~~ our Mary, now in South Hadley, is suffering very much for the want of a kind mother to counsel her. She seems to be very much under the influence of strong impulses of feeling and needs some one to act the part of a mother towards her continually - I sometimes feel quite anxious about her -

I am happy to say that my family are all very well and so also is Mr. Hazen's - We have got almost to the close of the hot season and hope to see the rains in a few days. It has been a very hot season, yet we have borne it all very well -

Love to Mrs. Anderson from us both

Yours very truly

D. Ballantine

Ahmednugger May 27/53

Recd Aug. 8/53

Hiram Ackd. Nov. 22

Mary Bellas

Augusta Abbott

Boston, Mass

Jas. A. Mason & Co.

Mundwagun, Sept. 9th 1853.

Rev. Dr. Anderson

Dear Sir,

Some things have recently occurred in our intercourse with other Societies which it may interest you to know — In June we received a letter from the Revd. Mr. Candy Secretary of the Bombay Cor. Committee of the Church Missionary Society in which he stated that they had it in contemplation to establish a station of the Church Mission at Tokaey six miles from Newasee and to locate a Native Pastor there for the purpose of affording several of their native converts residing at that place and at other places in the vicinity, the public ordinances of the Gospel and the benefits of Pastoral Superintendance. These converts all belong to the Mang caste (a caste below the Mahars), and most of them reside in the Nizam's territory in the vicinity of Aurungabad, but it was thought the native pastor would be able to attend to all the converts if stationed at Tokaey — After making this statement Mr. Candy adds, "We are anxious to avoid any thing that might be called an encroachment upon your Mission, or be calculated to excite any unpleasant or uncomfortable feeling in your minds with respect to the contemplated measure. On this account I bring the matter freely and fully before you. I am sure you will be gratified to hear our Bishop's views upon this point and therefore I will take the liberty of quoting a passage from

his letter to me on the subject. "To the American Missionaries I feel so anxious to maintain the unity of the Spirit that I would go so far as to lay before them the plan we contemplate, and then to say to them that if they objected or even felt any reluctance to consent, we would take it as a sign that the plan was not to be pursued" – This letter will I hope satisfy you upon that point. I confidently hope that an arrangement may be made by which we may secure the remedy we desire and yet keep clear of anything that would inconvenience your Mission" –

In reply to Mr. Candy we stated the objections we felt to their proposed plan, that we had always regarded Shaoxing as in our field and had proposed at different times to establish one of our Missionaries there, and that we found the plan would lead to constant difficulty between the two Missions – To this Mr. Candy replied as follows. "In consequence of your letter the Corresponding Committee of the Church Missionary Society with the concurrence of the Bishop have resolved to relinquish their project of locating a Native Pastor at Shaoxing" – We cannot but feel grateful at this result and hope that the course of the Church Miss. Society will continue to be of the most friendly and liberal character – under its present management we think it will – The Rev. Mr. Candy the Secretary of the Corresponding Committee is a very evangelical & liberal man – has long been in this country and is a warm friend of our Mission – Bishop Harding is also thoroughly evangelical and his influence we think is of the very best kind – He paid a visit to

this place last week in the course of his official duties — Mr. Hagen & myself were intending to call upon him, but were prevented by the very rainy weather we have had for a few days past. Having intimated this to the gentleman with whom the Bishop was stopping, (with whom we happen to be acquainted), the Bishop on learning that we had desired to call upon him, wrote us a very kind note, from which I send you an extract to show the liberality of his feeling. He says, "I am sorry the opportunity of an interview is denied me. I must quit this place early tomorrow morning — But in doing so I shall pray that God will look mercifully upon it and its yet dark and Christless people. & especially that he will ~~[illegible]~~ crown with increasing tokens of his favor those his servants who are laboring him to bring the power of his truth to bear upon the wretchedness around them. It seems to me that it is in the gradual diffusion of that truth the Christian Missionary must set his special aim and hope. For every case of sincere individual conversion let us return hearty thanks to Him who is the Author of all godliness. A soul saved is always a reward inestimably precious. But yet the grand object of Missionary exertion, I take it, must be that evangelization of the mass ~~[illegible]~~ of the people and that extension of the visible kingdom of our Lord, which seems to be Heaven's appointment in order to the formation of the invisible Church of the Saints of the Most High. And this extension (i.e. the gradual diffusion of the truth?), I cannot but hope, is secretly going on to a degree far beyond our power to trace it. The leaven is

working. May it be the joy of yourself and your fellow-labourers to know in due season that the blessed consummation has by your means been largely promoted. I am, my dear Sir &c."

The course pursued by the Church Mission in all their efforts for the conversion of the heathen is in accordance with the principle set forth by Bishop Harding above – that persons ought to be received to the Church without waiting for evidence of conversion – hoping that that may take place afterwards – It was very gratifying honour to us to receive this note and to see the Bishop as well as our Church Missionary brethren so disposed to be friendly & liberal towards other denominations – and we have no doubt you will feel gratified with us –

On the last Sabbath of August we received a young man to the church – He was originally a Mahar, the brother of one of our native assistants – He is a very intelligent and active young man and we hope to train him to be a teacher or Catechist –

We are having some things to encourage us just now in our work – A young Chamain, who is teaching a girls' school under the patronage of the natives of this place, has recently declared his intention to embrace Christianity. We hope he may have strength to endure the trials he will be called to meet in renouncing the faith of his fathers –

Mr. Bissell speaks of a large increase of his audiences at his Sabbath services in Teroor, and of increased attention to the truth – || May we be refreshed with a shower of divine grace at our different stations & out stations –

Mr. Hazen and myself visited Newasse last month for the purpose of performing the rite of Christian marriage. The parties married were a young man the son of one of our native assistants, and the daughter of a man belonging to Newasse, high in station among the Makaas. This was the first marriage we have performed out of Ahmednuggur, and it drew together a large number of people from the neighboring villages. They were evidently interested in what they saw, and it furnished a good opportunity for giving religious instruction, especially for showing the law of marriage laid down by the Creator of man in the beginning, and the ~~[illegible]~~ duties belonging to the married state - Ramkrishna pent and two or three other native assistants accompanied us, and all gave instruction as opportunity offered. What makes this case more interesting is, that this is the first instance we in which a heathen, even among the Makaas, has been willing to allow his son or daughter to be married to a Christian in the Christian mode - We were very much surprised that the father of the girl should consent to this course and can only account for it on the supposition that being well acquainted with Christianity, having received instruction from us for several years past, he was convinced of the folly of Hindoism and the truth of Christianity, and was therefore resolved that his daughter, although an only child, should be married in a Christian manner - He is still, however, in practice a heathen. His friends made great objections to his giving his child to a Christian but he would not listen to them, although at one time

he appeared fearful that they would carry out their threats of depriving him of his station & all its emoluments in case he proceeded with the marriage. He however remained firm to the last. We hope that the influence of this Christian marriage will be very much felt in the community in the vicinity of Nuwasse, & Wadaly & all that northern field.

It should be added that the persons married were betrothed when very young by the parents according to the Hindoo custom, all being then alike heathen. Of course without this, the marriage would not have been thought of. But these betrothals are often broken off if any untoward circumstance occurs, and until recently no one supposed that this marriage would ever take place. The girl is now with us, at her father-in-law's, and is learning to read.

We are all enjoying usual health except some of our children who are suffering very severely from Ophthalmia.

Yours very sincerely

W. Ballantine

P.S. We are glad to learn by letters received from our children this month - dated July 14th that Mr. & Mrs. Barker were in Boston and expecting to sail in a day or two. We shall be happy to welcome them to India.

Rev. R. Anderson D.D

Boston, Mass.

U. S. A.

Schmalenwegen Elm 9/93

Recd. Jan. 3/93

Ans. 12

Ahmednuggur. Sept. 24th 1853

Rev. Dr. Anderson

Dear Sir,

I wrote you on the 9th inst. Since then we have learned from our brethren at Satara that Mr. Barker had been directed to join that Mission. We have been exceedingly disappointed to hear this intelligence and have felt that the matter was not properly considered when this decision was made. Indeed had we known that the Satara brethren had written to have Mr. Barker sent there, we should have felt it necessary to urge some considerations upon your attention against such a course.

1. In the first place it is of great importance to a new Missionary that he should begin right – that on his entrance into the Missionary field he should be placed where he should have the best opportunity of becoming acquainted with the proper mode of conducting Missionary operations as well as the best opportunity of learning the native language. On this account we think it of very great importance that Mr. & Mrs. Barker should not commence their Missionary life at Satara, but that they should come to Ahmednuggur at once. Here they can be initiated far better than at Satara into the work of the Missionary, and they will have an opportunity here of seeing the various departments of Missionary labor in full operation and of laboring in some of them from the first – It is important too that they should become interested in the field to which they are permanently designated from the moment of their arrival in the country.

This interest is of very great importance to the young Missionary in carrying him through the harassing labor of obtaining a complete mastery of the native language and preparing himself efficiently for the work of the Missionary - Besides should Mr. & Mrs. Barker go to Satara and become interested in that field of labor, as they would naturally be, and be required to remain there some time before they can be relieved, it is doubtful whether they will ever be permitted to come to this field at all - The Board have been at considerable expense to prepare him for this field, and all this expense will be rendered comparatively useless by his going to Satara - When we look at the wants of our northern field and our inability to supply its necessities in consequence of other pressing engagements, you can readily understand that we should feel greatly disappointed by any delay in sending a man to have special charge there -

It should also be added that in our communication to the Church Mission (of which I spoke in my last letter to you), we used this as an argument against their occupying Ishray, that we had a Missionary on the way out from America intending to occupy the field in the vicinity of Ishray, and that perhaps he might go to Ishray itself - It will appear strange to them if Mr. Barker now goes to Satara and we remain without occupying Ishray or its vicinity - This is an important consideration as you will doubtless feel.

2. In the second place, we think that Mr. Wood should return to America at once. It is important that he should go and come back as soon as possible in order that he may carry on the operations at Satara and relieve the other Missions of the duty of providing for that station. If Mr. Burgess goes home and leaves Mr. Wood to wait for his return, we fear that the Satara Mission will be a burden on the other Missions for three or four years longer. Had Mr. Wood returned to America last year it would have been much easier to provide for Satara now. — While making these remarks as to the importance of Mr. Wood's going home at once, we feel at the same time that if the state of Mr. Burgess' health requires it, he should go with Mr. Wood, but we are strongly of opinion that his going should not interfere with Mr. Wood's return to America as speedily as possible

On both these points the Bombay brethren entirely agree with us in opinion. Mr. Hume says, "I think with you that it is not by any means desirable that Mr. & Mrs. Barker should go to Satara. Far better that he should go to Nuggur. It will be of great consequence to them both". Mr. Fairbank says, "I think it would be better for the Barkers to begin with you and at Nuggur than with Br. Wood and at Satara". They are both of them strongly of opinion also that both Mr. Wood and Mr. Burgess should go to America at once.

The great difficulty is to supply Satara. Whether supplied from Bombay or from this Mission it is difficult to know

exactly what to do. At the same time the two Missions are prepared to take this ground that they will supply Satara and carry on operations there as well as they can, in case both Mr. Wood and Mr. Burgess go to America. Were Mr. Munger now here, we should feel little difficulty for it would be very easy for him to spend a year at Satara, as we could superintend operations at Bhingar. We have strong hopes now that Mr. Munger may be able to leave America in November or December and be back in India by the first of May next, and in that case he could very easily take charge of Satara for the time being, if that should meet with your approval. Even if he should be detained in America till May next and should reach Bombay in August or September, the difficulty of supplying Satara would be comparatively little.

We have written by this mail, as we are anxious that you should have our views on this subject by the first opportunity and we hope that you will be able to send out directions which may reach India soon after Mr. Barker arrives, that in case it is thought best by the brethren of the three Missions, Mr. Barker join the Ahmednuggur Mission at once and Mr. Wood and Mr. Burgess be permitted to leave India together for America. Mr. Burgess' children will have better care taken of them if Mr. Wood and his children are in company - and Mr. Fairbank thinks he would send his children by the same opportunity. This plan approves itself to the Bombay and Ahmednuggur Missions for more reasons than one - There are other considerations which we are prepared to urge for Mr. Barker joining us immediately, but they will come up more naturally in connection with the decision of our Mission meeting which we expect to hold the first week in October - Yours very sincerely D. Ballantine

Rec'd Oct. 27/53

Rec'd Nov. 2/53

Ans. Nov. 10/53

Ahmednuggur. Oct. 10th 1833

Rev. Dr. Anderson

Dear Sir,

I enclose an article recently published in the Bombay Guardian, "Are the Missionaries doing any thing in India?" It was copied from another paper, and from the last sentence of the first paragraph was evidently first published in Dublin, Ireland. The writer, there is no doubt, was C. A. Townsend, Esq. now residing in the vicinity of Dublin, but formerly in this country, in the Civil service of the East India Company, and for a time Secretary to Government. He was a warm friend of our Mission, and in 1833 became a Corresponding Member of the Board. The converts referred to in this account, will remember their meeting with Mr. Townsend at the time and place mentioned. I send the letter to show what is thought of our labors in this country by independent witnesses, and also as it shows incidentally the feelings which our converts cherish and their common practice in relation to caste. I could wish that some of those papers in America which have spoken so much on the subject of caste in our churches in this country, would publish this article for the benefit of their readers. The Brahman convert referred to (who is named Lakhshmut) was Hurripunt, the first Brahman convert received to this church belonging to this place. He was baptized in 1829. and he is now one of our licensed preachers. Lakhsman

was formerly a famous religious teacher among the Hindoos, and became a Christian in 1844. The young man called Rama, was a youth named Tadoo, now a native Catechist, and his father Bhagooba who became a Christian in 1841, was the means of bringing Lakhiram to the knowledge of the truth. He brought him to me, and after repeated conversations on the subject of religion, Lakhiram renounced Hindooism and became a Christian. — The article is signed "Moosaphir", a Hindoostanee word which means "I travellr"

I have much pleasure in informing you that a Brahmin youth, about 19 years old, named Vishnoopent, was baptized on the first Sabbath in this month, and received into our Mission Church. His family resides in Poona. He came to this place a little more than a year ago, to take charge of one of the girls' schools supported by the natives. You have been informed before, that in consequence of the desire which the natives have begun to cherish for the education of their daughters, two schools for girls had been established under the patronage of a society of natives, and were in successful operation, being attended by girls of the best families. These schools owe their origin principally to the efforts in behalf of female education made by our Mission in past years. Vishnoopent the young man mentioned above, who had been well educated in the Govt. schools in Poona, was brought here for the purpose of taking

charge of one of these schools. He had previously no knowledge of Christian truth; on the contrary, he rather despised Christianity. Soon after arriving here, he became acquainted with Anuipent, and in January or February last he expressed a desire to him to know more of the Christian Scriptures. Anuipent began to read the Bible with him, explaining its truths, and enforcing them on his conscience. Vishnoopunt often came and spent the night at Anuipent's house, in order to have a better opportunity for becoming acquainted with Christian truth.

A few weeks ago he decided to embrace Christianity, and made known his feelings very openly to the people with whom he was residing. Some officious person went to the parents of the girls attending his school, telling them not to send their daughters to Vishnoopunt any more, as he was about to become a Christian. Finding his work thus unceremoniously taken away from him, he removed at once to Anuipent's house; and has ever since been living with him. He is now devoting a part of his time to teaching in the Christian girls' school, under Mrs. Ballantine's care.

Three weeks ago, his mother & younger brother came up from Poona to see him. His mother urged every argument she could think of to induce him to return; and she also attempted to employ force; but it was all of no avail. One day, with the assistance of several Brahmin friends, had shut him up in the house where he had formerly taught school, he having gone there on that

occasion to see him: but I met ~~the~~ with some of our young men, and made them open the door and released him. ~~At that time~~ the poor mother begged me to order him not to leave the religion of his fathers, not to become a Christian. I told her I could give him no such ~~order~~ direction, and urged her to accept of the same Saviour which he had chosen. The younger brother came the same evening and eat with Vishnoopunt at Munipunt's house, thus showing his friendliness of feeling and disregard of caste-prejudices. He has been going to a Christian school at Bombay for a few months; and we hope that the course which Vishnoopunt has taken, will have a good effect upon his mind. He told Vishnoopunt that he was glad he had become a Christian. The mother, on the contrary, told her son that she would not have cared, had she heard that he had been guilty of licentious and dissolute conduct; but now that he had become a Christian, and given up caste, he had blackened his face, and disgraced his parents, and it was more than she could bear. Poor woman, may the light of divine truth dawn upon her mind.

Vishnoopunt, upon his examination, ~~before the church~~, showed that he had obtained a good knowledge of the way of salvation and of the great doctrines of the gospel. He is a very ready speaker, and of exceedingly quick mind, and we think bids fair to be a very useful man.

Last week, on Wednesday and Thursday, there was a large assemblage of people at Bhingar, on the occasion of the annual pilgrimage to the goddess Bhawanee. Mr Hagen and myself went there, with all our native assistants; and we had some very good opportunities of exhibiting the truths of the word of God. When we met the Brahmins of Nuneedunggee, many of whom were there, we found them disposed to be very abusive. They were evidently excited by the recent conversion of Vishnoopunt. We had evidence, however, that our words made some impression, even when answered by abuse. The day after, one of our young men visited a shop in this city, for the purpose of trading, and the shop-keeper remarked to him that he had a conflict in argument with one of the Missionaries the day before at Bhingar. The young man asked him if he had proved that the Missionary was wrong. "No," said he, "it is impossible; for all his words were true. My own conscience bore witness to the truth of all that he said." This man, after a few minutes' conversation with us the day before, went off laughing and saying, "Oh, I will come tomorrow and become a Christian!" It is pleasant to see that the words of the Missionary remain in the conscience notwithstanding the effort to throw them off with a laugh or a jest.

At the singing of the Mahar goorroo, which we attended to see them exhibit their religious tenets some things of interest occurred. One had a song declaring that God was Triune. The spirit of God

the Father and of the Holy Spirit; but the third person in the Trinity he was unable to tell. He was unwilling to acknowledge the Son of God, the Blessed Saviour. They stumble at this stumbling stone.

We were intending to have our meeting, corresponding with the meeting of the Board, on Thursday last; but on account of the pilgrimage it was inconvenient; so we had it on Friday. It was a very good meeting. A large number of the native converts made addresses, showing how greatly they prized the blessings of the gospel, and how deeply they felt in view of the advantages they now enjoyed. I took the opportunity to give them some account of the meetings of the Board which I attended while in America.

A census has recently been taken of this city by the Government and the number of inhabitants is found to be 28,593 — occupying 4746 houses. The number of males is 14,403, and of females 14,190. The inhabitants belong to 73 different castes.

I am sorry to say that Mr. Bissell is suffering from an attack of the "spotted fever" a disease almost unknown in this country. Last week we were very anxious on his account, but this week his medical attendant Dr. Miller of Seroor encourages us to hope for his speedy recovery. May the great Head of the Church soon raise him up again and restore him to his labors. The rest of us are all well.

Yours very truly J. Ballantine

Rec. Oct. 10/53

Rec. Dec. 5/53

Shwedagon, Oct. 25, 1853

Rev. Dr. Judson

Dear Sir,

You are informed by the last mail of the illness of Br. Bissell. He was brought very low and at one time there were great fears that he would not recover. His disease was "continued fever", with a tendency to inflammation of the brain. From the purple spots which appeared on the surface, the physician at one time called it the spotted fever, a disease almost unknown in this country. God has indeed had great mercy upon us in checking the progress of the disease and we are now able to report that Br. Bissell is much better and we hope will soon be entirely restored. The physician thinks it may be very important for him to go to the sea coast for a few months in order to overcome the effects of his disease and regain his usual strength, and it is probable that he will start for Bombay as soon as he is able to travel.
Br. Hagen was with Br. Bissell for ten or twelve days and took nearly all the care of him night and day. A skilful physician, Dr. Miller of Seron, attended him with the same interest and affection which he would have manifested towards a brother. Dr. Barnett a young physician residing here and who is well as Dr. Miller is a pious man, and very skilful in his profession, was called to Seron to consult with respecting to Br. Bissell's case.

We feel that Br. Bissell could not have received more attention even among his own friends at home. We praise God for all his mercies, and especially that he has heard our prayers and the prayers of the native church in behalf of this dear brother. This sickness of Br. Bissell furnishes another instance of the rapidity and violence with which disease makes its advances in this country, and the great advantage derived from the facility of obtaining good medical aid, an advantage which we have always enjoyed in this Mission.

In consequence of the sickness of Br. Bissell we have been unable to hold our usual meeting for business, which we had intended to have the first week in this month. It is not probable now that we shall be able to meet together for business under two or three months.

I wrote you on the 24th of Sept. in regard to Mr. Barker's coming to Ahmednuggur. I then spoke of the importance of Mr. Wood's returning to America at once as well as Mr. Burgess. Mr. Wood however thinks that it is best for him to remain in this country at present. Finding that this was his determination, Mr. Hagen and myself sent a letter to the Bombay ~~[illegible]~~ and Satara Missions on the subject of Mr. Barker's coming at once to Ahmednuggur instead of going to Satara. Br. Hume of Bombay suggested this to us. as he felt very strongly (as well as the other brethren at Bombay) that Mr. Barker ought not under the circumstances to go to Satara.

It seemed to be proper for us to obtain the opinions of the Bombay brethren on this subject as the Satara brethren had been directed to consult them in respect to arrangements for Satara. The Bombay brethren all approved the propositions contained in our letter, but I am sorry to say the Satara brethren felt aggrieved by our proposal. We were disappointed at this result for we expected to do nothing without the concurrence of the Satara brethren themselves, and hoped that they would see the force of the reasons which we presented as well as of those presented by the Bombay brethren. They however seemed to think that we were wanting in sympathy for them in their peculiarly heavy trials. — and in order to obtain greater weight for their own views they sent a copy of our letter to Mr. Wilder, who took occasion to oppose our propositions in his own peculiar way and in his remarks manifested a spirit which was so common in the past proceedings of this Mission. We are very sorry that the thing should have taken this ~~other~~ course, as we have avoided as much as we could, any occasion of coming in contact with Mr. Wilder, knowing his strong feelings, and being sure that whenever occasion would offer he would not hesitate to show them. I have been more particular in mentioning these circumstances as I suppose you will hear of them from other sources. I send you a copy of Mr. Hume's remarks in our letter that you may see how the subject is viewed by persons here entirely disinterested.

The reasons given by Mr. Thum for Mr. Barker's coming here immediately on his arrival, are we think conclusive. Mr. Barker can be with Mr. Wood but a short time even if he goes to Satara. Mr. Wood or his children will probably ~~remain~~ be at the Hills during all the hot season when Mr. Thum's family is also expecting to remain for three or four months, and it is only during the next rains that Mr. Wood would enjoy Mrs. Barker's assistance in taking care of his children - and during this time it seems to us it would be far better that some one else should go there to aid him rather than Mr. & Mrs. Barker. Immediately after the rains, Mr. Wood would wish to leave Satara for Bombay in order to embark for America, and then the whole of the business of the Satara Mission would be thrown upon Mr. Barker. This we think is not at all a wise arrangement.

What the Mattheen will agree upon finally we know not, but you may be assured that we shall do nothing in regard to Mr. Barker before hearing from you, without the concurrence of the Satara Mattheen. They have written to us that if Miss Farrar should go to Satara and assist Mr. Wood they would then have no objection to Mr. Barker's coming here - and Mr. Burgess says in a recent letter that Mr. Wood is very much pleased with this idea. We hope that the matter may be arranged in some such way -

We are sorry that in proposing what as it seemed to us the best interests of the Missions required, we

should have been the occasion of any unpleasant agitation among the Missions here, but we hope that this agitation will soon cease. We shall do nothing to continue it. Our determination is to do every thing we can consistently with duty, to give up our own cherished opinions and feelings even, in order to keep the unity of the Spirit in the bond of peace. We desire the communications of the Spirit of God in our work far more than any addition to the number of labourers, though both we think very important.

Yours very sincerely

W. Ballantine

(Remarks by the Bombay Brethren in reference to Mr. Barker's going to Satara)

"The first year of a Missionary's life in India is a most important period. The impressions received, the habits formed, the interests awakened, the views adopted during this period will have an important influence on his future character and usefulness. As Mr. & Mrs. Barker are to be permanently connected with the Ahmednuggur Mission – he having prepared himself at the expense of the Board especially for that field – I am not surprised that the Brethren of that Mission should desire them to go there at once on their arrival instead of spending a year or two at Satara. And so far as Mr. & Mrs. Barker are concerned, the

disadvantages of such a course cannot as it seems to me be doubted. The Ahmednuggur Mission with its Native Church, Native helpers &c. presents a better sphere of usefulness to a new Missionary for the first year or two than Satara can possibly do. The opportunities for gaining experience in regard to the whole missionary work are much more favorable – in all respects the circumstances are more auspicious for entering upon the life of a Missionary at Ahmednuggur than at Satara – especially in the case of one who is expected to labor permanently in the former field. In the case of Mr. & Mrs. Bates, I should therefore consider it a personal calamity to them and as likely to diminish their usefulness, were they to be sent to Satara to be transplanted to Ahmednuggur just as they are beginning to understand and to feel a deep interest in the former field. It is for both that they should from the first have their hearts drawn out towards the field which is to be the scene of their future labors. Let their first love, their warmest feelings, their earliest hopes be given to the field where they are expected to spend the best portion of their days.

In these remarks I say nothing to the prejudice of the Satara Mission. That I regard as a most interesting and important field, and my hope is that the Am. Board looking to God for a blessing will pursue the work there with perseverance and energy. Were I a new Missionary just arrived in India, I would with my present impressions as cheerfully join the Satara as the Ahmednuggur Mission. Perhaps indeed I might prefer the former field but I certainly would feel strong objections to being sent to Satara for a year or two to be then transplanted to the other field.

In considering this subject we are not to forget the circumstances of Br. Wood & the interests of the Satara Mission. With our brevered brother we have all wept and mourned and tenderly sympathized. We must all feel it to be most undesirable that he with his motherless children should be left alone in the Mission. I do not wonder that he should have wished Mr. & Mrs. Barker to go to Satara, until another family can arrive from America. And it would give us all much pain to disappoint his expectation. I doubt not however that he will concur in thinking it desirable that Mr. & Mrs. Barker should begin their missionary life at Ahmednuggur in connection with the Mission with which they are to be permanently connected.

If an arrangement were to be made for one of the other families to go to Satara the whole or the greater part of the time, Br. Wood will not be a loser but the reverse, inasmuch as they for the time being would be more efficient co-labourers, and in case of his leaving at the end of another year they would be better prepared for carrying on the operations of the Mission than Mr. & Mrs. Barker at that time could be.

If no arrangement can be made for another Mission family to remove to Satara for the whole or greater part of the present year, then there remains only a choice of evils. And trying, as it would on various accounts be to Br. Wood, I doubt not he will cheerfully consent to the plan proposed by the Brethren at Ahmednuggur, in view of the reasons which they have assigned.

I would be glad to have Br. Wood's views fully before making any remarks on this Circular, and my last

puting was to send it to him for his observations before saying any thing. But on second thought it occurred to me that he might be desirous of knowing the views of the other Brethren before making up his own views as to the course proper to pursue. And so I have fully stated my present impressions

Should Br. Wood object to the course proposed, he may not assume that his Brethren will be disposed to give all due weight to his wishes and the reasons which he may assign for indulging them. Let him not doubt that he has the affectionate sympathies of them all. And should such be his wish, I doubt not all will be ready to unite in an urgent application to the Prudential Committee for a missionary & his wife to be sent to Satara with the least possible delay.

In the mean time I hope all will concur in propositions of the Brethren at Ahmednuggur

(signed) R. W. Hume

11th Oct. 1853

I concur (signed) G. Brown

Br. Hume & I conversed freely respecting this circular last evening and found our views and the reasons for them very similar. As he has written them down at some length I need only say his minute expresses my sentiments & opinions very nearly as I would wish

Oct. 11th 1853 (signed) S. B. Fairbank

Recd Oct 29/53

Recd Nov 10

Satara

Ahmednuggur, Dec. 24th 1853

Rev. Dr. Anderson

Dear Sir

We have to speak of nothing but goodness and mercy. Mr. Bissell having in a good degree recovered his health and strength returned from Bombay last week, reaching here on the 15th inst. — Mrs. Bissell came up to Ahmednuggur when Mr. Bissell went to Bombay and she has been staying with us while here — She was confined on the 20th inst and gave birth to a fine boy — We hope she will speedily get up again and be prepared for engaging in her usual labors — As soon as she is able, Mr. Bissell will return with her to Seoor — In all these mercies to this dear brother and sister, we cannot but be grateful to our Heavenly Father —

Mr. and Mrs. Barker arrived in Bombay on the 14th inst. after a passage of 141 days from Boston — They landed on the morning of the 15th. — They were a week longer than we were in our passage out last year — They speak of having had a pleasant passage. They will probably leave Bombay in a few days for this place — Mr. Wood has made an arrangement with us by which Miss Danan goes to Satara for a time and Mr. & Mrs. Barker come here — Some of the reasons for having Mr. & Mrs. Barker come to Ahmednuggur at once I mentioned in my last letter to you dated Oct. 25th — Mr. Wood himself proposed this plan to us (Mr. Burgess having suggested it to him), and we were very glad to accede to it — There are other reasons for this plan than those which I mentioned in my letter, which render it

as we think, both desirable and important – Miss Farrar very much needs a change and she has for some time been feeling that she ought to ~~go~~ have her leave here for a few months – Mrs. Graves is in very poor health, and it is very doubtful whether she will live long – It seems very desirable that Miss Farrar should be with her at the Hills during the hot season – and Mr. Wood expects to be there with his children during that time and will of course have Miss Farrar's society and assistance – During the rains Mrs. Graves should not remain at the Hills, (as she did most of the rainy season last year) – but she ought to be with some sister at Satara who could be with her and assist her when she needed assistance – Were Mr. & Mrs. Barker to go to Satara, they and Mr. Wood's family would occupy most of the house and Mrs. Graves would not be very comfortable there and it is doubtful indeed whether she would go there under these circumstances. We all think and Miss Farrar thinks that Miss F. should be with Mrs. Graves during the coming rainy season, if she is spared so long –

Mr. Wood wrote us a few days ago saying that he felt it important to go to America as soon as the way was open for him to go on account of his children, and especially on account of his eldest child – We have all felt and still feel that Mr. Wood should not be required to remain much longer in this country in his present circumstances. He has just gone to Mahabaleshwar with his little boys on a visit to Mr. Wilder and the journey there has been too severe for his eldest boy Edward, who was taken quite sick on the journey and Mr. W. will probably be detained there some time. Mr. Wilder's

influence upon Mr. Wood in leading him to think hard of us for having asked that Mr. Barker should be allowed to come home at once, will be very unhappy, we fear - If you would agree to the plan we proposed in our letter of September last, that is, allow Mr. Wood to go home at once, and permit us to supply Satara for the present with one of the Dec missionaries now connected with the Bombay or Ahmednuggur Mission, and direct Mr. Munger to go there on his return to India and carry on the operations of that Mission until the return of Mr. Wood or Mr. Burgess, the plan will in our opinion be far better than any other yet proposed - I would add that Mr. Fagin has made the offer to Mr. Wood that if he will go at once to America, he, (Mr. F.) will go to Satara and carry on the operations of that station until we can otherwise supply it -

But I have no time to add any thing more today and Mr. Barker will probably write you himself in reference to his coming to Ahmednuggur -

Yours very truly

W. Ballantine

We hope to receive two persons to the church tomorrow, one young man the first fruits of our christian schools in the villages -

I should have mentioned before, the receipt of Mrs. Branson's letter of Aug. 20th for which Mrs. Ballantine thanks her much and I also - It was very grateful to our feelings - and very satisfactory in regard to our dear children -

Ahmed mugga Dec. 24/53

Recd Feb 21/54

Ackd. May 10

The questions proposed in Dr. Anderson's letter in reference to the institution which it is desired to establish at Bombay are in my opinion very pertinent, and in general I agree to what has been said by the Bombay brethren in reply.

1. In reference to the first inquiry, I have no hesitation in saying that were there no educational institutions in operation in the other Missions at Bombay, it would in our point of view be much more important than it is now, that our brethren should have such an institution as they propose. Were our Mission the only Mission in Bombay and were the Govt. institutions there turning out Deists and Infidels yearly upon the community as they are now, all would acknowledge the necessity of a Christian institution to exert a counteracting influence and to raise up young men who should be prepared to maintain the cause of truth and religion. The want has been to some extent supplied by the educational institutions established by the other Missions. At the same time the very existence of those institutions renders it very important that our brethren should have their institution also, for unless they do their part with the other Missions in counteracting the influence of the educated young infidels, and in raising up young men to do battle for the truth, our Mission will fall behind the other Missions in character and influence, and gradually be more and more shut out from all access to the influential classes of the native community. There is then an independent argument for such an institution as is desired at Bombay, apart from the ~~other~~ educational

(institutions of the other Missions) and there is an additional reason from the very existence of those institutions why we should have one there, and this last reason is perhaps the most important one in the present circumstances of our Bombay brethren. If other Missionaries in Bombay are allowed to preach the Gospel and the mouths of American Missionaries are shut by the Govt., it would be thought at once that we had not the means of exerting an appropriate influence for the diffusion of the truth and therefore it would be best for us to go somewhere else. And in my mind the same light do I view the question of teaching the young men of Bombay -

2. In reference to the second inquiry, I think that we ought to be prepared to give as good an education to young men in Bombay as they can obtain in the other Mission institutions, so far at least as an academical and College course is concerned. But there is no reason whatever I think for having so large an institution as that of the Free Church, or as expensive. I would make a more select school but give the very best advantages. I think, as Mr. Fairbanks says, that we can have a plan somewhat different from that pursued at either of the other education institutions in Bombay, and that some modifications of their course of study will be of very great advantage. In respect to the peculiar features of the proposed institution I am very much pleased with Mr. Fairbanks's remarks.

Dr. Anderson's letter intimates that the Prudential Committee would be prepared to authorize a school of the right sort for the training of native helpers for the

American Missions. But as Mr. Dame remarks, the main object of the school proposed to be established at Bombay must be very different. It is intended to bring around our brethren these young men from the most influential classes of the community, who will thus be brought into the most favorable circumstances for hearing the truth and putting it to power. Any institution established at Ahmednuggur or any other place in the Deccan for the training of native helpers will be of no use to the Bombay brethren. They have no one to send to such an institution if formed. They want an institution to raise up such men, and it is justly feared that unless they have such an institution as they desire, they will never have any young men to train for the work of native helpers.

On the other hand this institution will not answer the purposes of this Mission. It would not be expedient for us to send our converts to be trained at Bombay. It would involve an expense which if our converts increase as we hope, would soon be very great. It would expose our converts to temptations and dangers such as beset young men in all large cities. It would weaken our influence over our converts very much - and it would also deprive us of the important influence which they would exert here upon their associates were we allowed an institution in which these converts and a few native youth from the best families in this city, might be taught the truths of religion and science.

I am therefore of opinion that the Brethren in Bombay should be allowed their Institution, and it appears to me

that an expenditure of Rs. 250 a month, or Rs. 3000 a year, (which I have no doubt will be sufficient for the support of such a school,) could not be incurred for a more important object. I do not think that there would be any necessity for purchasing premises or erecting buildings for some time to come, — perhaps not at all. At all events let the experiment be fairly tried, before expense in buildings are put up.

In conclusion I would say that I am very much pleased to see the tone of Dr. Anderson's letter in reply to our Bombay brethren. It shows much more willingness on the part of the Parental Committee to afford us the aid of educational institutions in carrying on our work in India than I feared would be the case. And could they see the facts as we see them here, I have no doubt they would urge us to do far more than we are now doing in that department of labor, and would readily grant us all that we ask.

H. Ballantine

Received Jan. 19th 1854
Committee
Rec'd Jan. 19th 1854
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Rec'd Jan. 19th 1854

I would have rewritten this Report before dispatching it to you, but am overwhelmed with work just now in connection with the revision of the Gospels for the Bombay Bible Society

J. Ballantine

Abandoned March 17/54

Rec. Apr. 27/54

Ans. May 10

Shimdaeggyo, March 11th 1854

Rev. R. Nelson

Dear Sir

I enclose the Report of this station for 1853 Perhaps you will find some things in it to interest you. The principal points of interest are, the Christian schools in the villages taken in connection with those families residing in their vicinity who have placed themselves under Christian instruction, and secondly, the discussions among the young men at Shimdaeggyo, from which we look for stable further fruit. I cannot but think that we are going on as fast in getting ah congregations in the villages as we are prepared for them - we are certainly going on as fast as we can supply them with teachers, - all the teachers we have now in those schools are very deficient in education and training but two or three of them appear to be doing much good - If we can only get pious and prudent teachers we shall be glad. The providence of God seems to be leading us to this kind of effort, and the way is thus preparing for village congregations and village churches.

In this connection you will perhaps be interested in a very brief account of a tour performed by myself and Mr. Barker, accompanied by our families, in January & Feb. A fuller account of this tour is unnecessary as the most important facts noticed by us are embodied in the Report.

We left here Jan. 27th and returned Feb. 15th, having been absent three Sabbaths. The first Sabbath we spent at Shingyong fourteen miles from here, where we had

interesting audiences both of men and women. The whole Mahar population here with scarcely an exception seems to have abandoned idolatry. The influence of the school teacher is very good. His father, a very old man, who once opposed religion very much, has become a Christian and was received to the church in December last.

We went from there six miles to Khandhemba, the residence of one of our native Christians. Two sons of our converts belong to this place though not residing here at present. This is also the village of Ramchunder a youth who was trained up in our schools but went to Bombay and was baptized by the Free Church missionaries last year. We had a flourishing school for many years at this place and Ramchunder's father who was very friendly to us allowed us to have the school in his house. The friends feel very sad at Ramchunder's course in becoming a Christian as it has disgraced them in the view of their own caste, and they find it difficult now to get good husbands for their daughters.

Mrs. Ballantine saw Ramchunder's wife, a young girl of fourteen or fifteen. She is very anxious to join her husband and his friends would be glad to have her go to him but dare not do any thing to assist her lest they be charged with making her lose her caste. Since he became a Christian he has made one visit to his home but could not obtain his wife. Soon after his visit his mother died; it is said, of a broken heart. Her last words were, "Ramchunder Ramchunder".

There is evidence that the light is breaking in upon the

minds of some here notwithstanding the unpleasant feeling in regard to Ramchunder's conversion. We met with a Banee or grocer, who manifested great interest on the subject of religion. He had not worshipped idols he said for a year and then bore testimony to the truth of his declaration. He also broke off a little golden charm which he usually wore upon his neck and said he would wear it no more. He appeared disposed to converse a great deal on the subject of religion and asked what he should do to support himself if he became a Christian as he had not learning enough to become a school teacher. He has a very nice family. We had several companies of men and women to listen to our instructions.

We went from Khudumba to Pudhegaum 34 miles from here, where we have a school taught by a Christian teacher. Owing to his efforts here several persons are in an interesting state of mind and desire to be united to the church. But it is unnecessary to mention the particular efforts made in each place to instruct the people. We learned here that there was an interesting state of things at a village only two miles distant where a sister of the school teacher (a former pupil in the girls' boarding school at Nundungaon) resides. The Mahars there are desirous of having a school established among them, and of placing themselves under Christian instruction. We were unable to visit them and in consequence of the sudden death of one of their number, it was not convenient for them to come to Pudhegaum to see us.

While at Pudhegaum we visited a waterfall in the Paira river not a mile from the town. There is another fall in the river two miles below which Mr. Barker & myself visited. Here would be good sites of mills, as there is plenty of water the year round, but no such mills are in existence in this country. The extensive plains of rich fertile land on the banks of this river, might be devoted to the raising of cotton, and mills might be advantageously erected at various places along this river for its manufacture. We could not but look forward to the day, which cannot now be far distant when the people occupying these rich plains, will be Christianized and civilized, and able to supply themselves from their own resources with materials for clothing without being dependent on the manufactories of England and America

We went from Pudhegaum to Khoshen where we remained three or four days and spent the Sabbath. Here we were joined by Mr. Fairbank who had taken a short respite from his very onerous duties at Bombay to make a visit to his original field of labor in this country. — We were very much encouraged to see the improvement in the views of the Christians in Khoshen, owing to the efforts made for their instruction by our native assistant Yesodba. Several of them are asking baptism and they appear well. — On Sabbath we had our religious services at the Chapel at Wadaby only two miles distant and then Mr. Fairbank assisted me in administering the Lord's Supper to

about twenty five native communicants. In the afternoon I baptized three native children at our small preaching place in Khoken. It was indeed a holiday day to us all, and no one enjoyed it more than Mr. Fairbanks, who was formerly in charge of this northern field.

Mr. Fairbanks left us on Monday to return to Ahmednuggur and Bombay, - and on Tuesday we went on towards Newasse. We spent two days at this place, and among other things which claimed our attention, we examined the best situation for a house for Mr. Barker. Ramkrishna Pant was with us. The large native mud fort in the heart of the town, on the banks of the Pairia river seemed to be the best situation, as it was the highest ground in the town, and enclosed by a high wall. These premises we have had in our possession for two or three years. We examined the mission school at Newasse and we present at Ramkrishna pant's morning service.

We went from Newasse to Dedgaum, where we spent our last Sabbath on the tour. On the way to Dedgaum we stopped and passed the night at a village where we found a Mahar who had kept the Sabbath for two years past, and was esteemed to as a Christian by the women Spectators of the highest caste in the place, in their conversations with Mrs. Ballantine. He had never received any instruction from any Missionary but has learned the truth from our native Christians and assistants. He is an interesting young man. He came over to Dedgaum on Sunday & spent the day with us.

We were very much interested in the people at Dedgaum and had large and interesting audiences of men & women, both from among the Mahars and the cultivators. From Dedgaum we came to Chanday, and from there home, having enjoyed our tour very much and having done some good as we trust to those whom we met, as well as received much good both bodily & spiritually.

Mr. & Mrs. Barker were much interested in what they saw of Wanaris their future field of labor, and longed to be engaged in the work at once. They could not have a more interesting and encouraging field, a field that demands our immediate efforts and we hope to see rich harvests reaped from these fertile plains for the garner of our God

I remain yours very truly

F. Ballantine

Rev. Amos Sutton
Cincinnati
Ohio

Mundumugam June 17th 1854

Rev. Dr. Anderson

Dear Sir,

Your letter of April 5th was received here on the 10th inst. and was very welcome. We shall endeavor to get our school in operation as soon as the necessary arrangements can be made

We are very much rejoiced in the prospect of seeing you in this country. We think it is very desirable that you should see with your own eyes the state of things here and thus be able to judge better what our missions in this country require for their greatest efficiency. The great question with us is how to get the truth before the minds of this people in such a way as to produce the best effect and how to reach the greatest number with the saving influences of the gospel, — and we shall be glad to have the assistance of your judgment in this matter.

As to the time of your coming to this country, it seems to be important that you should come so as to be able to make the most of the ensuing cold season. If you should have Southampton by the steamer of Oct. 4th (or have London Oct. 8th and come through France) you would reach Bombay about Nov. 6th 8th, and this is as early as it would be best for you to reach India. You would then have four months before you for the accomplishment of your work and could have Madras or Ceylon by one of the March steamers for England very comfortably.

One of the Brethren suggests that it would be a good idea for you to bring a good daguerreotypist with you, that as a matter of private speculation, it would probably be a very profitable one to the artist himself, and that it would be of very great use in furnishing numerous interesting pictures for the publications of the Board

The faces of some of our converts, and the representations of some scenes in this country especially ancient buildings and works of art, would be think grace the pages of the Journal of Missions and Day Spring and render those periodicals very much more attractive and useful.

We are just now in the midst of trying scenes. The cholera is raging in this vicinity with great severity - Great numbers of natives have been carried off at Pkingan within a few days. Two of our native Christians residing there died in one day - We immediately removed all the Christian families from there, and no one of their number has been attacked since - A little daughter of Kumpent is suffering now from an attack of cholera but we have strong hopes that she will recover. Our families have thus far been kept from the pestilence that walketh in darkness and from the destruction that wasteth at noon day - and we have great reason to praise the Lord for his preserving goodness - The cholera is not prevailing to any extent in the city of Shunduaggan.

The two Christians who died there with at Pkingan, were both consistent Christians and met death with composure, nay with joy, although it came so suddenly - ~~Nevertheless~~ The pain which they suffered from the spasms attending the disease was most excruciating. It was distressing to witness it. Still their hearts were at peace trusting in the Lord. One of these persons was a man baptized last year; the other was a young woman who was received to the church several years ago and who has left a husband and two young children.* The mother is a poor blind woman but a firm Christian, and can praise the Lord in the midst of her affliction for his goodness to her daughter - This young woman told her mother a short time before she died, that her hopes were all fixed on Jesus Christ, and that she was going to dwell with God above, and

* She was for some time a member of Mrs. Ballantine's girls' school.

was happy in the thought of going – She told Mr. Bazen, who saw her two or three hours before she expired, that she would like to live if it was God's will, but that she was willing to die if such was his pleasure. When we see these poor natives who a few years ago were in gross darkness and ignorance, now trusting their all to Jesus and meeting death with such composure, we feel more than compensated for all our labor in this heathen land. What peace is given to them in the hour of dissolution, and into what joy they enter! And all this is owing to the gospel of the grace of God brought to them from a far distant land. How can we desire a richer reward than to see the native Christian triumph in the hour of death – To Jesus be the glory.

We have lost now five native Christians from our church by death since the commencement of the year, all good consistent Christians. One of these was a woman belonging to the Poor House. Her name was Ruckmabaee. She was a member of the church for several years before her death, and was always a regular attendant at Mrs. Ballantine's daily meetings for instructing the women in the truths of the Bible. She loved to hear the word of God, and her conduct was very exemplary. When she came to die she was very happy. Death had no terrors for her, and she had no desire to live any longer. (Mrs. Mackenzie in her work on India entitled "Life in the Mission &c." speaks of this woman in the account of her visit to Ahmednuggur, as "a venerable old woman with white hair who had a peculiarly bright and pleasant expression." She always wore a happy look.)

Another of the Christians belonging to our church who have died this year, was a man who resided in Khokur, a village very near Wudaby. His name was Rama. He was a man of considerable property for a person in his station in life, and of a very thoughtful, grave character, and was very much respected by the people of the highest castes in Khokur. When Mr. Barker and myself visited

that place in February last, we took a walk one evening through the village, and coming to the house of a Brahman, ~~we saw the Brahman at the door and~~ I entered into conversation with him, as he sat at the door. The Brahman asserted that the native Christians generally were thieves and liars, but he added, "no one could say a word against Rama. He was a man of honesty and truth." Other natives coming along at that moment joined in the conversation, and took up the cause of the vilified native Christians, declaring that what the Brahman said in regard to their being guilty of theft and falsehood was utterly unfounded, and that he was actuated by malice & hatred of Christianity in making these assertions. It was interesting to us to see that even such a man could say nothing against Rama. — Rama was at that time sick with ~~the~~ dropsy, and we persuaded him to come to Shwedaunggyn and place himself under the care of the Civil Surgeon here, the physician who attends on the Mission families. He did so, and for a time seemed to be doing well. But his disease took an unfavorable turn and after staying here for more than two months, he died April 20th. — His death was a great loss. He was one of the pillars of the church at Wadaley, ~~and~~ and all looked up to him for counsel and were influenced by his example — He left a wife and several children who all feel his loss very deeply. He met death with joy. He was somewhat anxious about leaving his concerns so unsettled as they necessarily were, but he was able to say that he was willing to submit to just what seemed to be the Will of God, and to die just when and where the Lord pleased. Just before he died, he told his wife when he saw her weeping, not to cry, but to trust in God, that He would be to her more than a husband — She is also a Christian — and after her husband's death she was enabled to cast all her cares upon God and to feel that he would take care of her.

It is pleasing to see that these native Christians learn the duty of trusting in God so well, and that at death they are enabled to yield themselves so implicitly to his will and to rejoice in prospect of leaving this world and of dwelling in their Father's house above. The infidel may laugh at those who believe the Bible and who trust in Christ for salvation, but what would he not give for such a hope as these poor native Christians have in a dying hour. "Let me die the death of the righteous and let my last end be like his."

(June 17th. In striking contrast with the happy death of our native Christians was the death of the Roman Catholic Priest stationed here (a native Italian I believe), who died of cholera this week. He was very much frightened in the prospect of death. Indeed a gentleman of his own church told a friend of ours, laughing about it, that his great fear was the cause of his death. Poor man. He had no source of comfort. He had no confidence that he was to be happy hereafter. In addressing the church yesterday afternoon at the usual weekly church-meeting, I could not avoid comparing the feelings of the Apostle Paul in view of death as exhibited in 2 Tim. 1st and 4th Chapters, with the feelings exhibited by the Catholic Priest. "I know in whom I have believed &c." And in speaking of the happy death of those of our own number who had been so suddenly called away from earth, it was pleasant to be able to show them that we had such examples before us of the same confidence in Christ which Paul exhibited at the near approach of death. May all these events increase the faith and trust and humble confidence of our native Christians in the truth of God's word and in the love and sympathy of our Lord Jesus Christ.

Yours very truly

N. Ballantine

Mr. Blackburn's Mission in Rome regards to
Rev. Robinson -

Rev. R. Anderson D. D.

Boston, Mass.

U. S. A.

Washington, June 17. 1834
Rec'd Aug. 21. 1834
Ans. Oct. 22/34

Ahmednuggur. June 27th 1854

Rev. R. Anderson

Dear Sir, I wrote you on the 17th inst. – since then I have received letters from the brethren at the other stations in response to your visit to this country. Mr. Hume thinks it would be soon enough for you to reach Bombay by December 1st – Of course the whole depends on the time which you will require for the examination of our different operations. I have no idea what length of time you would like to spend with us or of the particular objects you would like to examine while here. If you wish to become very well acquainted with our operations you will wish to have plenty of time for this purpose. And although you might find it easy to examine all that we can show you in our Missions on this side of India, you will not find it so easy I think to examine all the operations of the Madura and Ceylon Missions. I should therefore say as I said in my last letter that it would be best for you to reach Bombay if possible by the 6th or 8th of November. We have thought of having the ordination of Ramapoot and Ramkrishnapoot take place when you and Mr. Thompson are present – It would add to the interest of the occasion, and perhaps give more interest to our operations in your own minds.

Last week our box of periodicals which left Boston Feb. 1st reached us – Among these periodicals I saw the Report for 1853 as well as the Herald and Journal of Missions for November last, giving an account of the meeting of the Board in Cincinnati, which we had not before seen – Last Sabbath I read with very great interest the account of that meeting as contained in the Journal of Missions – It was evidently a good meeting and the account of it given there, warmed my heart – I mention it now in addn to being to your notice ~~that~~ the fact that many Nos. of the Herald and Journal of Missions sent us by mail fail of reaching us – We find that many of the papers sent us

through the Boston Post Office come very irregularly - while the New papers all come with great regularity - The difficulty is thought to be in the Post-Office at Boston - and though we suppose it is your province to provide a remedy yet it seems proper that you should know that we have such troubles - Mr. Dunn has just written to me saying that the two or three last No. of the Herald and Journal of Missions have not reached them -

Rev. R. Anderson, D.D.
Boston, Mass.
U. S. A.

Rec'd Sep. 14. 1854.
Ans. Feb. 22. 55

I am happy to say that the cholera has very much abated in our vicinity - No more of our Christians have been attacked since my last letter - Dwight's little girl has recovered from her attack of cholera - She was graciously raised up from the very gates of death - We have all been spared in great mercy -

We hope to admit three or four persons to the church next Sabbath - With very kind regards from us both to Mrs. Anderson I remain Yours very truly W. Ballantine

Nanendanggan July 14th 1854

Rev. Dr. Anderson

Dear Sir

It gives me pleasure to mention that on the first Sabbath of this month four persons came forward, and professed their faith in Christ in connection with our Mission church. Of these two were baptized on that occasion; the other two were baptized in infancy.

Of the former, ~~those who received baptism at this time~~ one is a woman, the widow of a Christian who died here last year. She is compelled to work hard to obtain a subsistence; but she is very intelligent, ~~woman~~ and was able to give, in an unusually satisfactory manner, the reason of the hope which she cherished. The loss of her husband, she thinks, was the means of leading her to the Saviour. She has several children attending our boys' and girls' schools.

The other individual who received baptism, is a boy named Sudoo, belonging to a village about 15 miles from here, who obtained his knowledge of Christian truth in the school at Shingvay, taught by one of our heathen school teachers. This boy I saw for the first time last October, the day on which Vishnoopunt, the Brahmin convert, was baptized. He came to me on the evening of that day; and said that he desired to be admitted to the church. I asked him when he obtained his knowledge of Christianity. He said that he had been instructed by Shiveram, the teacher of the Shingvay school, and that he himself had read the Gospels repeatedly, the only portion of the Bible which he had received. On conversing with him further, I was very much interested to perceive his knowledge of scriptural truth, and his apparent interest in it.

He made frequent reference to passages in the Gospels; and he with such fertility and force as to show that he had ~~[illegible]~~ pondered them very attentively. I asked him how he expected to be saved. He said that his only hope was in Christ; he must believe in him, and be united to him. And turning to the wall he remarked, "Just as the plaster sticks to this wall, just so must I be united to Christ and cleave to him continually" +

I was very much pleased to see his quickness and intelligence, and the interest which he manifested in religious things; and at once told him that he had better remain in Ahmednuggur, and attend an Christian boys' school, in order to prepare himself to be a teacher. He gladly consented to the proposal, and has been here ever since. He has uniformly exhibited the same love for religious things which at first appeared so striking. He was examined before the church for admission to its privileges last December; but being very small, and appearing to be deficient in the knowledge of some Scripture doctrines, it was thought best at that time to defer his admission. He is probably 15 or 16 years old, but very small for his age. + When we see such fruits of our village schools, under the instruction of pious teachers, we feel greatly encouraged in regard to this means of extending the knowledge of the truth.

The two persons baptized in infancy, who made a profession of their faith in Christ, are the eldest children of Ahmednuggur, our native preachers. They are both intelligent and interesting girls. It was a matter of very great interest to those of us who had seen them brought forward for baptism when they were infants, in 1840 and 41, to see them come forward now in the exercise of their own discretion, and take upon themselves the vows of the Lord.

These girls have been trained as Christian children; and years ago were in the habit of secret prayer. Four years ago, Mrs. Burgess, who was then here, thought they seemed to be decided Christians. They, however, think that they experienced a change a year ago, while they were at Bombay, & that at that time they began to love religious things much more than before. They spent two years at Bombay, attending Mrs. Hume's school, and they only returned from there last January. These girls, we hope, will be prepared to exert a good influence among the females here of Bombay.

You will at once perceive how much such an accession to the church as that made on the first Sabbath of this month is calculated to encourage our hearts. We are the more encouraged just now, from seeing quite a number of the youth in our Christian schools, both boys and girls, the children of Christian parents, expressing their determination to serve God, and desiring admission to his church. We feel that the Saviour is blessing our labors in behalf of the children of his people, and encouraging us to greater efforts to feed his lambs.)

Speaking of the influence of our Christian schools, I cannot refrain from mentioning some incidents which occurred on a visit which I made this week to the school at Thingoy 16 miles distant, in company with Mr. Barker. Although it is now the rainy season, yet as the weather continued fair and the roads were good, I determined to visit that place in order to see and converse with some inquirers, one of whom being blind and infirm was unable to come here and see me. We went on Monday and returned on Wednesday, and we had a most interesting time in meeting with the villagers. Quite a number of them appeared to feel

that they had a personal interest in the truth as they never felt it before; and they made remarks to that effect to the native Assistant who accompanied us. This Assistant was Lakhiman, and two or three times after I had finished addressing them, and had gone away, they desired him to continue to give them instruction, and seemed ready to sit for hours at a time listening to the Gospel truth. One little incident interested us much. A poor blind man who desires to be admitted to the church, remarked that he was troubled with sinful desires and with temptations. One of the company sitting near, spoke up with great earnestness, and said, "If that is the case, then you are not a true Christian; your faith is not genuine." I replied to the man that he was mistaken; that Christians were not perfectly holy, but were troubled with temptations as long as they lived; that they often fell into sin, and then would repent and do what was right, and then fall again and again repent, at the same time pointing out the difference between the Christian and the impenitent sinner. He was very much surprised, and hardly knew how to believe me. "Why," said he, "I thought that Christians were perfectly holy, and that their minds were always at perfect peace. Here, said he, is Shivaram, your teacher, he has lived among us now for six years; and I have never seen any thing in him that looked like sin, he has never appeared angry, never out of the way in any respect, he always gentle, and mild, and doing right; and I thought that all Christians were of the same character." I was very much pleased to hear this testimony in regard to our teacher

from one who is not Christian; and I have reason to believe that this testimony to his good conduct is correct, and that the peculiar gentleness and consistent character of Shiromani has done much to recommend the religion of Christ to the people of that place. A brother of his who once opposed and persecuted him, because he became a Christian, has for some months desired baptism; and he appears with his father, an infirm old man, was baptized in December last. It was in this school that Sudor, mentioned above, received his first impressions of religious truth. Would that we could have many more such teachers for schools in the villages around us!

On Tuesday we visited the village to which Sudor belongs, about a mile from Shingvay, and found his relations very much interested in listening to the truth. At a village called Ununday four miles beyond Shingvay, a place which I have visited repeatedly in former years, we found the Mahars very glad to see us - and they listened with great interest while I read to them a chapter in the gospel of John and remarked upon it. The women seemed to enjoy the opportunity of hearing the truths of the word of God very much. One young man there who has long known something of Christ and his religion, appeared to feel now more than ever that he would become a Christian. While I was talking with the Mahars, the cultivators of the village seeing me, came and begged me to go to the temple and give them some instruction. We went and sat with them half an hour. My conversation was principally with the head man whom I had met several times in years past and who is quite an original thinker. The opportunities I enjoyed on this short tour for giving religious instruction were peculiarly favorable and encouraging.

In the vicinity of Wuandag there is a small natural lake which usually contains water from three to ten feet in depth. This lake is the resort of great numbers of waterfowl, and gentlemen often go from this station to hunt them. This year, owing to the unusual drought, this lake is entirely dry. We walked over the bed of the lake and could put down our canes in the fissures made by the heat in the rich black soil, four feet below the surface, and still found no water. This lake was never known to be dry but once before in the memory of the oldest inhabitant. It is indeed unusually dry this year. The hot weather was ~~[illegible]~~ extremely severe, and scarcely any rain has fallen although usually the rains commence about the 10th of June. Scarcely a blade of grass can be seen and the poor cattle which we saw on the tour seemed to be almost starved. In some villages we are informed they are dying by hundreds. In one place we saw people digging up the roots of grass for the cattle to eat, as they could give them nothing else. I am happy to say that we are ~~today~~ today having some very good showers and we hope that the distress now prevailing will soon be relieved. Many of our Christians suffer very much in times of such drought.

Rec'd Sept. 23.

Yours very truly

J. Ballantine.

P.S. Dr. Anderson's letter to the Bombay brethren was received by the last mail and afforded us all great satisfaction. I would suggest that if a meeting of the missionaries of our different missions is to be held at Bombay ~~[illegible]~~ in November according to Dr. Anderson's request, it seems to be important that Mr. Munger should have America in time to attend that meeting.

Ahmednuggur. July 18th 1854

Rev. Dr. Anderson

Dear Sir

Your letter to the Bombay brethren informing us of your expectation to leave America in August for England on your way to India gave us all great satisfaction. We have decided to hold the meeting of missionaries which you requested, at Bombay after you have visited the stations in the interior, and this will bring us together probably about the first of December. That meeting we all look forward to with feelings of great interest. It is to be hoped that some questions of mission policy will be fully settled at that time. We are very much rejoiced that Mr. Thompson is coming with you. I mentioned in my last letter to Boston (which you perhaps did not receive before leaving) that we were thinking of having the ordination of Bunkhunt and Rankeshwapunt take place here when you come. It will add greater interest to the occasion in the minds of people here, and we have thought you would yourselves be interested. Of course when you reach here all our native assistants from our out stations and many of the Christians residing in the villages will wish to come here to meet you and on that account it seems to us that that will the most favorable time for the ordination.

Recd Sep. 23.

It will interest you to know that on the first Sabbath in this month four persons came forward and professed their faith in Christ in connection with our Mission Church. Of these two were baptized at that time, two of them had been baptized in infancy. Of those who received baptism at this time, one is a woman the widow of a Christian who died here last year. She is compelled to work hard to obtain a subsistence, but she is very intelligent and was able at her examination to give in an unusually satisfactory manner the reason of the hope which she cherished. The loss of her husband she thinks was the means of leading her to the Saviour.

The other individual who received baptism is a boy named Sudoo belonging to a village about 15 miles from here who obtained his knowledge of Christian truth in the school at Shingvay taught by one of our pious school teachers. This boy I saw for the first time last October the day on which Vishnoopent the Brahman convert was baptized. He came to me on the evening of that day and said that he desired to be admitted to the church. I asked him where he obtained his knowledge of Christianity. He said that he had been instructed by Shivnam the teacher of the Shingvay school. On conversing with him farther I was very much interested to perceive his knowledge of Christian truth and his apparent interest in it. He had read the

gospels very attentively, the only portion of the Bible which he had received, and his frequent references to passages in the gospels were made with such pertinence and force as to show that he had pursued them very attentively. I asked him how he expected to be saved. He said that his only hope was in Christ, he must believe on him and be united to him — And turning to the wall he remarked, "Just as the plaster sticks to this wall just so must I be united to Christ and clave unto him continually". — I was very much pleased to see his quickness and intelligence and the interest which he manifested in religious things, and at once told him that he had better remain in Ahmednuggur and attend our Christian boys' school in order to prepare himself to be a teacher. He gladly consented to the proposal and has been here ever since. He has uniformly exhibited the same love for religious things which at first appeared so striking. He was examined before the church for admission to its privileges last December, but being very small and appearing to be deficient in the knowledge of some Christian doctrines it was thought best to defer his admission. He is probably 15 or 16 years old but very small for his age. When we see such fruit of our village schools under the instruction of pious teachers, we feel greatly encouraged in regard to this means of extending the knowledge of the truth —

Two persons baptized in infancy, who made a profession of their faith in Christ are the eldest children of Brainerd are native preachers. They are both intelligent and interesting girls. It was a matter of very great interest to those of us who had seen them brought forward for baptism when they were infants in 1840 and 41, to see them come forward now in the exercise of their own discretion and take upon themselves the vows of the Lord. These girls have been trained as Christian children and years ago were in the habit of secret prayer. Some years ago, Mrs. Burgess who was then here thought the second one a decided Christian. They however think that they experienced a change a year ago while they were at Bombay, that at that time they began to love religious things much more than before. They spent two years at Bombay attending Mrs. Bruce's school and only returned from there last January. These girls will be prepared we hope to exert a good influence among the females here.

You will at once perceive how much such an accession to our church is calculated to encourage our hearts. We are the more encouraged just now from seeing quite a number of the youth in our Christian schools both boys and girls, the children of Christian parents, expressing their determination to serve God and desiring admission to his church. We feel that the Saviour is blessing our labors in behalf of the children of his people, and encouraging us to more effort to feed his lambs. We think the Spirit is at work upon the hearts of many and we should rejoice to see his influences descend upon all around us

speaking of the influence of our Christian schools I cannot refrain from mentioning some incidents which occurred on a visit which I made last week to the school at Shingway 16 miles distant in company with Mr. Barker. Although it is now the rainy season yet as the weather continued fine and the roads were very good I determined to visit that place, in order to see and converse with some inquirers there, one of whom being blind and infirm was unable to come here and see me. We went on Monday and returned on Wednesday, and had a most interesting time in meeting the villagers. Quite a number of them appeared to feel that they had a personal interest in the truth as they never felt it before, and they made remarks to that effect to the native Assistant who accompanied us. This assistant was Lukhiram, and two or three times after I had finished addressing them and had gone away they desired him to continue to give them instruction and they seemed ready to sit for hours listening to the truth. One little incident interested us much. The poor blind man who desires to be admitted to the church remarked that he was troubled with sinful desires and temptations. One of the company sitting near spoke up with great earnestness and said, "if that is the case then you are not a true Christian". I replied to the man that he was mistaken that Christians were not perfectly holy in this world, but were troubled with temptations as long as they lived, that they often fell into sin and then would repent and do what was right and then fall again and again repent — at the same time pointing out to him the difference between the Christian and the impenitent sinner. He was very

surprised and hardly knew how to believe me. "Why, said he, I thought that Christians were perfectly holy and that their minds were always at perfect peace. Here, said he, is Shiveram, your teacher, he has lived among us now six or six years, and I have never seen any thing in him that looked like sin, he has never appeared angry, always gentle and mild, and doing right, and I thought that all Christians were of the same character!" I was very much pleased to hear this testimony in regard to our teacher, for one who is no Christian, and have reason to believe this testimony in regard to his conduct is correct and that the peculiar gentleness and consistent character of Shiveram has done much to recommend the religion of Christ to the people of that place. A brother of his who once opposed and persecuted him because he became a Christian has for some months desired baptism and appears well. His father an infirm old man was baptized in December last. It was in this school that Sadu mentioned above received his first impressions of religious truth. Would that we could have many more such teachers for schools in the villages around.

Oct. 6, 1852

I have sent an account of these incidents to the Missionary House Boston - but repeat them here as I thought you would be interested to know of our prosperity while on your way to visit us - May you both have a prosperous journey to us by the will of God and may you be refreshed with us in the consideration of what God is doing in this land

Yours very sincerely T. Ballantine

Minutes of

Meeting of the Ahmednuggur Mission in September 1854 –

Mission met at the house of Mr. Barker in Ahmednuggur Sept. 12th at 11 A.M. All the members were present viz. Messrs. Ballantine, Barker, Bissell and Hagen – It devolved upon Mr. Ballantine to act as Chairman – Mr. Barker was appointed Clerk of the meeting. The following resolutions were passed

1 Resolved That 50 copies of Proverbs in Mahratta be obtained from Bombay

2. That 200 copies of the Geographical Questions prepared by Mr. Ballantine be printed

3. That Ramdass be brought in from Dedgaum to Ahmednuggur.

4. That Sukharam be stationed at Dedgaum, continuing to have charge of Chanday also, and that his pay be Rs. 10 per month –

5. An application having been received from Ahmeepunt and Rao Krishnapunt for ordination by the Mission, resolved,

That a special meeting be held in the month of November next for the purpose of examining these brethren and proceeding to their ordination if it shall be deemed expedient, the day of holding such meeting to be hereafter determined

6. That the above resolution be sent to the Brethren of the other Missions with the request that they be present and assist in the exercises of the occasion –

7. The Prudential Committee having expressed a desire that there be a general meeting of the Missionaries in the

Mahratta country for conference with the Deputation sent by them to India, and Bombay having been chosen as the place for such meeting, resolved,

That the Brethren of the Mission with their families and also Miss Farrar be permitted to visit Bombay at that time at the expense of the Mission –

8. The Mission having received a request from Mr. Hume of the Bombay Mission on the eve of his departure for America, that a family be sent to Bombay to supply the present wants of that Mission, resolved,

That in view of this request and of the health of Mr. Bissell's family, we approve of his going to Bombay in the month of October

9. That a box or chest be procured for the preservation of the Secretary's documents –

10. That we approve of these ~~xxx~~ minutes and that a copy of them be sent to the Missionary House

(Signed) W. P. Barker
Clerk –

Ahmednuggur, Sept. 23d 1854

Rev. Dr. Anderson

Sec'y. of the A.B.C.F.M.

Dear Sir,

I enclose the minutes of our late Mission meeting –

On the 14th inst. we had a meeting of our native congregation simultaneously with ~~coincidentally to~~ the meeting of the Board in Hartford; and on that occasion addresses were made by quite a number of the native Christians, as well as by the Missionaries present. It was an interesting occasion to us all. On the succeeding Sabbath, we had the communion; ~~On that day~~ four persons were admitted to the privileges of the church, three of whom were baptized when they were young, being the children of converts. Two of these are ~~now~~ young men attending our Christian school for boys, where they are preparing to be teachers and Catechists. The third is a young woman who for many years attended the Christian girls' school, and is now the wife of one of our Christian teachers. Eight or ten persons were examined for admission to the church but for various reasons their case admission was deferred. We hope, however, that they will be received at some future time. We feel encouraged to see so many of the children of our converts choosing to participate ~~admission~~ ~~to the church~~ The privileges of

Yours very truly N. Ballantine

P.S. — Sept. 25th. Dr. Branson's printed letter of July 3d reached us this morning —

Recd. Feb. 22, 55

Recd

Shimdenuggur. Nov. 1st 1854

Rev. Dr. Anderson

Dear Sir.

We were very glad to learn by a letter received from Mr. Fairbank this morning that you would probably be in Bombay in two or three days. We hope that you have had a pleasant voyage from England. We shall be anxious to learn what your plans are for visiting us just as soon as you can decide upon them. Our brethren at Bombay will give you all the necessary information in regard to the mode of travelling and the time that will be occupied in visiting the different stations. What stations you should visit first is a matter of indifference to us at Shimdenuggur if you will only give us time enough for this mission and its out stations. As the Bombay brethren thought they could not attend the Convention

if it were held up here; we concluded we would go down there — but as to matter we wish to be guided by your judgment — There are conflicting interests in this matter and we shall yield to the opinions of the majority with cheerfulness. If the Convention is to be in Bombay we fear that we shall have none of the Lectures of the other Missions present at the ordination of our young men Bhaskar & Ramkrishna, which we hope will take place when you are in —

When you come to Ahmednuggur we shall expect Mr. Thompson and you to come to our house as we have made arrangements for your accommodation. Mrs. Hagen is expecting her confinement every day and they will not be in circumstances to accommodate you comfortably — We have a large house and generally accommodate the stations.

We are very sorry that the Brethren should have been under the necessity of leaving India before your arrival. We feel that you will not get an idea of the work in Bombay as if were there

We are having very unusual rains
this year – There will be one advantage
this – You will find it much cooler
than usual at this time of year – and
the country will look much more green
and bright as you pass through it
than it would ordinarily appear –
Nothing in this country I fear you will
find very tedious indeed – I hope
you will lay your plans so as to have
little of it as possible – In all
your plans and movements may you
be guided by the good hand of
your Heavenly Father –
Hoping to hear soon of your plans
and with warm welcomes to yourself
and Mr. Thompson in which Mrs. B. joins,
I remain very truly yours

N. Ballantine

Rev. H. Ballantine

Aberchuffen, Nov. 1. 1854

Rec. Nov. 3/54

Ans. Nov. 6/54

Rev. Dr. Wilson

Bombay

to

Ahmednuggur. Dec. 30th 1854

Rev Dr. Anderson

Dear Sir,

I send to Mr. Fairbank by today's mail copies of my Reports which I have prepared for you — also copies for the Press — Mr. Munger is having his copied as fast as he can.

I learned Mr. Munger's views on the subject of his going to Satara from some conversation I had with him. He repeated the remark he had made to you and said that that would be the kind of work he would like — He did not like to stereotate now — Of course he said if he went to Satara he would not come back here again — From this it is plain that he has no desire to go to Satara as a temporary arrangement — Whether it is best for him to go to Satara regarding this as the basis of a permanent arrangement I am not prepared to say. Should Mr. Burgess & Mr. Wood return to Satara, Mr. Munger would more be willing to occupy any villages near Satara.

Mr. Munger feels with us all that Satara ought not to be left vacant some one ought to go there at once but who shall go is the question Do you think that Mr. Burgess will come back - We need a good strong missionary at Satara one that will [illegible] them the capabilities of that field [illegible] account - It is painful to think [illegible] be have no one prepared to occupy station and carry it on as it sh[illegible]

Mr. & Mrs. Munger moved to their [illegible] house on Thursday afternoon so that we are all alone again - We should have been lonely since your departure had [illegible] not been so much occupied in our [illegible] business - I am expecting to leave [illegible] on Monday afternoon with Mr. Bashu[illegible] a large pilgrimage at Kilhar - This pilgrimage occurs annually on the day [illegible] of full moon in January - A good [illegible] people come there expecting to see the [illegible] and to hear him preach - I understand [illegible] several villages in that vicinity [illegible] desires to obtain a catechist and school teacher, and are prepared to pledge themselves that they will abandon idolatry, keep the Sa[illegible]

Mrs. Ballantine wishes me to say that
hopes you will write to Mrs. Anderson
nt Julia and that you will request
to speak to Deacon Proctor about
ia's spending the next summer
Quincy in his family.

The overland is not yet in – and we
are very much disappointed – It has
not been so long delayed for a great while
before –

We hope to hear that you have had
a pleasant visit to Satara and
Mahabaleshwar – and that Mrs. Graves
has benefited by seeing you –

Please to tell Mr. Thompson that I am
intending to send him an abstract of
Fairbairn's & Ramkrishnabhat's
Marathi sermons and some other things
but as soon as I can find the time
to prepare them – I was sorry that I
did not do it this week – but
preparation of the Reports prevented me –
I have sent to Mr. Thompson by Mr. Wood
a copy of the Marathi translation of
Mackenzie's Intellectual Arithmetic, which
he requested – He can obtain copies of
the Hymn Book in Bombay –

We hope that you are not intending
to propose giving up this house in which
we now are – (You gave a hint to that
effect before you left) – Such a step would
obviate the necessity of giving up
the girls' school for we could not keep it
in the other compound at the same time

Rev. Henry Ballantine

Aberdeen, Dec. 30/54 – Rev. Jos.

with the boys' school – and it would involve also the necessity of Mrs. Ball giving up nearly all her labors for the women – she would feel very unhappy deprived of these interesting spheres of lab. There are other reasons also for continuing here but I will not enlarge on them

Ever Jos. 5th

Rev. A. Bacon, D.D.

Boston

May you be guided in all these mat by a spirit of true wisdom – We feel v anxious here on this subject of these houses as the conc you take may have results which you little expect – Mrs. B. joins in love to y

Yours very truly H. Ballan

Shuddunggur. Jan. 6th 1855

Rev. Dr. Anderson

Dear Sir

Your letter from Mahabaleshwar I received at Kolhar while attending the pilgrimage there. I returned home last evening and take the first leisure moment available to send you an answer.

1. I do not desire to occupy a large and showy house. We have shown our readiness in past days to occupy as mean and uncomfortable a house as any one in the Mission has ever occupied, and are ready to do so again when the interests of the cause of Christ demand it. I do desire a house which shall be comfortable and healthy, and such a one as I understand you are willing I should occupy. She has of show the latter for me. It is not the external appearance which gives the most desirable influence, I am well aware. I had rather exert an influence through meanness of external appearance than to have an influence produced by external greatness or an appearance of wealth. So that on this score you need fear no difficulty in our feelings in regard to giving up this house.

2. I think however you are somewhat mistaken in your views as to ~~the~~ the impression upon the minds of the community around us in regard to this house. In respect to the natives it is probably true that any comfortable house which we could occupy would give them the idea of wealth and standing. This arises from the very great difference between the natives and Englishmen in reference to their ideas of comfort and of what constitutes a wholesome well ventilated dwelling.

And as to the English I am sure that very few English families would ever consent to occupy this house. The Englishman who first owned this house and built the upper story – gave it up after having lived in it several years, when he took to himself a wife and lived out in the Military Lines. He sold this house at a very great sacrifice, not receiving one third of what it cost him. The dirty entrance to the house and the annoyances around it especially the noises to which we are subject, are so unpleasant that no English family except one engaged in Mission work would probably ever think of living here

And not only so, the English dislike to call on us even, while we are here. Ladies living at this station have often told Mrs. Ballantine and other members of the Mission that they would like to call upon us – but the situation of the house in the heart of the town and the long stairs prevented them. This very fact is to us a great recommendation of the house. We should have to be prepared to receive company much more were we living at the Mission House than we feel to be necessary here – There we are Missionaries among the heathen there we should have more to do with the English and our time would be fettered away very often in employments foreign to our Missionary work – On this account I think it very desirable that we should continue to live among the natives as we do here, and not at one corner or on one side as we should do at the Mission house –

3. It would be painful to us to give up this house for another reason. In this central situation we have the command of the whole city. Should we give this place up it would afford a fine opportunity to the Church Mission

to come in and take this central situation and work immense mischief. I should be sorry to give designing men such an opportunity of throwing all our efforts into the back ground and themselves come forward and build on our foundation. I truly believe that when the operations of the Church Miss. Society were in operation a few years ago at Astagacum, nothing contributed so much to our freedom from annoyance by their efforts to establish themselves here, as the commanding position which this house gave us here — And similar dangers may occur again

4. This central situation affords advantages for labor which the Mission premises do not. A crowd of natives can be collected at our gate almost any time, while at the Mission premises the passers by are very few and the number of those who could be induced ~~[illegible]~~ to stop to listen to the truth would be very small. Indeed this is the place of all others for exerting an influence in this community, I am satisfied. I would not give it up until I could maintain my position here no longer. simply because the locality is so central and in every way so favorable. Indeed I should have little hope of having much intercourse with the people, if we lived at the other house — I thought you were so fully convinced of this when you were here that it was not necessary for me to say any thing on the subject to increase the conviction.

5. If we give up this house all the houses in this compound must be at once relinquished - a great deal of property belonging to the Board will thus be lost at once for which there will be no compensation

At the same time we shall have to find houses for many of these native Christians who are in the employment of the Mission in one way or another. Where can we find houses for them? We cannot build houses, for the Committee will make no appropriations for this object, and even if they did we have no premises on which to build. The Mission premises to which, you think, we should remove, are barely sufficient for the servants belonging to the Mission family there and the boys of that school. The rest of the native assistants here would have to be thrown out upon the world.

6. But there is another necessity involved in the giving up of this compound which you have not probably taken into consideration. All the work of Mrs. Ballantine in connection with Christian girls and Christian women would have to be given up also. It would not be best to have a girls' school on the Mission premises so near to the boys' school not even if there was a dividing wall between the two schools. The dangers we have to encounter now in training up girls and boys are very great. You may say that rather than retain this compound system you would give up the girls' boarding school and all the instruction of the Christian women. Probably you would think this preferable. And yet I hope you will join with me in saying that nothing could induce Mrs. Ballantine to remain in this country away from those children now in America and with the prospect of being separated from other dear ones, if she is to remain here doing comparatively nothing. You must allow the wives of the Missionaries congenial employment or they will return to America after a few years and carry their husbands with them.

7. What ~~the~~ amount of repairs on the Mission house would be required in order to make it comfortable for our family, I am unable to say. I should be unwilling to occupy that house without very considerable changes. A great deal more sleeping room would be required for our large family during the hot season and rains than that house affords - Were we to use that house in hot season in its present state I should expect some sickness to attack us or our children -

8. The result of all these changes if carried out, would be for the present at least to turn off my attention entirely from proper Missionary work - I should have to go to work building and planning, the last work in the world to which I want to turn my attention. If you wish any Mission houses to be built or changed, I beg you will not put this work upon me but upon some one else - I know nothing about building and never had any genius that way - If I do engage in it I should expect to do nothing else, as I should necessarily become entirely absorbed in it. Last year after long consideration we determined to rebuild Bunipunt's house - He had lived in two or three low inconvenient huts for a long time and we found that he was so subject to headaches that he was almost useless to the Mission. After giving him a new and comfortable house we found that he was able to be constantly at work - and we felt that ~~that~~ it was well worth the labor and expense of giving him a new house. The cost of building that house was more than I could well bear with the addition of other Mission labors but I worked on hoping it would be the last - But now what an

amount of labor of this kind is thrown upon me — A house for Ramkrishna is to be built — a house also for Mr. Barker, for making the arrangements of which I shall have to be responsible, as Mr. Barker is so little acquainted with the language. And now more than all the preparation of the Mission house for the accommodation of such native assistants as must necessarily be brought around me. What could I do with all this care. So far from being able to do any missionary work, I should sink under this load of secular labor and anxiety connected with it.

9. It has been remarked that we should trust to Providence to provide us houses in times of emergency — I doubt about the propriety of trusting to Providence if we fail to use the necessary means to provide ourselves with suitable houses and especially if we throw ~~the~~ away the means which God in his good providence has provided for us — Indeed I feel and I am prepared to ~~[illegible]~~ record here my conviction that we have now too many houses in Shwedaungyin — I feel that ~~[illegible]~~ these houses and these compounds are needed to carry on the Mission with the greatest efficiency, and that we shall seriously cripple ourselves if we give up either of these houses — We need these houses when new Missionaries arrive from America and are compelled to remain here a year or more studying the language — We need these houses for the accommodation of our brethren and sisters who come here from our other stations and out stations in times of sickness — Our accommodations are none too spacious.

In this connection I will venture to state a little of my experience since coming to India. The first year of our residence in India was spent in Bombay. We had a good house there, occupying the upper stories of the building now occupied by the English school of our Bombay Brethren. The Press was then in the lower story. It was a good dwelling and we were as healthy as we could expect during the year of acclimation. We came to Ahmednuggur in Oct. 1836 and in December went to live in a low building to the N. West of the town. From the high rent charged for it however and from the bad situation, we left it in three months. As no good house could be procured elsewhere, we removed in March 1837 to a house nearly a mile from the town where we remained nine or ten months. This was a good situation except that it was so far from my work. On Jan. 1. 1838 we removed to the house now occupied by Mr. Bogue, as Mr. Abbott was to be absent with his family for two or three months, and I was required to take charge of the Seminary during his absence. At the commencement of the hot season when Mr. Abbott returned, we moved into the small house back of Mr. Abbott's and there we continued through the hot and rainy season. While there I had a very dangerous sickness and Mrs. Ballantine's health also suffered a good deal. We went down to Bombay in October to attend the annual meeting of the Mission and while there Mr. Boggs concluded to return to America with his family. On our return here in December we came into this house and have occupied it ever since while in Nuggur.

The lesson which I would draw from my own experience is not to trust the providence of God without the use of proper means. When all such means as experience has shown to be necessary have been used then we may trust the providence of God safely and implicitly. Otherwise trusting to God's providence is presumption and impiety.

10. In conclusion I would remark that your visit to us at this season of the year will have a tendency to leave on your minds a wrong impression in regard to the climate and the strength we are able to exert in our Mission work. You have come at a season when every one feels vigorous, and when we can go forth any time of the day and engage in our accustomed labors without interruption. But were you to pass one hot season here and see and feel the exhaustion and depression which it brings with it, were you to remain also through the rainies and learn by experience the effects of active exertion and the alarm inspired by the general prevalence of chills around, you would feel differently. I think from what you do now in reference to the strength of our Missionaries and the work which they may properly be expected to accomplish. You would soon feel I think that one man cannot be expected to do the whole work of the Nundaygeo Mission alone and that some one must be stationed here to aid him and to take his place when he is unfitted by sickness. Of course if another man is stationed here, the houses we now have must all be retained, they are all absolutely necessary.

But I fear I have written more than you will care about reading already. Yours very truly D. Ballantine

Rev. Dr. Anderson

M. S. & Rell. T. 2.6.5
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Shumdungyan, Jan. 8. 1855.

Rev. Dr. Anderson

Dear Sir,

I wrote you a long letter on Saturday with reference to giving up this house but one or two inquiries in your letter received this morning require an answer.

You ask what would be the amount of individual suffering if this whole compound were dissolved within six months. This is a matter which I did not bring into the calculation at all in speaking of the importance of retaining this house. I only thought of the disastrous effect upon our operations. The Catechists and those persons who must be kept here for the sake of teaching & for studying and preparing to be teachers cannot be supplied with houses outside. Houses cannot be obtained

In reference to the effect of giving up this compound upon the existence of the girls' school and upon all Mrs. Ballantine's labors I do not see how it can be otherwise than as stated in my letter last Saturday. No girls would remain to be taught and no women either, with the exception of three or four of those best instructed.

It seems to me that this matter should have been arranged when you were here. It is very difficult for me to communicate my ideas and feelings on this subject by correspondence. When you were here I thought you were convinced of the importance of this house to the best efficiency of our work. And while you were here I understood you to say distinctly that no violent dissolution of the compound system was intended. But the plan you put in your letter received this morning is certainly a violent dissolution of the system and cannot but be attended with disastrous results. I have very doubt that most of our most promising young men would at once leave us for other missions. The funds of our b

Mr. S. & Rs. 11 - T

7.6.5

will be lost to us and the enemy will triumph –

But I have no time to add more at present –

Yours very truly

N. Ballantine

P. S. Mr. Hazen reached here on Saturday night – and he handed Mrs. Ballantine your letter and 25 Rps. You spoke only of 15 Rps. Was not this more than you intended Mr. Fairbanks will pay you back 10 Rps. if it was a mistake and charge to me. Mrs. Ballantine thanks you for the additional 10 Rps. though she does not understand why you should have sent it after having already given 50 Rps.

Yours

N. B.

Rev. Henry Mullerton

Aberdeen Jan 7, 1851

Rd. Jan. 10.

Ans. Cambay

Rev. A. Anderson D.D.

Bombay

Mrs. E. S. Ballantine.
Ahmednuggur, Jan. 6, 1855.
Ans. Jan. 8/55.
Rev. Dr. Anderson

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Ahmednuggur, Jan 6. 1855

Dear Sir
Ans Jan 9/55

The day we were conversing together on the subject of the different houses here, I dropped a remark respecting Miss Farrar's occupation of some of the lower rooms in her house, that I have felt ever since should be explained. Your letter to her on this subject I have read & the restrictions you have imposed upon her led her to feel at once that some one must have directed your attention to this subject. I was not slow to say that I must be the person, but I could add also that what I said was in the attempt to serve her. Miss Farrar's feelings have been deeply wounded and I feel that I shall be guilty of great injustice to her if I do not communicate to you some things respecting her. When she first came to this country it was expected by the Committee at home that she would have enjoy the watchful care of her cousin Stone. But so far from that she was left to find the best protection she could. The houses occupied by the Miss Ballantines were small and Miss Farrar had to be put off with a corner that was scarcely large enough for her bed and

tank. In the Monsoon her rooms were always leaked
every thing became damp and mouldy. Her constitution
was good and she being very active was enabled to
such privations a few years, but there was a gradual
away of health and when we arrived in the country in
we found her all broken down. She was obliged to go
America the next year; her constitution however had
received a shock from which she has never recovered
On her return to this country she came to Ahmedabad
and lived with us the first year. She occupied the
you had while here and she felt at first that she
found an earthly paradise. But the rainy season
came on and she experienced similar trials to those
Bombay. Her health gave away again and she was
obliged to go to the Hills. There she spent a year of suffering
such as cannot be told. When she returned to Nuggur
Mr. Burgess was about to build his house. Miss F. had
been committed to his care by the Prudential Committee
and he was in duty bound to have regard to her in the
building of his house. She also gave of her own funds
300 Rps. towards her own rooms. Miss F. has boarded
the families that have occupied her house and
has also kept her own table. The last cooler she

is the preferable one for her health comfort and usefulness
She will then require more room than you have assigned
. She has tried the plan you have marked out for her
confining herself to the two rooms but the bugs and
mice brought by the natives have rendered it intolerable
She by no means asks for all the house. She hopes to
have a family in it all the time. We all think it is
just the place for new missionaries to be in who are
studying the language and we hope we shall have
some such here all the time, else we see not how your
plan of carrying the gospel to all these villages is to be
carried out.

Of Miss Fairchild's indefatigable labors I need not
speak. They are well known to you. Her name is known
far and wide among the natives. and she has done
more for the cause of female education here than
any lady this side of India. "Many of the daughters
of this land will no doubt rise up and call her blessed"

Your letter to Mr Ballantine respecting the giving up
the house in which we live and going into the
mission house now occupied by Mr Hazen I have
read and pondered upon well. Mr Ballantine wishes
to state my views upon this subject to you. Gladly

would I be silent, gladly would we. Both the silent if
did not think the interests of the cause of Christ demand
we should avail ourselves of the opportunity afford
of expressing our opinion

This house as you well know is nearly in the
of the city. It is known all around as the house
Missionary and it is so easy of access & the
that they often come in large companies & hear
truth. When you were here you were witness & the
audiences some young men got at the gates every
evening. Since you went away they have put a
in operation. They go forth now in companies of
and two every evening in the week to preach the
On the other evening I found it almost impossible to
of our gate the crowd assembled was so great. I
rectly to the Mission premises and there stood Mr
and another young man on the steps of the reading
directly on the road side with only five or six
around them. I contrasted the difference and as I
must this place be given up, my heart sank within
My own work all lies here. Should we go over into the
my most interesting women must leave me, my school
must leave me and I should be left with no in

work at all, for Miss Fanar has all that is to be found there
Twelve years ago I could have gone forth into the city
and scoured the streets and lanes for work. I can do it
occasionally now but not in the hot or rainy season. I
feel that my daughters can do this work far better than
I can. And nothing do I desire more than to see Mary out
as soon as may be, laboring with her might to get ac-
cess to the poor Brahmuns and Marathee women.
If I am not to have regular work here for these poor
females I shall be very unhappy. My first work is to
take care of my husband and children but besides this
we are other very important duties in my opinion rest-
ing upon the wife of a foreign missionary. To this end we
have used our salary freely in bringing in foreign aid that
we may have my whole time for my work. This was the great
reason why we felt that our salary was not too large.
Our attachment to this house is of course very strong for
we lived in it the greater part of our missionary life.
But we leave this out of the account entirely and could
see that the interest of the work demanded it we
would go forth from this house willingly if not cheer-
fully. We would gladly set an example of leaving
large premises, but we think it would be a worldly

gain to us to go to a place so much more quiet and
respectable in the eyes of the English than this pla
and in fact it would be making no sacrifice in a
point of view for us to go there. Our families have
always preferred the Mission House. Mrs Hazen
me only this morning she was very glad we decided
this house when we first came back as she liked th
much the best. A very great objection to our gom
is that Mr. Ballantine would be subjected to the anno
of building. He has always been opposed to it. and
after all that was said on the subject of building
late meeting he will dislike it more than ever.
From all I have said I am afraid you will think we
not willing to make any sacrifices for Christ's sake
we think we are willing. we think we have made the
the first two years of our stay here in Sugguo we
five times. The last house we went into was the
back of Mr. Hazen's. It was in 1838. at the time
funds of the Board were so low and we wished to save
There were only two rooms in the house at that time with
exception of an unfished store room filled with
boxes and too hot for our children to stay in. We
a pundit and Burrupant was allowed with us

day I had a school on the verandah, we became a
during the hot and rainy season and were compelled
ve it by the severe sickness of both Mr Ballantine
myself. In these two years we suffered much from
nesses in one family. We came ~~[illegible]~~ to
house in Dec. 1838. and here we have enjoyed good
lth and our children too.

am sorry this house is so large and unpleasing in
ppearance I am sorry all our houses struck you
unfavorably for I fel and we all fel that you
e gone away with the impression that we are
ous of making a show and of imitating the English
e houses, style of living and equipage. But we
w it is not so. We know we only wish to take that
e in all things that will most promote our health
our usefulness. My Father's pastoral advice
in 1835. was, "Letter to the older Missionaries and
care of your health in every way." We have done
h & Mrs. Grant were our advisers. She told us of
effects of the privations of the first Missionaries, of
more families in every house, of the heartbreaking
loss of health and usefulness too in consequence.
ld we not take warning. We felt we should -

Perhaps I have said too much. Pardon me if I ha
My wish is strong that you should understand our
position here and that you should feel that your
Missionaries here are not seeking the great things of the
but are rather desirous of wearing out long lives in
blessed service of our Lord and Saviour Jesus Ch

We look back upon your stay with us as on
the brightest spots in all our India life. Your kind
and consideration for our feelings was great. My hea
always full whenever I attempted to speak of it and I
not trust myself to express my gratitude and my th
to you. Our prayers go with you that you may be
rid on your way safely and meet with much sy
your hearts in all the Missions of the Am. Board
may bless it. And when your work is done may
be carried in safety over seas & oceans to the bo
of your beloved families.

With kindest regards to Mr Thompson and yo
from us both

Yours very sincerely
Elizabeth D. Ballantine

Nauvoo Jan. 31st 1855

Rev. R. Anderson

Dear Sir

In reply to your letter from Boston of the 9th inst. I cannot refrain from expressing my gratification that you should allow us to remain in our present dwelling. This gratification arises not so much from our personal attachment to the place as from the conviction that the interests of the cause of Christ demand that we should continue to reside here for the present.

Let me make one explanation here or state my views more definitely in reference to one point adverted to in your letter. The giving up these premises just now or in the course of a few months would in my opinion be a very different thing from abandoning the compound system as your letter to the Mission has now defined it. We might give up the compound system with comparatively little detriment to the interests of the Mission but to give up these premises now would be not only bringing the compound system to an end suddenly and violently but it would also be giving up many advantages which might be retained after abandoning the compound system. It was on this account especially that I deprecated the abandonment of these premises, because it seemed to me we should be throwing away unnecessarily great advantages which we could not hope to regain here, and such advantages as might

be retained without compromising any principle agreed upon at the meeting or laid down by the Deputation –

I will only add that I shall cordially cooperate in carrying out the principles agreed upon at our general meeting, and shall endeavor to follow all the rules laid down for us by the Prudential Committee even at great personal sacrifices. We are prepared to make sacrifices in this cause as we have done hitherto. Whether we shall fully answer your expectations in regard to us in the present crisis remains to be seen. Our own feeling is that we shall fail in answering your expectations, as we fear that you have formed too high an idea of the capabilities and prospects of our field and too high an idea of our ability to meet the wants of the present emergency and to perform the labors which this field demands – I shall hope that you will bear with us if we do not appear to go fast enough in the adoption of the new course marked out for us, and shall hope also that you will place some confidence in our judgment in reference to matters of our every day experience, and allow something to our discretion in our endeavors to bring all our operations upon the new basis – where our views may differ in some respects from yours. in matters of detail. There must be confidence to ensure cordial cooperation. Above all things we shall endeavor to approve ourselves as faithful workmen to our Master above. May he guide and sustain us.

I was glad to hear your account of your interview with the Bishop and with Mr. Candy, and felt that we had reason to hope that we should suffer little annoyance in future from our Church Brethren. I fear however that our hopes are not to be realized at least in regard to one of the matters which you discussed with the Bishop. A few days ago Kunjipent showed me a letter from Abhaju (the Church Mission convert and candidate for ordination who desires to marry Kunjipent's eldest daughter), and in that letter he states that he asked the Bishop about his marriage and the Bishop says he cannot give him permission to be married by a minister of another denomination. Kunjipent wrote to him saying that the Bishop had told you there would be no difficulty at all - and I am waiting to see the result. Our Church Brethren are very bland and polite in social intercourse but in matters affecting their ecclesiastical relations between themselves and other Missions I should have more confidence in their promises if put in black and white.

Perhaps you are not aware that there are reasons why we did not wish this marriage to take place, still I fear we cannot prevent it naught though it ~~[illegible]~~ be with misery to the girl herself as we believe it will prove, and resulting in injury to the Mission - Even should ~~the~~ it be necessary that the marriage be performed by a Churchman written ~~[illegible]~~ the girl nor her father will hesitate about going on with it.

I am happy to say that we had a very pleasant call a few days ago on the Bishop of Madras who passed through here on his way to Bombay and the Neilgherries. He is a good man and one whom you would be glad to meet.

Mr. Barker and myself expect to have one today for the northern villages to be absent perhaps a month - We take our families with us - On this tour I hope to be permitted to baptize a number of converts and to organize two churches at least. I hope also we shall be able to commence operations at Ahmednagar for building a house for Mr. Barker.

Mr. Hazen & his family left us on Monday of last week for Bombay - Mr. & Mrs. Munger left here on Monday of this week for Satara - We feel very much reduced indeed

We hope to hear soon of your safe arrival at Madura - and were glad to learn by your letter from Cannanore to Mr. Fairbank that you had such a pleasant passage down the coast.

Mrs. Ballantine joins me in kind regards to yourself and Mr. Thompson

Yours very truly

H. Ballantine

Ahmednagar, Jan. 31, 1855.

Rec'd. Feb. 14, 1855, at Palay Kos

Khamin. Feb. 19th 1855

Rev. Dr. Anderson

Dear Sir

I write you from Ahmedunggee Jan. 31st the day Mr. Barker and myself left Ahmedunggee on this tour with our families. We came first to Shingway and remained there three or four days. On Saturday Feb. 3d we organized a church at Shingway consisting of five members who were set off from the first church in Ahmedunggee for this purpose. Shiveram the teacher was chosen Deacon of the church. On the same day four persons were examined with reference to admission to the church, and it was determined that they be received. On Sabbath morning Feb. 4 these four persons were baptized, and in the afternoon the sacrament of the Lord's supper was administered, when the nine members of the new church at Shingway together with twelve members of the churches in Ahmedunggee united in commemorating the dying love of our Redeemer. We had our services under the trees in a beautiful mango grove in which our tents were pitched. There under the wide-spreading branches of those mango trees with quite a number of the people of the town to witness the ordinances of the church and to hear the truths of the word of God, we were permitted to worship the Father and to adore and praise the love of his Son our Saviour.—)

While we were at Shingway we endeavored to find a spot for a chapel, as it seemed important that the

that the new church should have a place where it may meet without disturbance for the worship of God from Sabbath to Sabbath. We found an eligible spot in the town, which has this advantage that persons of the higher castes will also feel at liberty to come there for the purpose of hearing the truth. The owner of the ground offered it to us for 25 Rs. If we could secure this piece of ground and build upon it a house of worship at a cost not exceeding 50 Rs. we should feel that a great advance had been made in Shingway, and that the prospects of the church there were very promising indeed. Will you kindly say whether you will authorize us to do this?

We came on from Shingway to Wudaley by easy stages stopping at several places to give instruction. We staid at Wudaley over two Sabbaths. Owing to the illness of Mrs. Barker our tents remained stationary at Wudaley over ten days, but Mrs. Ballantine and myself and Mr. Barker visited a number of villages around for the purpose of meeting the people and giving religious instruction. We had some very favorable opportunities.

Last Saturday Feb. 17th we organized a church at Wudaley consisting of 24 members, who were set off from the first church in Shimshengga for this purpose. Of these, ten reside at Wudaley, and the remainder in Khokan and the adjacent villages. Khumdoba the Catechist at Wudaley was chosen a Deacon. The same day eight persons were examined for admission to the church and it was decided to receive seven of them - two men and five women. Six of these persons belong to Khokan and are the fruits of Yesoiba's labors here - one woman belongs to Bhokan.

Three were baptized on Sabbath Feb. 18th (yesterday) at the morning service in the chapel. In the afternoon the sacrament of the Lord's supper was administered and 28 persons connected with the new church and 13 persons connected with the churches in Ahmednuggur were present at the ordinance. It was an interesting occasion. The Christians felt that it was good to be there. There were others present who desired to be admitted to the church but it was thought better to defer their admission to some future day. As there are ten persons belonging to the church at Wadaley and as the people there have a separate chapel, a separate Catechist and separate services on the Sabbath, it seems desirable that another church should be formed here at Khokun which would have 20 members at least belonging to it at the commencement and which would meet with the Wadaley church on particular occasions only when this should appear expedient. The Khokun church would be the larger church as the neighboring villages where Christians reside are generally nearer to this place than to Wadaley.

We came to Khokun this morning and are looking for a lot of ground for Mr. Barker's house. The small grove of trees which you visited when you were here, we cannot obtain as it is occupied by the Mussulman population of this village as a burial ground, nor do we think it on the whole desirable. We could obtain a piece of ground near this grove but as it is separated from the town by a brook and a low piece of ground, it would be almost inaccessible from the town in a rainy time and this makes it very objectionable. We have therefore

come to the conclusion to take a piece of ground on the south side of the town, which combines several advantages such as nearness to the town, and easiness of access, convenience of water, pleasant situation &c.

It will probably be found expedient to build a chapel in the town when Mr. Barker comes to reside here. You probably remember that the only place of worship here is a chowdee in the Mahar quarters, but the people of the higher castes will not of course come to this place to hear instruction. If we can obtain an appropriation for this purpose, we might commence the building of such a chapel while the house is being built. We do not suppose that it would cost more than 75 Rps. the sum which we have asked for the chapel in Shingvay including the cost of the ground and the expense of building

Yesterday we had some short showers of rain. This is very unusual at this season of the year. It made our tents very damp and gloomy. But today the sun is shining out again as pleasantly as ever.

I received on Saturday night from Mr. Fairbank your letter to Ram Krishnapant &c. in reply to their memorial on the subject of an industrial school. I hope to reach home next week and then I will read and explain your letter to them. I am glad that you have written them so fully

With many kind regards from all our company to yourself & Mr. Thompson

I remain very truly yours A. Ballantine

P.S. I ought to add that this tour has led us to feel more and more the importance of having Christian readers or catechists in several places near here viz. Bhokur, Wadgaum & Bhandapoor where a few Christians reside and where the Mohars are very friendly and exhibit a great desire to hear the truth. We hope therefore that the appropriation of 200 Rps. for this purpose which we asked for in my letter of Jan. 30th will be granted.

The following extract of a letter from Rev. Daje Pandoorung, native minister of the Church Missionary Society, to Tumipunt respecting the marriage of Tumipunt's daughter to Appaje will show you the state of the case in regard to that matter. He says writing from Bombay under date of Feb. 1st — "Whatever conversation passed between Dr. Anderson and Mr. Candy & the Lord Bishop I have to tell you this that not one of them approves Appaje's being married by one of your ministers. No sooner such a thing is done than there will be a stir among the high church party. and it will bring Appaje into trouble. If you think that the Bishop and Mr. Candy have no objection to Appaje's being married by one of your ministers, I should very much like you to get a letter to that effect from both of them. If you succeed then Appaje will have no objection to be married by any one whom you may fix upon. But if this cannot be done and you do not yield to Appaje's request the affair must be dropped altogether. Now think on this carefully dear brother." — — —

I enclose a paper which Mr. Fairbanks wished me to forward to you – and to which he will doubtless expect a reply from you

Yours very truly
H. Ballantine

Wathen, Rob. 1873, 10th S.
Co. Mayo 5/55
Ad. Richards
Warrant

Ahmednuggur March 16. 1855

To the Secretaries of the A. B. C. F. M.

Dear Sirs.

In connection with the Report of this station which I have just prepared it seems important that I should send you some account of a tour which we have recently performed in the villages embraced in our northern field. Owing to the visit of the Deputation here in November and December no tours were performed by any of our number during the early part of the cold season except the hurried tour in November to Wadála Nevasse &c. in which Mr. Barker and myself accompanied the Deputation. Some account of this tour was probably sent you by the Deputation themselves. We were kept at home nearly all the month of January by the necessity of arranging matters in connection with the station, which was the more important as Mr. Hazen and family left us in January for their station in Bombay, and Mr. & Mrs. Munger for Satara.

On Jan. 31st Mr. & Mrs. Barker and myself and family left Ahmednuggur for a month's tour. We were accompanied by three native assistants, one of whom Vishnoopunt the Brahman convert was particularly active in giving instruction wherever we went. Raghoba also the native assistant at Shingar did very good service. We went first to Shingva, a town 14 miles north from here, which we regard now as one of our out stations, and

and there for some years we have had a school taught by our native assistant Shivaram. We remained there from Thursday to Monday giving instruction to the people in the place as often as circumstances would permit. Our native assistants also visited the adjoining villages for the purpose of giving instruction. In one place they found great interest manifested. On Saturday, Feb. 3rd we organized a church at Shingva, consisting of five members, who were set off from the first church in Shendurugger for that purpose. At the same time several persons presented themselves as candidates for ~~admission to the church~~ and they were examined (Chenchu fellow) Shivaram the teacher was chosen deacon.

~~On Sabbath~~ as we had no place for ~~religious~~ public worship we held our religious services next day under the beautiful mango trees, in a grove of which our tents were pitched. Then we had the privilege of worshipping God, who dwelleth not in temples made with hands; and then the four persons examined the day previous were baptized. A small waterfall ~~was~~ in full view as we sat in this ~~natural~~ temple of nature, ~~worshipping God~~, added by its ~~soft~~ soothing sounds to the sweet influence of the day and the occasion. In the afternoon we had the communion of the Lord's supper; and the nine members of the new church, ~~and~~ with twelve native members of the churches in Shendurugger, joined with us in commemorating the dying love of our Redeemer. Quite a number of the people of the town, of different castes, were present at both services, and gave gratifying attention

Of the persons received into the church here, one is a female the wife of a church member. For some years she has resided at Ahmednuggur and enjoyed the instructions of the ladies of the mission. Another person is the brother of Shivaram the teacher. He had first been very much opposed to Christianity and had persecuted his brother for embracing the truth, but the meekness and patience of Shivaram had subdued his opposition and for two years past he has been determined to be a Christian. A third person is a hard working man with a small family residing in Shingwa who has long been desirous of being received to the church and has been repeatedly examined as well as the one previously mentioned, by some of the brethren in Ahmednuggur. Since he was baptized he has been persecuted by his friends but we hope he will remain stedfast under all his trials. The fourth person admitted to the church is a young man who two years ago ran away from his parents to Bombay to get an education but returned last year and is now with the approbation of his friends pursuing his studies at our school for teachers in Ahmednuggur. He is an interesting young man and will make a good teacher we think. His father an old man and blind died a few days ago at Shingwa, since the baptism of his son. He died professing his faith in Christ. For some months he has been desirous of receiving baptism, but I was not altogether satisfied in regard to his character and besides he was the husband of two wives who were both living with him.

Before leaving Shingwa on Monday morning we looked at a spot in the town which was offered us by a citizen of the place at a low price, and which it seems desirable for us to obtain as a site for a small chapel. This village is on the principal road from Mundumugu to the north, and a traveller's bungalow has been built there by the Govt. so that it is a very convenient place for us to visit whenever we please. We are glad therefore to make this an out station and to have a church established there. A great amount of travel passes on that road and a native assistant of the right character would have the opportunity of addressing great numbers of native travellers who stop there one night or two or three hours during the day. We very much desire to obtain a good native pastor for this church without much delay.

Much encouraged by what we had been permitted to see in Shingwa we proceeded on our way on Monday going first to Khadumba five miles distant. There one Christian family resides, the mother of which is the female baptized at Shingwa. The next day we passed on to Sada where we were urged to stop and give instruction by several persons residing there with whom we were well acquainted – Large companies of men and women came out here to receive instruction. On Wednesday we went through Rahoree, the shire-town of the district, to Dewalálee. We stopped only to dine at Rahoree, but Vishnoopunt had an opportunity through one or two Brahman acquaintances whom he found there to address large companies of Brahmans who listened attentively –

We went into the Govt. school, the teacher of which was an acquaintance and very friendly, and gave the scholars instruction in the truths of the word of God. At Dewalálee the next morning we had a large company of Mohans to listen to the truth. Quite a crowd of women came to hear Mrs. Ballantine's instructions and after she had finished talking to them I addressed the assembled company of men and women for some time. We then passed on to Belapoor, a large town on the banks of the Paina river and there had several small companies of people gather round us and listen to the truth. On Friday afternoon we reached Wadála, and pitched our tents under some tamarind trees and remained there for ten days.

On the first Sabbath after we arrived, the native Christians from the different villages assembled as usual for religious worship and we made arrangements for them to meet together on the next Saturday for the formation of a church. During the week we visited several places in the vicinity going out after breakfast and returning before 12 o'clock. Although in February the heat was very severe in the middle of the day. At one village not two miles from Wadála, Mrs. Ballantine had a large company of women of high caste meet her in the house of the head-man, and after she had talked with them a while Vishnoopant addressed them. We enjoyed very favorable opportunities indeed for making known the truth in all these villages, some who had often heard it being desirous of hearing it more, and none making any opposition. It was pleasant indeed to instruct them.

On Saturday, Feb. 17th a church was formed at Wadála consisting of 24 members, ten of whom reside at that place. Khandoba, the native assistant there, was chosen Deacon. At the same time several persons were examined who had long been desirous of being admitted to the church. On ~~Sabbath~~ next morning I baptized seven persons, of whom five were females, who had been approved by the church as suitable to be received. All but one ~~of these persons~~ reside in Khokar, two miles east from Wadála, and are the fruits of the labors of Yesooba, our native assistant there. Three of them are the wives of former church members, one old man the person of chief influence among the Mahars of that place and the grand uncle of Rama the very consistent and excellent Christian who died last year at Ahmednuggur (as mentioned in the Herald for October) a young man the brother of the same Rama, and his wife, and lastly, a widow from Khokar two miles north of Khokar and four miles from Wadála. Her husband died a few weeks ~~months~~ before and was probably a true Christian having for some time expressed his desire to be baptized. He would not allow himself to be buried according to the Hindoo mode but gave orders that the native assistants from Wadála and Khokar should be called and that they should take charge of his remains and bury him with Christian rites — In the afternoon, of ~~Sabbath~~, after baptizing three children of the man who (with his wife) had been received in the morning, we had the communion, at which 41 native communicants, including 13 from Ahmednuggur, were present. It was a good day to us all and we felt much encouraged

I should say that on Saturday an occurrence ~~which~~ took place which interested me much. An old man, of one of the families of head-men, ~~of the town~~ suddenly died. They commenced making their preparations to burn the dead body near our tent. As we were going to the chapel to attend our church-meeting, we stopped to see them make their arrangements, ~~arranging the dead body~~ and piling up the fuel (~~compost~~ dried cow-dung) around and over it, and ~~then after~~ giving the dead man some water to drink, ~~by pouring it into his mouth~~, after which they ~~setting~~ fire to the pile. As we were looking on, the principal person ~~the~~ sent word to us ~~the~~ to know whether they should not bring us seats to sit upon, ~~while we were there~~. I replied ~~sent back word saying~~ that it was unnecessary, as we were intending to pass on soon but that, if they would consent, I should be happy to address them a few words, while the corpse was burning and show them the ground of the Christian's hope and comfort in the death of friends. They consented; and I addressed for fifteen minutes the crowd of men and women assembled there, comprising nearly all that class of the population of the village. I never had such an opportunity of ~~addressing~~ speaking to the people of that place before; and as the people of that class were bitterly opposed to Hariphant when he resided there as Native Assistant I felt that it was cause of special thanksgiving that they should ~~the~~ have an opportunity of hearing the truth under circumstances when no unkindly feelings need be excited.

Mrs. Ballantine visited the women in the town several times and had some good opportunities for conversing with them. She also had several prayer meetings with the female members

of the church; on which occasions some of them exhibited a great advance in the ability to make known their wants to their Heavenly Father. — While at Wadála we had heavy showers of rain which are very unusual at this season of the year, but which served to cool the air so much that the remainder of our tour was very pleasant indeed —

On Monday morning Feb. 19th we moved with our tents on to Khokar and remained there till the afternoon of the next day. We met with great kindness from the people of all classes belonging to the place. We were in search of an eligible site for a house for Mr. Barker, as Khokar was thought the best place for the residence of the Missionary who superintends the northern field. The authorities gave us every facility in their power and we finally fixed upon a very eligible spot very near the town and yet far enough from it to have good air and to be otherwise desirable —
Near the village was a large field of sugar cane where the labourers were at work pressing out the juice in their sugar cane press and boiling it down to sugar. The owner a Mussulman invited us all there and offered to give us as much of the juice as we would drink and gave us as much of the sugar cane as we could carry away. The children were delighted —

From Khokar we went to Bhendapoor where two Christian families reside. One of these families has been absent in Ahmednuggur for several years in the employment of our Missionaries. There we found the Mahars

generally very friendly and willing to hear the truth and desirous of having a Christian school established for their children. I baptized a child of the Christian residing here. This village is only five miles from Khokhar and it is the most south eastern of the villages comprising that northern field in which the greatest religious interest lies. Wadala Khokhar, and the adjacent villages where our converts reside lie midway between the Paira and Godavery rivers which meet and mingle their waters about fourteen miles to the eastward at the holy city of Poka.

On Wednesday evening we went from Bhardapoor five miles south east to Manzree a village on the Mool river a branch of the Paira. The country on which we travelled in passing from one of these rivers to the other is very fertile. It reminded us constantly of the rich black prairie lands of the West. The ground was covered with rich crops which the farmers were just harvesting. The past year has been a good year for the farmers. Indeed the crops were so unusually heavy that we found the people very much occupied in getting them in and our congregations were not so large on that account.

At Manzree we found the people of the place collected together for some business when we arrived and we addressed them on the subject of religion. Some opposed while others gave good attention. The Mahars here are very favorably disposed. One young woman from this place is the wife of one of our Christian teachers and has long enjoyed opportunities of religious instruction. Both she and her father who has been for some time in the employment of some of our Missionaries

were active in getting the Chahars together to hear us. We should be glad to see both these persons give good evidence of change of heart. We found here one Chahar a man in good circumstances who has for some time desired to embrace Christianity. I had heard of him before and was induced principally on his account to come to this village which I had never before visited. One difficulty with him is that he has married two wives but he is ready to put away one. I hope he is a true Christian.

The next day we passed on five miles to Karawunder and the day after four miles to Pimpalgaum in the vicinity of Chanda. This brings us to our north eastern field which for two or three years past has exhibited considerable religious interest. At Pimpalgaum resides Yesooba, ~~[illegible]~~ who was considered quite wealthy before he became a Christian, but "met with severe losses on embracing the truth" through the malice of his enemies. "Still he rejoices in all that he has suffered for Christ's sake; and during the past year God has prospered him in his temporal concerns". ~~When we reached then~~, he at once brought forward a kid of the goats, which he presented to us for our dinner, ~~and which was soon killed and dressed~~. We enjoyed good opportunities for declaring the truth. Yesooba's wife we found very desirous of being received to the church. She is ignorant but appears very determined to have nothing to do with idols. They have an interesting family of children. Three of the boys have attended the school taught by a Christian teacher at Chanda two miles distant.

On Saturday Feb. 24th we passed on to Dedgaum, six miles from Pimpalgaum, and there we determined to spend the Sabbath. Ramdass the native assistant of Dedgaum has been laid aside for a time from his work by a diseased foot. He has suffered very much from the pain in his foot for several years, and it has been found necessary to amputate it. The amputation was performed in the Civil Hospital in Ahmedunggur just before we started on this tour. As soon as he is well enough we hope to send him back to Dedgaum when his labors are found had been blessed to a number of persons. In the mean time Sukharam the native assistant at Chanda, takes charge also of the duties at Dedgaum. Several persons at that place were desirous of being admitted to the church and Sukharam gives them a good character. We had a good audience at the chowdee in the Mahar quarters in the forenoon of the Sabbath and as many again in the afternoon at our tent. The women also came out my walk to hear Mrs. Ballantine One of the head-men of the place invited me to his house and there quite a number of people collected together and listened while I spoke to them the truths of the word of God. The head man said that the ten commandments were indeed true and that they comprised the whole of religion. I told him that we needed a Saviour and that without Saviour those commandments would condemn us all. But he could not see the necessity of a Saviour for sinful men. The natural heart dislikes the doctrine of the cross. And from what I learned afterwards this head-man would like to have others obey the ten commandments while he himself is free to break them —

"After the close of the services on Sabbath afternoon, a man came ~~of belonging to a village called~~ Bhende, four miles distant, ~~It~~ He said that he had just heard that we were at Dedgaum, and ~~he~~ had picked up his clothes and ran to meet us; but he had not arrived in time to hear any of the preaching. It seems that the people at Dedgaum had sent for him in the morning, as he had requested; ~~them to let him know wherever we should come there~~, but the message had failed to reach him till the afternoon. I was very sorry that he had ~~come~~ arrived so late; but told him to come in the evening, with others who were coming to the tent, and I would converse with him. ~~It came~~ With several persons belonging to the village, ~~who~~ he wished to be admitted to the church, and I conversed with them all, ~~and~~ & was pleased to see the intelligence which they manifested in regard to the great truths of Christianity. ~~They had all been instructed principally by Ramdass, the native assistant~~. I was particularly struck with the appearance of this man from Bhende. He appeared very intelligent, and quite determined to be a Christian". He was very anxious we should visit his village four miles distant on the next day and we determined to do so. On Monday morning we went over to Bhende and remained there ~~[illegible]~~ one night. No Missionary had ever visited the village before but Mr. Munger, and some of the Mahars remembered his visit with great interest. We found that the man who had invited us, was in very good circumstances, being engaged in

agriculture, and owning quite a number of oxen. His two brothers and the wives of ~~them~~ all, were favorably disposed; and the widowed mother was very much interested in the truth. He has a brother-in-law living in a village eight miles distant, whom he sent for in the morning, and who arrived in the afternoon. This man also is fully determined to be a Christian, and has for some time abandoned his idols, and told his people that Christ is the only Saviour. He followed us all the way to Ahmednuggur, and appeared deeply interested in the truth. We were much interested in these people and it was pleasant to instruct them in the truths of the word of God. The man who had invited us to Dhende took us to his house and there after reading the Scriptures to a large company I engaged in prayer with them. This man is a good reader, reading both the printed and written character with great facility. This is very unusual indeed for a chamar. I was struck with his simplicity and conscientiousness. He showed me his fields, and among other things which he raised, he mentioned that he raised hemp, and that it was the most valuable crop ~~which he raised~~. This hemp is used here only for smoking, and is very intoxicating in its nature. I told him that ~~hemp~~ the article was injurious to those that used it. He acknowledged it, and said that he never ~~made~~ used it himself. I asked him if it was best then to raise what would be injurious to others. "No," said he, "I will never raise it again." We were much encouraged to hope that he would become a decided Christian and be the means of doing great good to his countrymen.

At Bhende we found an old Sadhoo or saint who is regarded as very holy, so holy that he needs no clothing except ashes to cover his naked body. He is accustomed thus to sit naked and receive the worship of men and women who come and bow at his feet seeking his blessing. He put a light cloth round him when we went to see him. He has grown rich and fat on the offerings of the people – We found him very ignorant indeed and after talking with him a short time we left him – While we were sitting or standing in his cell a light hail storm came up and the hail pattered down on the ground before the door – We collected some of the hail, which reminded us a little of the ice of our own country – Hail storms are not usual at this season, but this year they have been experienced in various parts of this country and in some instances with great severity. When the rain and hail began to come down, the old Sadhoo cried out in an authoritative tone to the king of the storm to cause it to cease, and continued to repeat his orders till the storm had passed – seeking in this way to manifest his power to the credulous natives around him – Poor old man, he goes on deceiving and being deceived and must soon appear before that bar where all his hypocrisy will be exposed. We could not but pity him.

We left Bhende on Tuesday morning for Chanda. About two miles from Bhende we came to a village called Devagaum – this is only two miles from Dedgaum

also and as we passed through it the day before on our way to Bhende the people came out and urged us to stop a while and give them some instruction. We therefore stopped when, on our way to Chanda and large companies of men and women from among the Mahars came out and listened to us while we told them of their duties to God and of their only hope of salvation. They were very friendly having often heard the truth from our native assistants at Dedgaum. We found that quite a number of these Mahars were weavers of cotton cloth. We went into their houses and saw their simple looms and the mode in which they weave. After staying here an hour we went on to Chanda. In the afternoon we had a meeting in the chowdee at Chanda, which was attended by nearly all the Mahars of the place. After reading a chapter and giving some instruction I baptized three children of native Christians, one the child of the teacher at that place, and the other two, children of a convert at Barhanpoor two miles distant. While we were at Chanda a Mahar came to us from Mirce a place four miles from Dedgaum, who said that having heard we were at Dedgaum on the Sabbath he had ~~followed~~ sought us there and finding on arriving there that we were gone he had followed us to Chanda. He is a man in good circumstances being a mason by trade. I had often met him before, and had always regarded him as interested in the truth; but now he said that he was determined to become a Christian. He felt certain that Christ was able to save sinners, because he had died for us and rose again from the dead

and the resurrection of Christ was a satisfactory evidence to his mind that he was such a Saviour as could be found no where else. I was pleased with his appearance and hope that he may soon come out and profess his faith in Christ before the world. He brought with him a friend who said that he had long worshipped idols, but he was now determined to give them up; and he had already done so in the presence of his friends. — We hope that we shall be able to establish a church at Sedgaum before long, and after a time perhaps another at Chanda. There is quite an interesting state of things in that quarter.

We left Chanda on Wednesday morning and on the next day March 1st came to Phenden five miles north of Ahmednuggur, where we have a school taught by a Christian teacher and where a Christian family resides. Here the head man sent a message to have me come and converse with some who had assembled in the chowdee. I went and had a most interesting conversation with a company of high caste people including Brahmans who listened to me with respectful attention and who after bringing up many objections against Christianity acknowledged that I had answered them fairly. I afterwards had religious services in the chowdee of the Mahars, where a large company was assembled and listened with interest while I read and explained to them a chapter in the Gospels. In the morning a large company of women assembled to hear Mrs. Ballantine's

instructions. We reached home the same morning in good health and thankful for the numerous mercies and opportunities for doing good which we had enjoyed during our tour -

The facts above mentioned in connection with our North Eastern field around Dedgaum make us very desirous to cultivate that field more than we have hitherto done. We need a man who shall give all his time during the cold season to making tours in those villages. Oh what a harvest here in readiness but how few the reapers -

Among us are raising up our native helpers who are already giving us great assistance in this work. While we were absent on our tour our native pastors carried on their labors in their own churches preaching twice each on Sabbath, and thus rendering it unnecessary for me to hasten my return home on account of this labor - While we were absent God was pleased to send affliction upon both of these pastors by taking away from each of them a child, in the case of Ramkrishna-pant his only son. This is the third son he has lost. The affliction was severe, yet they felt that it came from the kind hand of a Parent. Their letters on the subject manifested a submission and filial temper which gratified us much. We felt that God had sent this affliction for their good preparing them to be faithful and affectionate pastors able to sympathize with and comfort others when in similar distresses. Thus the Saviour baptized them with the baptism of fire to fit them for his work

"We are training up ~~also~~ men who, we hope, will be pastors of the churches which we have formed ~~certain villages~~ and of others which we expect yet to form, in the villages around us. God is giving us young men whom we hope to prepare for this work and who we believe will be prepared to be faithful servants of the Lord Jesus Christ.
Throughout all this tour Vishnoo Punt showed a great aptness to teach, and love for those whom he addressed, submitting meekly to all the taunts heaped upon him, ~~and~~ answering calmly all the objections made to his statements, and endeavoring at all times to exhibit Christ's precious love to sinners in making an atonement for their sins.
We think he will make an excellent preacher of the gospel to his countrymen, and an admirable pastor of a Christian church. We have several other young men who, we think, will become good pastors; and the providence of God hitherto has led us to hope that as fast as churches are gathered in these villages the men will be raised up who shall be prepared to take charge of them" May God cause his word to run and be glorified through out all this region —

I remain yours very sincerely

A. Ballantine

Rec'd. May 5.

Shimmungyen March 24th 1853

Rev. Dr. Anderson

Dear Sir

Your letter of March 5th reached us a week ago today and we were very much gratified to find that you had allowed the corrections and additions to the appropriations for this year, which we had proposed in our letter of Jan. 30th. In my letter of Feb. 13th I spoke also of the importance of securing a place for a chapel in Shingwa and of building a chapel there which might be attended by the people of the town as well as the Chinese population. We can get the place for 20 Rs. and a chapel can be built I think for 50 Rs. You say nothing of this in your letter and I suppose therefore that in the hurry of your business you overlooked it. If you approve of the expenditure I hope you will let us know that we may build the house without delay It is very much required

We have now a new Collector here, who used to reside at Tsuen formerly and is a good friend of our Mission. Immediately on returning from our tour I called upon him and mentioned to him that we desired to obtain a piece of ground for building a house at Ahshun for the residence of a Missionary. He said he thought there would be no difficulty in our obtaining the ground from Govt. The same day I sent in a petition for the ground — As yet we have not received any answer but I hope we shall have an answer next week, as soon as the Collector returns home — We rejoice very much in having such a good Collector here —

Sidoo has come up here from Seroor and is pursuing his studies with me. All my classes for study of the Scriptures &c. will be fully arranged next month I hope.

A few days ago I received a letter from Sudoo now in Bombay in which he proposes to come back to Ahmednuggur. He says, "I did not come to Bombay with the intention of studying for life and living here always. I have resolved from the beginning to remain here only for a short time in order to get some knowledge of the English language which is essential to every convert of India who wishes to study for the ministry. Now I wish you to write me and state about my staying here or in the Deccan and at the same time let me know how much pay you will give me monthly if I come to Nuggur. — Dear Sir, there are two cups set before me, one filled with worldly pleasures mingled with honor and all fair things, and the other with heavenly blessings mingled with dishonor, rich names, persecutions & hatred. More than six months have elapsed since these cups were placed before me, and since that time I have been lingering to choose either of them and drink. I always pray to God that he would give such a tendency to my heart and mind that what I will adopt & cherish shall be only for his glory. I have no doubt that you remember to pray for me wherever you are in your closet before your Heavenly Father".

This letter gives me encouragement to hope that Sudoo will yet conclude to come up here and pursue his studies with me. I wrote to him saying with the consent of the Brethren of this Mission that we would give him 10 Rs.

while ~~[illegible]~~ pursuing his studies and 20 Rs. a month more or less according to the circumstances of his family after he becomes a Pastor, in accordance with the scale of salaries for pastors fixed upon at our General meeting – If he should come up here I suppose you will have no objection to the appropriation for him at Bombay being transferred to this mission. Will you?

Two or three months before Sadoo wrote to me, Ramjee teacher in the English school in Bombay wrote to Ramkrishnapant saying that he desired to come up here to live and wishing him to ascertain what salary we would give him. I directed Ramkrishnapant to write to him that if he desired to become pastor of a church here we should be very glad to have him come and would give him 20 Rps. while studying and 30 Rps. after he becomes a pastor. (He is now receiving 25 Rs. a month from the Bombay mission with the promise that his pay should be raised to 35 Rs. in the course of a few months.) I should be glad to see these two young men ~~[illegible]~~ originally from our mission restored to us and prepared to become pastors of churches here – It was very striking to my mind that just after we had established these two churches in the villages these young men should of their own accord write up here expressing their desire to return to us, and I felt that God was indeed favoring us in carrying out this plan of establishing churches. I wrote to the Bombay brethren saying what had been written to Sadoo and Ramjee but have not had a word from them in reply as yet. And how they will feel on the subject I do not know, but I sincerely hope they will say nothing to the young men themselves to dissuade them from coming – Should either or both of these young men

come and join us this year I hope there will be no difficulty in our obtaining an allowance for their support - You allow us 20 Rs. conditionally for Daood but he will not now need it as he has been restored to his place in the Court and his pay advanced to 40 Rs. and in that position his influence is more effective in favor of Christianity than if connected with the Mission

Rev. R. Anderson, D.D.

Rec'd Nov 14/55

Ans'd 11/15/55

Thompson, Saml 20/55

I feel very much encouraged in seeing the working of the new system of ~~the~~ independent churches with their native pastors - Baniprasad received four adults to his church last Sabbath - and Ramkrishnaprasad will receive three or four I hope next Sabbath - It has given them a new spirit and new energy - And I have no doubt that many of our young men will be ambitious to become pastors of churches - We shall have to restrain rather than urge forward pecuniarily! - More particulars you will find in my letter to Mr. Thompson - Love from us both Yours very truly N. Ballantine

Ahmedabad. March 31st 1855

To the Secretaries of the A. B. C. F. M.

Dear Sirs,

In preparing my Journal of our tour last month, which I sent you by last mail, I made a strange mistake in saying that we were prevented by business here from having the station for the purpose of making a tour nearly all the month of January. I very unaccountably forgot that I made a tour with Mr. Barker the first week in January to the pilgrimage at Kolhar. We left home at 9 o'clock at night on Monday Jan. 1st and reached there in the afternoon of Tuesday and returned home the same week on Friday. It was a very interesting tour as we enjoyed as favorable opportunities as we could desire for preaching the gospel and as many as we had strength to use to advantage during the two days the pilgrimage lasted. I returned home completely worn out with labor. Mr. Barker has given you some account of that tour in a letter which he sends you by this mail. The unusual pressure of Missionary duties in January and the changes which we passed through during that month were probably the occasion of my forgetting that short but laborious tour.

On ~~Sabbath~~ the 18th inst. I administered baptism to four adults, three of whom are females, & one of those is long a member of Mrs. Ballantine's boarding school. The fourth ~~person baptized was~~ is a young man, the nephew of ~~Abasaki~~ the teacher of the Christian boys' school; and he has been a member

of that school for more than a year. He has given up father, mother, & all earthly friends, and cast in his lot with the people of God. He promises to be come a good teacher or catechist.)

Tomorrow Ramkrishna pant expects to baptize four persons; one of these also is a young woman who was trained up in the girls' boarding school. She and her husband have for a long time been desirous to come forward and profess Christ before men. I married them about a year ago. Thus God is adding to his churches here.

We are all well

Yours very truly

T. Ballantine

Received January 28, 1858

To the Secretaries of the A. B. C. F. M.

Boston, Mass.

P. S. Will you kindly let us know how soon you expect to be able to leave India that we may know where our letters may find you —

I will add here that some of my friends in America were very much interested in your letters in the Herald in regard to this field —

Yours very truly

J. Ballantine

A letter of Vishnoopant has been with us for some weeks and seems determined to cast in his lot with the people of God —

Nuwaraeliya June 6th 1855

Rev. Dr. Anderson

Dear Sir

Your letter of May 14th from Batticotta reached me on the 28th and was very welcome. We were glad to learn that the Lord had prepared your way in Ceylon so that you found it easier to make the changes which were necessary there, than you anticipated. We hope to hear soon that you have finished your trying duties in this country and are on your way back to your loved ones in America.

We are proceeding prosperously in our work – My lectures on the Epistles are attended by a class of ~~thirty~~ or forty, including the ordained pastors and all who are preparing to be teachers catechists &c. as well as those who are now catechists – and all appear to take a deep interest in the exercise. We have finished the Epistle to the Hebrews and have now taken up the Epistle to the Galatians

You have probably heard before this from Bombay of Sudo's change of views in regard to infant baptism – He has been led to form the opinion that infants should not be baptized, from reading a book or pamphlet on the subject which he met with in Bombay. He has been up here on a visit for a few weeks past and is now reading Dr. Woods on the subject of Baptism. I know not how his mind

will turn in the end but I cannot doubt that all will be for the best - May the name of Christ be exalted - You may be sure that this subject has given me great anxiety - When Judson was staying with us, his mind was agitated with doubts about infant baptism, but he was afraid as he says to make known his feelings to me at that time. This was the cause of the reserve which we so often remarked in him while he was with us

Br. Brown throughout all this business, has I believe done nothing but what was perfectly proper and open but his unconscious influence on Judson I can see is very great. I cannot but think that Br. Brown had better be separated from us, as I understand he has himself proposed. While he will continue to feel, I doubt not, as closely bound to us in affection as he has been hitherto, he will not feel so hampered in giving expression to his honest opinions and in carrying them out into action as he must do ~~while~~ so long as he continues connected with the Board - He certainly ought to be at liberty to do what he thinks is right, whatever be the consequences to us - He thinks he will not be disposed to act with the Baptists.

Should Judson's views become such as to allow of his being employed as a Pastor in one of our Missions, the question will come up then whether

he had better be employed here or at Bombay. Considering the need of Bombay it would seem that he had better go there, but considering his own character and his connection with so many of the same family who will be very much influenced by him, I doubt some whether he ought to go -

Ramjee has nearly made up his mind to engage in secular employment. Perhaps the brethren at Bombay have informed you of the painful circumstances which took place there in connection with Ramjee's wife. She eloped with Mr. Frith the head teacher of their English school, and although she was restored and brought back to her husband, yet he can never have the same confidence in her which he had before. This led him to feel that he could not become a minister of the gospel, as his influence would be very much diminished by having such a wife, and I have little doubt that this is a proper decision in his case. He is now here with his wife and is desirous of obtaining some Govt. service

These are the results of two of our best young men going to Bombay and it makes us feel more than ever that we must do what we can to train our own catechists here for the work for which we design to prepare them - May God give us wisdom & grace to train these young men aright -

We know not what to do about Ramkrishnapant's house. It seems that when I proposed 300 Rps. as the limit within which it should be built, I made the proposal without due consideration. Ramkrishnapant at first thought that he would build the house with his own money, having about 300 Rs. on hand. (He has received 200 Rps. within a few months from the Deccan Vernacular Society for his translation of Euclid's Geometry into Mahratta.) I was in hopes that he would take the matter into his own hands entirely and thus relieve me from all the care of building. He found however after obtaining estimates from two or three different persons, that he could not build a house such as he would wish for less than 500. Rps. at the very lowest — and gave up the work in despair. I have found by careful enquiry that we cannot build a house for him such as he ought to have for less than 5 or 600 Rupees. It will have to be tiled, and this makes it very much more expensive than a chuppar or thatch, which would not be allowed in that part of the town. It seems to be desirable for the greater influence of our preaching efforts in that chapel that he should have a house there soon, but it is impossible so far as we can see now, to get one there for him this year; unless you can make an appropriation accordingly. If you should prefer to have the

matter left until we can bring it forward in our estimates for the expenses of next year we will willingly do so. We shall make out our estimates for the expenses of next year early next month.

I am happy to say that we have made a contract for building a house and the necessary out buildings at Chokkur for Rs. 1760 – The work will not be completed till next January, as no grass for the thatching can be obtained till after the rains –

Tumiphent's daughter is to be married next week to Abhaje of the Church Mission, Bombay – By order of the Bishop the ceremony is to be performed by Mr. Cummins the Chaplain here – in the English church.

We are glad to read the account of the great meeting which you had with the graduates of the Batticotta seminary on the 10th of April, as given in the Morning Star which you sent us. Ramkrishnapent and I gave an account of that meeting at our Monthly Concert this week – I translated your speech and Mr. Thompson's – and all were deeply interested –

On Sabbath before last Tumiphent received four more persons to his church – Three of these were children of Christian parents and members of the school for catechists – The greater part of the boys now in that school are professedly pious –

Mr. Fairbanks had a very rapid voyage from Bombay to Calcutta going there in 19 days. He expected to sail on the 1st of June in the Valparaiso for Philadelphia. We hope he is well on his way now down the Bay of Bengal. I received a letter from him this morning dated May 29th.

I am happy to say that we are all very well this hot season, and now hope soon to enjoy the cool air of the rains. Mrs. Munger who was very poorly at Satara has been greatly revived by going to the cool climate of Mahabaleshwar, and we all look upon it as a kind Providence that took her to Satara this year & when she could so easily resort to that healthy station. The heat here the past month has been intense and so over all the Deccan plains, while at Mahabaleshwar Mr. Munger suffered from the cold. We feel it to be very important that we retain a house there that we may be able to visit that health station when any of us are worn down with labor or enfeebled by sickness.

With much love to Mr. Thompson

I remain yours very truly

A. Ballantine

Mrs. Ballantine wishes a kind remembrance.

We just had letters this morning from all the children. They were all well and happy. Julia wrote from your house in Roxbury April 20th. She was staying there with Mrs. & her children. We cannot be sufficiently grateful to Mrs. M. for all her kindness to our children. We were glad to hear that Mrs. Brown & family reached Boston all well April 11th.

Rec'd June 15/55.
Rec'd at Boston Sept. 3/55.
Ans. Sept. 24/55.

X marked) 48 273

Nundumyan. June 20th 1855

Rev. Dr. Anderson

Dear Sir,

I send you a copy of a letter which I had occasion to address to Brainpunt a few days ago. The subject is one which has given us a great deal of anxiety and is likely to give us much more. The great question is how to meet the difficulty which will be growing every day more and more formidable. I send this letter to you to ask your opinion in regard to the principles expressed in it and to get advice and assistance from you in directing our pastors and higher class of teachers in respect to the education of their children. Brainpunt Ramkrishnapunt and Marooter (and Daood also) have all families of children who are growing up, and all are determined that their children shall learn English, some earlier and some later, but at some time or other they must acquire a knowledge of it. Now what shall we do? Shall we provide them with the advantages they desire, or shall we allow them to go off to other missions? I confess I see great difficulties on both sides. By taking upon ourselves to provide advantages for their learning English, we should I fear be adopting some of the worst features of the Ceylon system, and making our assistants feel that they have a claim upon us for a higher kind of education for their families than we give to others. On the other hand by declaring that we cannot supply them with these advantages

we shall throw the children of our converts from the higher castes into the hands of other Missions who will mould their minds and form their opinions and train them up for their own work; or if they come back here, it will be with habits and modes of thinking very different from those which we approve. Now under these circumstances we ask your advice and assistance. You have now visited the principal Mission fields in India in connection with the Board, and doubtless are prepared to lay down some general principles in regard to this matter with more confidence than when you were with us. Kindly state what objections you have, if any, ~~[illegible]~~ to authorizing us to establish a school particularly for the education of the children of the higher classes of converts and tell us how you think we ought to act in regard to these native brethren & their families.

I am happy to say that Bunipunt has decided not to send Yeshwant to Bombay at present, but he has come to this conclusion with great reluctance and does not feel at all easy, and he is disposed to think that we ought to make immediate efforts to instruct Yeshwant in English. But although the difficulty in regard to this by going to Bombay is staved off for a while it will come up again and ~~that~~ without great delay. Perhaps a letter from you to the native brethren on the subject of the education of their children would do good. You will remember

that the very energy of character which renders these native brethren such efficient helpers, tends to make them act more independently and more boldly than they otherwise would.

We had thought that if Ananpant should refuse to yield the point and should send Geshwant to Bombay notwithstanding our opinion to the contrary, that his salary should be reduced. Please say whether such a course is in your opinion even proper or expedient. Might we not fear that the result would be alienation of feeling and even worse consequences — On the other hand should we not risk all these consequences rather than allow him to send his children to Bombay when the whole mission disapproves of such a course —

One of the reasons which led us to oppose the marriage of Ananpant's daughter with a pupil of the Church Mission in the first instance, was the probable effect in drawing the other members of Ananpant's family away from us. The troubles which we anticipated from this marriage have already commenced.

You will be sorry to hear that Lakhiram our native assistant is dead. He died on Sabbath last after a sickness of two weeks. His disease was inflammation of the bladder and was attended with great distress. His last words were I am going to my Father. A few minutes before he died when Vishnoopant spoke to him of heaven he gave a very pleasant smile happy apparently in the thought that he was soon to be at rest in his Father's house above. After death

his countenance appeared very placid and so natural were his features that it was remarked by some that they could not realize that was Lakhriam's corpse. it seemed so life-like.

The last Mission work which he performed was making a tour in the vicinity of Dedgaum in April and May, upon which he was absent a month. He came back from that tour feeling deeply interested in the work, and when he gave me an account of the interest manifested by the people in one and another village he seemed to feel that this was very delightful labor. He had fixed upon one large place particularly as the place of his future labors. The people had promised to furnish him a house and manifested a great desire that he should be their Christian teacher. In losing him we feel that we have lost a valuable man, one whose influence was felt by many around us. Many of his former disciples bowed down before his corpse, as it was carried to the grave, and said that had he remained a Christian they would have built a great monument to his memory.

This is the first native assistant which this Mission has lost for many years - None of our native helpers have been removed since the death of Babajee in 1833 - you remember the testimony of E. H. Diamond Esq. to Lakhriam's character & appearance and the account which he gave of his former life as published in the Journal of Missions of Jan. 1853 - Lakhriam was baptized in Oct. 1844 - and had therefore been a member of the church for ten years & a half - He speaks of him as very kind to the p

I am sorry to say that Tudor has finally decided to adopt the Baptist views in regard to the baptism of infants. He thinks that infant baptism is wrong resting particularly on this text, He that believeth and is baptized shall be saved. I had a long conversation with him this morning. He says he does not wish to be connected with any other division than this but he wishes that we would employ him here, that we did not view the subject as one of so much importance as to require he should be separated from us, that if employed here, he would not endeavor to propagate his views and that he desired to be engaged in making known the gospel in the villages around Shimdaggen. I told him I would write to you and ascertain your opinion on this subject. I have formed the idea from his conversation and whole appearance that his sentiments on the subject of infant baptism are rather owing to his wish to appear a little singular, to be regarded somewhat as Br. Brown is, and that they betray a weakness of mind peculiar to Tudor rather than any conscientious desire to know the truth and that alone. He has not examined the subject as if he were in earnest to know the truth, as it seems to me though I may be mistaken. Under these circumstances I have thought whether it would not be best to employ him here as he desires. The only objection is that he will not have his children baptized and it is doubtful therefore whether he ought to remain in connection with this church. On this point I should like to know the views of yourself and Mr. Thompson. What should the church do in regard to Tudor

I wrote you on the 8th inst. sending to the care of Mr. Winslow, Madras - and on the 14th I received Mr. Thompson's kind letter of May 31st. Many thanks to him for it - It is indeed astonishing to us that you should have met with so much unanimity in the carrying out of such great changes in Ceylon - Many great good result from them -

Mr. & Mrs. Barbour & Miss Larson wish to be kindly remembered to you both -

The rains have begun to pour down very copiously, more so than usual - It is indeed a delightful change after the excessive heats of April & May - I am happy to say that there is not much sickness prevailing at this time - Last year at this time the cholera was raging very severely in this vicinity - May you be kept from all harm in the midst of these changes of the seasons and be soon enabled to start on your way homeward with the feeling that you have well done your work in India -

Mrs. Ballantine joins me in much love to you both -

Yours very truly

H. Ballantine

Give my kind regards to Mr. Winslow

Thompson Esq
Madras
India

Ahmednuggur, June 22d 1855

To the Secretaries of the A. B. C. F. M.

Dear Sirs

~~It is painful~~

I am sorry, ~~to have~~, to inform you of the death of one of our native assistants, Lakhiram, once a Hindoo gooroo, but for ten years past a servant of Jesus Christ and a preacher of the truth to his countrymen, died last Sabbath, after an illness of two weeks. This is the first native assistant whom we have lost for many years; and there are many reasons why we feel this affliction ~~loss~~ to be severe. But we are happy in the thought that this good man has gone to his rest above; and, therefore, we rejoice on his account. His disease was such as to cause great distress; ~~but~~ he bore it all, however, with great patience. He did not murmur, but seemed very cheerful and resolute ~~under~~ amid all his pain. One of his former disciples, who came to visit him during his sickness, ~~remarked~~ observing to him that he appeared to be in great distress. He replied that he cared little for this; all his anxiety was to escape eternal pain and to obtain the joys of heaven. He wished only to be assured of this.

To Yesodas, a Christian brother, who did all he could for him in his sickness, he manifested the deepest gratitude, ~~for his attention~~ frequently kissing him when he came near his bed side; and once, when he had been laboring more than usual to make him

comfortable, and was considerably warmed in consequence. Lakhiram remarked, with tears streaming from his eyes, that nothing but the warmest love could have led him to do so much. He had a very warm & affectionate heart.

For the last two or three days, he spoke but little, owing to the difficulty under which he labored. What he did say, however, ~~was such as to give~~ gave no cheering evidence that he was prepared to die, and happy in the thought of death. On the morning of the last day, ~~he died~~, when they were trying to give him medicine which he was unable to swallow, he said, "I am going to my Father." The English physician, who was standing by, asked me what he said, as he did not understand the language which Lakhiram used. I told him, and he appeared greatly surprised to hear such an expression from the mouth of a native. The same day Lakhiram said to his wife, in reply to her when she inquired ~~Inquiries from him~~ what she should do, now he was about to leave her, "God is my Father and he is yours: He will take care of you!" About an hour before he died he was brought home from the Hospital, the Doctor having given up all hope of his recovery; and I sat by him, with a number of Christian brethren, till he breathed his last. A few minutes before he died, a little ~~few drops of~~ water was put in his mouth, which revived him. He made signs, asking for more; ~~which was given him~~ and, finding that he was sensible, I told one of the native brethren to speak to him of heaven. As he spoke a few words, telling him that he was going home, Lakhiram

looked at me and smiled. I shall never forget the impression which that pleasant smile gave me. It spoke of peace and joy within, of an assured hope of heaven, and of happiness in the thought that he was so near to his Father's house. In a few minutes he gently breathed out his life, and ~~lay down~~ with as calm and placid a countenance, as though he had just lain down to sleep. More or two of us remarked that it did not seem possible that Lakhiram was dead, he looked so natural and life-like. He was buried the same evening. I preached his funeral sermon from 2 Tim. 4. 6-8 ~~on this occasion~~ both of our congregations being present ~~met together~~. A large number of his former disciples came to see his corpse; and when he was carried to the grave, they bowed down before it, and remarked that if he had not become a Christian, they would have given him great honors, and made vows at his grave, with the assurance that they should receive favors from his hands as from a god.

Lakhiram was a man of commanding appearance, being large and stout; and he was accustomed to control the minds of those around him by his addresses. He was therefore, very effective, as a native assistant. For many years he was a religious teacher among the Hindoos, and changed from one sect to another several times, as suited his views or his convenience. But after once finding the truth as it is in Jesus, and putting his confidence in him for salvation, he never wished to change again. One of his Christian

brethren asked him during his last sickness what he thought of all those different systems which he had adopted in times past. He said that Jesus was now his only hope, and he thought now only of going to dwell with him. He had a very great number of disciples; when he became a Christian, and he gave up large gains on embracing Christianity. But, although always accustomed to his will, he appeared to care little for money. He was remarkably generous, probably the most benevolent and kind to the poor of any of our church members. He gave so freely and so constantly that he laid up nothing. All spoke very highly of him in this respect. But he had his faults. He was of a very hasty temper, as might be expected of one who had so long held such a commanding position in the native community; but it was interesting to us, to see how he labored to control himself, and how well he succeeded towards the close of his life. Whenever he did give way to anger at any time in his intercourse with his brethren, he would soon repent of it, and humbly ask forgiveness; and reconciliation was always sealed with prayer. His influence as a peace-maker between his brethren was always great.

His last mission work was ~~the performing~~ a tour in the vicinity of Dedgaum, in the months of April and May, during the hottest part of the hot season just closed. He was absent ~~on that tour~~ for more than a month, and came back feeling greatly ~~interested~~ in the work

He brought me a list of the villages which he had visited, and told me of the interesting conversations he had held, ~~with the people~~; ~~and~~ in one large place, in particular, the people had ~~manifested great interest and~~ desired him to come and ~~live there and~~ be their teacher; and they promised to furnish him a house for his residence. He was intending to go out there ~~again to see them~~ soon, as he felt deeply interested in the work of instructing them in the truths of the gospel. It is interesting to us now to think that this tour was the last important work in which he engaged, and that he manifested so much delight in it, and thus gave additional evidence of his love to the Saviour -

Since the death of Babajee, in 1833, none of our native assistants have been removed until now. I was speaking of the death of Lakhiram to a pious English gentleman, (Major Reynolds), who was passing through this place a day or two ago, when he remarked that he was present at the death of Babajee, ~~in company~~ with the Rev. Read the Missionary here at that time, and then saw how a native Christian could meet death. Another English gentleman, who attends our prayer meetings on Wednesday evenings, asked me to tell him the particulars of Lakhiram's death, of which he had heard me speak; and when I told him of the trust in Christ, and the assurance of heaven which Lakhiram exhibited, his eyes filled with tears, and he remarked, it was so pleasant to hear of a native Christian dying thus -

Our prayer is that the death of Lakhiram may be blessed to all our native assistants and native Christians as well as ourselves. He leaves a wife who is in deep distress at her loss for he was always an affectionate husband — and a daughter, an only child, the wife of one of our native assistants. Through this daughter he had several grand children and one great grandchild — He was nearly 70 years old when he died but retained a great deal of activity and energy up to the last —

Some account of Lakhiram was published soon after his conversion. In that notice his previous life as a Hindoo gosoo was described — This will be found in the Herald for March 1845 ~~page 97~~ Another account of ~~Lakhiram~~ was published in the Journal of Missions for Jan. 1854. This was from the pen of E. N. Townsend Esq., who was formerly a civil officer of Govt. in this country and high in the service ~~too~~ — While engaged in his official duties in this vicinity, in 1851, he met Lakhiram, as he was making a tour in company with Harifant, and one or two other native Christians, in the northern part of this district. From that account it is plain that Mr. Townsend had formed a high opinion of Lakhiram's Christian character. It is interesting now to read the closing sentences of Mr. Townsend's ~~account~~ notice, describing the close of his interview with Lakhiram and the other native Christians. He says, 'My friends rose to depart. I parted from them with much regret. 'When next we meet,' I said, 'we

shall all be of one color, all of one nation". "Amen", said Lakhenian. "Amen", said they all, - and we separated till we all shall meet in that company which no man can number, who have washed their robes in the blood of the Lamb."

Yours very sincerely

H. Ballantine

(P.S. Lakhenian's disease was inflammation of the bladder attended with stricture which nothing could relieve -)

I am happy to say that on the last Sabbath in May Ximipent received four persons to the church. Of these three were the children of Christian parents and members of the school for catechists and teachers -

Ahmednuggur June 22d

Rec'd. Aug. 31.

5

Ans'd. March 87

Lahore

Mundungen. June 26th 1855

Rev. Dr. Anderson

Dear Sir

Your letter of June 15th reached us last night and we thank you very much for it. Your allowance of the necessary sum for building Ramkrishna pant's house relieves us very much, and your suggestions in regard to the conditions on which we are to build it meet with our hearty approval –

In regard to the facts in the case of Abhaji's marriage they are very few and can be given in a short space –

After receiving your letter of Jan. 10th giving an account of your interview with the Bishop of Bombay, we supposed there would be no difficulty with regard to the marriage ceremony, and I therefore told Ramipant that under these circumstances there would be no objection made on our part to the marriage of his daughter with Abhaji, inasmuch as the Bishop had agreed that the marriage ceremony might be performed by one of us. When we were absent on our tour in February I was very much surprised to hear from Ramipant that Abhaji had written to him saying that the Bishop had informed him that we could not give him permission to be married by any other than a Churchman, as it would stand in the way of his ordination. I wrote to Ramipant that this must

be a mistake, that after the conversation which you had with the Bishop I could not believe that he would give such directions to Mpaju. Kimpunt wrote thus to Mpaju, and Mpaju replied to him that however the Bishop himself might feel on the subject, his clergy many of whom were high church or Puseyite, would not allow him to permit Mpaju's marriage to be performed by any other than a churchman. Mpaju also wrote that if Kimpunt had any doubt on this subject, he hoped that some one of our Missionaries would apply to the Bishop or Mr. Candy and obtain if possible a statement from either or both of them in writing to the effect that he was at liberty to be married by ~~any~~ other ministers than those of the Church. He also said that if such a statement could be obtained in writing from them he was perfectly willing to be married by one of our Missionaries, but that in case such a statement could not be obtained he did not think that Kimpunt ought to object to the marriage of his daughter with him because he made it a condition that the marriage should be performed by a churchman, for to disobey the orders of the Bishop would stand in the way of his ordination and consequently in the way of his greatest usefulness. At my suggestion Kimpunt wrote back to him that it did not belong to us to obtain such a statement from the Bishop or Mr. Candy, that if he would obtain a statement from the Bishop that his marriage by any

other person than a Churchman would stand in the way of his ordination we should be satisfied there were difficulties which we could not obviate. Both Thurnipent and Rankishnapent approved of this suggestion - Appaja wrote in reply that it was impossible to obtain such a statement now from the Bishop, he would not put it in black and white, and that we had no remedy. Thurnipent and his wife yielded at last to ~~the~~ Appaja's importunity, especially as the marriage, in this view, was so advantageous in every respect, the young man being by all consent the flower of the Church Miss-ion converts both in intellect and religious feeling, and will probably have the highest ~~authority~~ standing of all the native pastors in that Mission. Rankhnishnapent thought that Thurnipent should have refused to give his daughter to Appaja until he had produced such a statement from the Bishop. But the letter from the Bishop allowing Appaja's marriage and directing that all the arrangements for the ceremony should be under the control of Mr. Cummins the Chaplain here, was in effect the same as the statement which we had proposed to obtain from the Bishop. This letter Appaja showed me - Mr. Cummins called on me to see about the marriage, and I then told him the circumstances. He is a good man and seemed to enter into our feelings, and said that he did not think that any reasonable objection could be made to our marrying the parties - that God had set the seal of his approbation to our ordination but that at present he could do nothing else than follow

the orders of the Bishop. When Tirimpent found that the Church would not yield a particle in reference to the marriage ceremony and that it must be performed by the English Chaplain in the English Church when none of his native heathen friends could be present to witness the ceremony, he was more pained and mortified than he cared to express. We of course did not go over to attend the ceremony nor did Ramkrishnapant. We felt that there had been a breach of faith on the part of the Bishop and a very great want of kindness and courtesy. Brown we treated Appaji with the utmost attention, as he showed that he was not at all to blame in the matter. From Appaji we learned that Mr. Robertson the Church Missionary in Bombay under whose particular care he is placed, was very much opposed to the marriage being performed by any other person than a churchman. (You will remember, I doubt not, Mr. Brown's description of Mr. Robertson at our meeting in Dec.) There are other high church or Puseyite clergymen in Bombay who would not fail to express themselves strongly on such a subject. Appaji also remarked that while the Bishop had been led by the influences around him thus to change his tone and disallow what before he had agreed to allow, Mr. Candy remained of the same mind and thought that he should be married by one of us. He also said to us that he was very sorry you had not obtained the Bishop's opinion in the first instance in writing —

I would add that while Ophaju was here, it so happened that a young man came from the Church Mission in Nassick in search of a wife among the young women connected with our Christian families. He found one, a young widow (not a member of the church), the daughter of one of our converts and at the request of the Nassick Missionary (Rev. Mr. Price, who is regarded by some as a Puseyite), I performed the ceremony last week. Ophaju was present and signed his name as one of the witnesses in attestation of the marriage. From this it would appear that the only case when they would object to our marrying their people is when the young man is to be a minister of their church.

Perhaps I should add that two or three days after Ophaju's marriage I met Mr. Cummins the Chaplain, when he spoke of the great interest which the occasion of the marriage had excited in his own mind and the great satisfaction he felt in seeing so many native Christians together (a large number having attended the bridal party to the church), and in seeing the attention which they gave during the performance of the ceremony. He mentioned in conclusion that he almost envied my position here as a Missionary. I mention this to show the kindness of his feelings. I was very much rejoiced that the Chaplain who was here when you visited us was removed before this marriage took place, and that the Bishop had sent such a good man in his stead.

I wrote you fully last mail (on the 20th) giving you particulars of the death of Lakhiram, and spoke also of Sudoo - (Sudoo's wife is the elder of Lakhiram's grand children) - I gave what I thought to be the state of Sudoo's mind on the subject of infant baptism, that he was not particularly anxious to know the truth, but that he wished to be regarded as somewhat singular - I wrote the same to Mr. Wagen in Bombay and gave the facts on which I had formed my judgment. He replied to this in a letter received yesterday saying, "I was interested to see that your analysis of his (Sudoo's) character corresponded with Dr. Brown's, he using almost the same language that you do. I was glad to have this confirmation of my view of Sudoo from Dr. Brown who has seen more of him the two years past than I have -

The house at Bhingar is of no use to us in Mr. Munger's absence. It is only an expense and a very great care. Still if Mr. Munger is to come back to Bhingar we think that this expense and care had better be continued rather than give up the house just now.

We rejoice with you at the thought that you are so near the end of your laborious work in India, and we feel that you have been wonderfully borne upon of God in your visits to these Missions and that great good will result - We hope that you will still be prospered in your way homeward and be permitted to meet all your dear ones in peace. All send love, Yours very sincerely H. Ballantine

Received Feb 26/55

Mundunggur June 14th 1855

My dear Triumpant

In reference to your purpose of sending Yeshwant to Bombay I had some conversation with you a few days ago, but in order that you may give a more calm and careful consideration to the objections that exist to such a course I propose to put them on paper, and shall expect an answer from you in return if you disagree with what I say.

I commence then by stating as my deliberate opinion after careful consideration that you ought not to send Yeshwant away from home at present in order to be educated.

Yeshwant is now only eleven years old and at this age he needs the restraints and the instructions which his parents alone can give. It is not right for parents to put their children away from them while they are still so young, unless from some peculiar causes they are unable to take care of them themselves. But there is no such difficulty in your case. You can keep Yeshwant with you and have his moral training in your hands as well as the oversight of his education without any thing to hinder you.

You think that Yeshwant will have advantages in Bombay which he will not have here. Let us think for a moment what these advantages are. (1) He will learn English in Bombay better than he will here. That is true, and that is the only advantage he will have there/

(2) It will get on in his other studies better. This I do not believe. It will make much better progress in those studies under your instruction than he will there. Indeed if he commences English studies he will necessarily neglect his other studies, and while you see him advance in English you will see him fall behind in other studies which are of ~~[illegible]~~ more importance than English. The history of your girls studying English in Bombay is sufficient proof of this. (3) It will be excited to greater efforts by having boys in the same class with him - This depends entirely on circumstances. It may have a good influence upon him to be in a class of boys and it may have a bad influence on him - Even if the influence is good Yeshwant does not need such an influence to make him a good scholar. It will learn fast enough here if he is only kept at work. Besides there are dangers and drawbacks from studying in a class which you seem not to have thought of - The influence of heathen and wicked boys in the same class upon the mind of a boy like Yeshwant is often very injurious, and I should not dare to put a child of his age ~~[illegible]~~ in such schools as those at Bombay where he will be exposed to so many temptations as must necessarily be encountered there -

Even supposing that Yeshwant would enjoy very great advantages for getting a good education such as he would not have here, these are more than counterbalanced in my opinion by the danger to his morals incurred by going there. Now he is a good boy and we love him

very much. His habits are good. He loves to read the Bible. He loves to pray. He shows the working of the Holy Spirit on his heart. But I fear that this all will be lost if he goes to Bombay. It will learn them to become ashamed of these things and perhaps through the influence of bad boys will become depraved. About this I feel the greatest anxiety. It is better that he should retain the influences of the Holy Spirit than that he should enjoy the greatest advantages which Bombay can give, if there is danger of his losing those influences. I wonder that as Christian parents you can think of sending your eldest son from you at such an age as he now is. There will be less danger after a few more years when he has become more firm in Christian principle and Christian habits and more advanced in Christian knowledge. Then the temptations of Bombay will be less to be feared but at present I do not see how you can once think of sending him away from you

You may say that he will have his brother in law and sister to take care of him. But the care which they will be able to take of him will be very different from that which his parents would exercise over him. Besides his sister is almost a child herself and cannot be expected to devote much attention or thought to him. And your son in law will have his own duties to attend to and will therefore be placed in such circumstances that often he will not know what Gopkumar is doing, especially as you think of sending your son to a school in a different Mission from

that with which Abhaja is connected

Christian parents in America even are afraid to send their children under 16 or 17 years of age, to school in places distant from them, and will not do it unless under peculiar circumstances, or when they have confidence that their children will be cared for almost as well as by their own parents.

What then are the advantages and disadvantages of sending Goshwant to Bombay compared with keeping him here — Here he will be under the influence of his parents who will attend to his religious training better than any one else. In Bombay he will be exposed to great dangers, and those who will have the care of him will not have that anxiety in his behalf which his parents have.

Here he can pursue his Mahratta studies far better than he can in Bombay. You can instruct him yourself if necessary, for you have abundance of time for this purpose, and you are better able to teach him what it is most desirable for him to know, than any one else. Here if he studies English he will necessarily neglect his Mahratta studies. There he will study English just as far as seems to be best for the object which you have in view. There he will study English till he hardly knows how to write a Mahratta letter as in the case of your own daughters. And how many of the young men of Bombay have spent so much time in studying English that they have almost lost the power of using their own language

It is an important consideration, what do you propose to train up Yeshwant for. Do you want him to be a Govt. writer or clerk? Or do you wish him to be useful in the Kingdom of Christ? I have no doubt you wish the latter. Then I say that the education which he will obtain here, will be of far more importance to him than the education which he will obtain in Bombay. If you wish him to be prepared for the Missionary work then the training which we will give him here, you may be assured, will be far more useful than any training he will obtain there.

The case of Yeshwant is an important one and therefore I feel ~~###~~ anxious to have your decision in ~~manner~~ regard to the place of his education, formed in view of right principles. He is the eldest son of our Ahmednagar pastor. If you send your eldest son to Bombay you will send your others also. The door will be opened and all will follow in due time. And if the pastor feels it necessary to send his children to Bombay, others will also, and the results will be very disastrous to the best interests of our Mission and of the cause of Christ.

Now we are very anxious to see our pastors set their flocks a good example. We are anxious to see them devoting their own time and strength to the instruction of their own children to the extent of their ability. training them up in the way they should go and giving them as far as they are able, a good education,

and thus showing to the parents of their flocks how to train up their children. If the pastors will do what they can for their children we will assist them and teach their children what they are unable to teach them. This is what we have done and what we are still trying to do. You know very well that the labor expended by Mrs. Ballantine and other ladies of the mission for your girls has been very great. And we are prepared to do a good deal for Yoshiwant also. As I told you in my conversation with you, I am prepared to devote a portion of my time to teaching him English after you have brought him over well in his Bhakratta studies. And so also in regard to your other boys. If however we find that after we have been laboring for your children in this way, you make your plans to send them off to a distance from you to be educated in other mission schools without even consulting us, we shall naturally be dis-couraged about teaching your children, and shall feel that you have little confidence in us and little gratitude for our labors in your behalf. We shall be sorry to see such a result, as it will be attended with many unpleasant consequences

There is another point which I beg to press upon your consideration. The mission have fixed your salary at 45 Rs. a month - in consideration partly of your large family and the expense you must necessarily incur in their support and education. Of course it is proper for the mission to observe

that use you are making of your salary. If they find that for the ~~[illegible]~~ sake of saving a portion of it, you send your children to another Mission to be educated they will feel that you are ~~[illegible]~~ not making the best use of the advantages which such a salary was designed to give you. It is therefore a proper question to come before the Mission what plans you propose in regard to your children. If you should ask the Mission what you should do for the education of your children the Mission may possibly provide all the advantages which you desire for them. The fact that ~~[illegible]~~ your children are supported by the Mission and that considerable labor has been expended upon their education by different members of the Mission is sufficient to make it proper that you should confer with the Mission before forming any definite plans for sending your children away. The Mission has a right to expect that those whom they have treated with such liberality and elevated to a station of such influence as that which you occupy, will co-operate with them in all their plans for the good of the Christians under their care. They have placed you in your present position and treated you with this liberality with the full conviction that you would do so. But if instead of this, without consulting the Mission you begin to form plans of your own such as the Mission cannot approve and such as will seriously embarrass us in our work, we shall feel deeply grieved & injured.

I hope you will do nothing which will bring you into a collision with the Mission, a collision which will be of great injury to your own character and usefulness and of great injury to the cause of Christ — I do not such a collision is the object of this letter. I hope you will be led to see by the arguments which I have presented that it is best to retain Gopherwant at home at least until he is a few years older. I hope also that when you think it best to send any of your children away from you, you will always first ask the opinion of the Mission in regard to it.

Please send an answer to this letter with as little delay as possible —

I would add that the other members of the Mission agree with me in the sentiments I have expressed in this letter

Hoping that you will make this a subject of earnest prayer and that you will be guided by the Spirit of God in coming to a decision in regard to it

I remain my dear Brother

Yours very truly

H. Ballantine

Rec'd Dec 15th 1852

Rec'd Dec 15th 1852

Ahmednuggur July 7. 1855

To the Secretaries of the A. B. C. F. M.

Dear Sirs

I sent you a letter last mail containing some account of Lakshman our native assistant who died here June 17th. If you publish that account I wish you would insert the following sentences just before the sentence commencing "He however had his faults" &c.

"The convert of highest and of lowest caste shared alike his hospitality. Often has he entertained in his house the converted Brahman and the Christian of the Dhang caste, a class which the Brahmans look down upon with unaccountable abhorrence. In regard to this matter, Lakshman always set a noble example."

I have prepared an article for the Dnyanodaya giving an account of Lakshman, both in English and Mahratta, which is somewhat fuller than the account sent to you.

We are in usual health

Yours very truly

N. Ballantine

Ahmednuggur July 7. 88.

7

Rec'd. Sept. 7.

ans'd. Sept 31.

Ahmednuggur. July 21st
1855

Rev. Dr. Anderson

Dear Sir

Yesterday we received your letter of July 12th from Madras and a copy of the Minutes of the meeting at Madura — Your letter was very satisfactory and relieves us from a great load of responsibility in reference to the children of our native pastors and teachers of high class — I fear however that the immediate effect will be to throw an additional weight of labor and care upon Mrs. Ballantine — She takes Mr. Ipson's children with her own and teaches them English — and if two or three more are added to the number of her scholars I fear she will break down under the load — Mrs. Barker helped her some in this work during the hot season but she is now too weak to do so —

Ahmednuggur Letters Received

We have just had our Mission m
at Seroor - we went down last Mon
returned this week - The minutes of
meeting shall be sent to you at Madr
with the reasons of our resolutions -
decided upon the additions to the sa
of our native assistants and teachers
account of horse rent - and we also m
out the estimates for 1856 - We ha
very pleasant time at Seroor - Mrs. Bat
and the children went with me - and
enjoyed the change - Mrs. Barker wa
unable to go - She has been for a mon
or more in the hands of the Doctor -
The difficulties seem to be owing in
to the miscarriage which she had in
in February last when we were on our
She is not allowed to walk about
even to ride in a carriage much - I
prospect of Mr. & Mrs. Barker occupy
Rhoman [redacted] my death indeed just no
Will you not send us some help soon
Will you be able to send Mr. Fairba
to this Mission -

Rev H. Hallentine
Newburyport Mass
Feb 21 1855

Last week we received letters from our children coming down as late as May 18th. They had all been together at Deacon Proctor's in Quincy – Julia spent two or three weeks at your house where she met Mrs. Thurber and Mary also spent a few days with Mrs. Anderson – Mary says that Mrs. Anderson has invited her to come and make it her home at your house till she is prepared to come to India – It is pleasant that Mrs. Anderson is very kind indeed performing the part of a mother to Mary – and for this we cannot be too grateful – Please send her an letter when you write to her – Julia I am happy to say seems to have overcome all her despondent feelings and to have regained all her usual cheerfulness – Mrs. Anderson thinks that Julia had better go to South Hadley with Lizzie next September and stay there four years. The plan is a good one we think though we are not sure but that both Lizzie and Julia had better remain out of school during the next winter

Rev. H. Ballantine.

Ahmednuggur, July 21, 1855

Rev. of Calcutta, July 3

as otherwise they will have so little to see many during the last few months of his stay in America - Perhaps we may leave this matter to be decided by friends at home who can judge better than we can what is best -

The assistants are now devoting a deal of strength to preaching in the streets and at the gates of the city - Prison has his field - generally two or go together - I hope to see some fruit their labors - Sadoba Pandoorang whom you called upon here, is becoming bold in his declarations that the religion is divine - Before large companies of natives he has declared his conviction Jesus is the only Saviour. May he have strength to come out before men and his determination to serve the Lord.

We hope to hear that you have left Calcutta safely and are on your way homeward having escaped all the dangers of India - Much love to you from us

Yours very truly

H. Ballantine

Ahmednuggur, July 25th 1855

To the Secretaries of the A. B. C. F. M.

Dear Sirs

We have just had our mission meeting and I enclose you the minutes of the meeting embodying our estimates of expense for next year. A few remarks in regard to some of the resolutions may be necessary to enable you to understand the occasion of passing them.

You will see that we have reduced the salary of a married Missionary at Ahmednuggur and Seroor to 120 Rs. per month. The salary of a Missionary in the rural districts had been fixed at 115 Rs. when the Deputation were here last December.

The reason for raising Sidoo's salary from Rupees just now is that he has just married a wife, the daughter of Dajiba, and we have accordingly reduced Dajiba's salary the same amount. This being Dajiba's only child, it seemed unnecessary to continue the same salary to him as heretofore.

Namajee's conduct has not been such as to give us satisfaction, and we have felt it necessary to cut him off from the service of the Mission. He is still connected with the Church, but we fear his influence is not very good on the heathen around him. — Pilajee is a recent convert at Seroor and it is thought he will exert a good influence as a native assistant.

Shondoo is a Christian from the Mang caste, and very promising — and it seems to us desirable that one of that class should be prepared to preach the gospel to the people of his own caste. It will tend also to show our disregard of caste distinctions in the Christian church to make him a catechist —

The death of Lakhiram leaves his widow entirely unprovided for. We have thought it proper ~~[illegible]~~ therefore to raise the salary of Ramdass one Rupee per month and make it equal to that of the other assistants in Ahmednuggur of the same class, in order to enable him better to support his mother in law. The allowance for Lakhiram's and Namaju's support for six months is sufficient to cover the expenses of these additional native assistants and the addition to the salary of Ramdass —

We have endeavored to graduate the house rent of the different assistants and teachers according to the cost of the houses they occupy and the expense which they would have to incur if they obtained houses other than those built by the Mission. While occupying their present houses they will be charged rent according to the rates proposed at the same time their salary is increased by just the same amount.

We have raised the salary of some of our native assistants, for which we thought we had good reasons. The salary of Khundoba native assistant at Wadáley (apart from house rent) has been Rs. 10 per month for several years and remains the same — The salary of other assistants of the same class should we think be equal

to that of Khandoba at least. Before Sukharam went out to Dedgaum to reside there with his family, (in September of last year) he voted to raise his salary to 10 Rps. per month if he went there. Bhagoba being the only native assistant of that class now permanently fixed at Ahmednuggur, finds that he has to perform the duties of hospitality to a far greater extent than ever before, and his salary should in thinks be 10 Rps. apart from his honorarium. Yesoba is feeble and has often been under the necessity of hiring a horse when going out to Akolkar from here and when returning to this place. His faithfulness and activity in his work as well as the actual necessities of his family would lead us to decide that his salary should be at least as large as Khandoba's at Wadaly, if not larger.

The salary of Shivaram at Shingwy which has this year been only fifty Rps. is insufficient to meet his wants and we have therefore given him a Rupee more. Bhikaji is now a teacher in the school for small boys at Ahmednuggur on a salary of 5 Rps. We think of sending him to Shevgaum ten miles from Dedgaum, and if he goes there he will have to act as a Catechist as well as a teacher, and will therefore have increased responsibilities thrown upon him. He is now also married and needs more than he did when his present salary was given him.

Mahadoo and Bhika are steady men who will be expected to perform the duties of Christian readers in their villages, and by their consistent Christian character

will we hope exert an influence for good among their own people. Their wives are also professedly pious. We hope they will be prepared to carry on their own field labors as formerly and at the same time attend to their duties as readers of the Scriptures, and if we succeed in accomplishing this object we shall probably be able to diminish their salary in the course of two or three years. This is in accordance with the principle laid down by the Deputation in the postscript to their general letter to the Chhatrala Missions, as printed in the Report of the proceedings of our Meeting of last December, — a principle in which we heartily concur —

We have thought that the faithfulness and devotedness of Vishnoo Rent demanded that we should raise his salary two Rupees apart from his allowance for house rent. His salary has not been raised before, and we think that his comparative station in the Mission taken in connection with his disposition to do good with his money, demands that we should give him the salary we now propose. He was offered a salary of 15 Rps. before he came to us, for teaching school. The salary of Eganoo also we have proposed to raise two Rupees, as he has now a wife and child, and needs more than he did when his present salary was fixed. He teaches in the girls' school only a little time during the day, and we therefore put his name among the native assistants. He is a very steady and reliable young man

Shewak at Phender has hitherto been reckoned among our teachers, but as he performs the duties of a native assistant we have reckoned him now as such —

His salary continues the same as before —

The Salary of Sherwah native assistant at Seroor we have proposed to raise one Rupee, as his necessities seem to require it.

The salary of Manooter has been raised three Rupees and his allowance for house rent put at three Rupees, making the whole salary 20 Rps. We think that his faithfulness his intelligence and the circumstances of his family (which is quite large) demand that we should give him this pay.

Mahipattee, Sylajee and Gungaram are this year in the School for Catechists, and will we hope make good teachers next year in the villages where we design to send them -

The building of a house for Ramchunder in some village near Seroor is only to carry out the plan which the Deputation approved when here of getting him away from the station — It is expected that Sherwah at Seroor will occupy a village in another direction from Seroor some ten miles distant

In the allowances for Catechists we have proposed a small allowance for moving expenses. We sometimes have to send a catechist with his family from one place to another or from the principal station to the village where he is to be stationed, and for this purpose it seems important that we should have some allowance.

In the school for Catechists Rs. 400 were allowed for the support of boys this year — we have asked for about the same sum for next year -

We shall need two Pundits we think the coming year, as Mr. Barker will be at a distance from

Mundungpu and can not get on without one -

We have proposed to purchase Dr. Woods' Theological Works for the Mission Library. We are constantly in need of them and in fact cannot do without them in the instruction of the Theological Class. We can purchase a copy here, owned by Mr. Bissell, which we have had to borrow this present year -

Nothing more in the minutes of the meeting seems to call for remark - Our general plan, you will perceive, embraces a greater extension of our labors in the villages - and it is in this account that we propose a allowances for native assistants and teachers in the villages are greater than last year

Yours very truly

N. Ballantine

Sec & Tr.

Mundungpu Mission

Rev. Secretary E. Greene for 1855

Mundungpu Feby 28. 1855

Rec'd. Apr. 21.

Shimdunggan July 28th 1855

Rev. Dr. Anderson

Dear Sir

We have just had our Mission meeting and I enclose you a copy of the minutes embodying our estimates of expense for next year. We have sent a copy also to the Mission House Boston

You will see that we have reduced the salary of a married Missionary in Shimdunggan and Seoul to 120 Rps. per month. We shall feel better to make this reduction as Mr. Barker's is reduced to 115 Rps. We are all perfectly agreed about it.

The reason of raising Sidoo's salary for the year just now is that he has just married a wife, the daughter of Dajeuba, and we have accordingly reduced Dajeuba's salary the same amount. This being ~~only~~ Dajeuba's only child it seemed unnecessary to continue the same salary to him as heretofore.

Namajee's conduct has not been such as to give us satisfaction and we have felt it necessary ~~[illegible]~~ to cut him off from the service of the Mission. He is still connected with the church but we fear his influence is not very good on the heathen around him. Pilajee is a recent convert at Seoul and it is thought he will exert a good influence as a native assistant — Dzondro is a Christian from the Mang caste and very promising — and it seems to be very desirable that one of that class should be prepared to ~~the~~ preach the gospel to the people of his own caste. It will tend also to show our disregard of caste distinctions in the

Christian church to make him a Catechist -

The death of Lakshmiah leaves his widow entirely unprovided for. We have thought it proper therefore to raise the salary of Ramdass one Rupee per month and make it equal to that of the other assistants in Ahmednuggur of the same class, in order to enable him better to support his mother-in-law. The allowance for Lakshmiah's and Namajee's support for six months, is sufficient to cover the expenses of these additional native assistants and the addition to the salary of Ramdass.

We have endeavored to graduate the house rent of the different assistants and teachers according to the cost of the houses they occupy and the expense which they would have to incur if they obtained houses other than those built by the Mission. While occupying their present houses they will be charged rent according to the rates now proposed at the same time their salary is increased by just the same amount

We have raised or proposed to raise the salary of some of our native assistants for which we think we have good reasons. The salary of Khandoba native assistant at Wadaley (apart from house rent) has been 10 Rs. per month for several years and remains the same. The salary of other assistants of the same class should we think be equal to that of Khandoba at least. Before Subbaraw went out to Sedgaum to reside there with his family (in September of last year) we voted to raise his salary to 10 Rps. per month if he went there. Bhagoba being the only native assistant of that class now permanently fixed at Ahmednuggur

finds that he has to perform the duties of hospitality to strangers to a far greater extent than ever before and his salary should we think be 10 Rs. apart from his house rent. Yesodra is poor and has often been under the necessity of hiring a horse when going out to Alhoshan from here and when returning to this place. His faithfulness and activity in his work as well as the actual necessities of his family would lead us to decide that his salary should be at least as large as Alkundoba's if not larger. I may add that the salaries of these native assistants will not probably ever need to be changed again.

The salary of Thivanam at Thingvay which has this year been only fifty Rps. is insufficient to meet his wants and we have therefore proposed to give him a Rupee more. — Bhikaji is now a teacher in the school for small boys at Ahmedunggur on a salary of fifty Rupees. We think of sending him to Shevgaum ten miles from Dedgaum and if he goes there he will have to act as a Catechist as well as a teacher and will therefore have increased responsibilities thrown upon him. He is now also married and needs more than he did when his present salary was given him.

Mahadoo and Bhika are steady men who will be expected to perform the duties of Christian readers in their villages, and by their consistent character will we hope exert an influence for good among their own people. Their wives are also professedly pious. We hope they will be prepared to carry on their own field labors as formerly and at the same time attend to their duties

as readers of the Scriptures, and if we succeed in accomplishing this object we shall probably be able to diminish their salary in the course of two or three years. This appears to be in accordance with the principle which you have laid down in the postscript to your General letter to the Methodist Missions as published in the Report of the proceedings of our meeting, a principle in which we heartily concur

We have thought that the faithfulness and devotedness of Vishnoo Pant demanded that we should raise his salary two Rupees apart from his allowance for house rent. His salary has not been raised before and we think that his comparatives stations in the Mission taken in connection with his disposition to do good with his money demands that we should give him the salary we now propose. He was offered a salary of 15 Rps. before he came to us for teaching school. The salary of Gyanoo also we have proposed to raise two Rupees as he has now a wife and child and needs more than he did when his present salary was fixed. He teaches in the girls' school only a little time during the day and we therefore put his name among the native assistants. He is a very steady and reliable young man. — Sherwah at Shendee has been hitherto reckoned among our teachers, but as he performs the duties of a native assistant, we have reckoned him now as such. His salary continues the same as before — The salary of Sherwah native assistant at Seoor we have proposed to raise two Rupees as his necessities

soon to regain it.

The salary of Maroota teacher of the school for Catechists has been raised 3 Rps. and his allowance for house rent put at 3 Rps. making his whole salary 20 Rps. We think that his faithfulness his intelligence and the circumstances of his family (which is quite large) demand that we should give him this pay.

Mahipattie, Bylaje and Gungaram are this year in the school for Catechists and will we hope make good teachers next year in the villages where we design to send them.

The building of a house for Ramchunder in some village near Seoor is only to carry out the plan which you approved when here of getting him away from the station. It is expected that Sherath at Seoor will occupy a village in another direction from Seoor some ten miles distant.

In the allowances for Catechists we have proposed a small allowance for moving expenses. We sometimes have to send a Catechist with his family from one place to another or from the principal station to the village where he is to be stationed, and for this purpose it seems important that we should have some allowance.

In the school for Catechists Rs. 400 are allowed for the support of boys this year. we have asked for about the same sum for next year.

We shall need two Pundits we think the coming year, as Mr. Barker will be at a distance from Nundungunj and cannot get on without one.

We have proposed to purchase Dr. Woods' Theological Works for the Mission Library. We are constantly in need of them and in fact cannot do without them in the instruction of the Theological Class. We can purchase a copy now owned by Mr. Bissell which I have had to borrow the present year.

The periodicals taken by the Mission are as follows

Bombay Semi weekly Times	40 Rs.	+ postage	6½ Rps.
Oriental Christian Spectator	9 Rs.	"	—
Calcutta Christian Observer	6 Rs.	"	1½ "

Nothing more in the minutes of the meeting seems to call for remark. The general plan you will perceive embraces a greater extension of our labors in the villages, and it is on this account that our proposed allowances for native ~~masters~~ assistants and teachers in the villages are greater than last year.

Yours very truly

N. Ballantine

P. S. It is hoped that we should add a word about the intention of the Free Church to occupy Jalna. At the last meeting of the Missionary Conference in Bombay, Mr. Hazen learned that it was the intention of the Free Church to occupy that place as a missionary station. Yesterday I received a letter from a gentleman (Col. Woodfall) residing at Jalna in which he says, "I am thankful to say that we have been enabled to make arrangements for the establishment of at least the rudiments of a Mission in Jalna, the Brethren of the Free Church at Bombay having kindly promised to provide us with a young man to be employed in the work of a Catechist to be supported by local contributions."

We should be sorry to come into contact on that side also with our Free Church Brethren with all their peculiar views and plans of Missy. effort. They will thus have us in on both sides – Have you any suggestions to make in regard to this matter. What would you advise us to do? Shall Jalna or Aurangabad be occupied by our Mission – or shall we make no effort to preoccupy that ground to which from our previous labors at Jalna we have the best right.

It has been suggested to us that Nuwasa has been recently thought of by the friends of the Church Mission as a station for one of their native pastors. We hope this is not so, but still we have thought whether we ought not to occupy

the place by one of our native Catechists immediately.

We hope to hear that you leave India without having experienced any injury to your health from your stay of several months in it and all your harassing labors – May you be carried on your way safely and speedily and be permitted to reach your dear ones in peace –

Yours very truly

H. Ballantine

The mail this week brought no letters from our children – A letter came from Mr. Bangs dated June 4th. The mail brought the news of the death of Mrs. Lincoln of Oakham with whom Emily Fairbank was living – Only one of the sisters of Mrs. Fairbank now remain and she will not probably survive long being very consumptive. It was very providential that Mr. Fairbank should have gone home now for poor little Emily's sake –

Your letter of the 12th inst. was received and I wrote you to Calcutta (care of Dr. Boag) a week ago today

Aug. 28, 1858

Rec'd Aug. 14/58

Ans. Sept. 1/58

Explaining delay in reply

Ahmednuggur, Oct. 1st 1855

Rev. Dr. Anderson

My dear Sir,

Your letter of Aug. 28th sent from Bom reached me Sept. 15th — I do not now anticipate any interference of the Church Missionary Society in our field.

Mr. & Mrs. Barker left here for Bombay six weeks ago and his last letters state that she is gaining strength slowly — Whether they will be able to go out to Abokar this year is very doubtful —

The building of Rankin's assistant's house in connection with his chapel has just been commenced, and is to be finished in three and a half months.

Tudor has left the service of the Mission — or rather Mr. Hazen has dismissed him from ~~his~~ employment — and I have written to him saying that we could not employ him here — He wrote a letter to the church saying that he could not act in conformity to the covenant into which he entered when he joined the church, in so far as the baptism of children was concerned as he did not think it proper to baptize infants

Yesterday ~~this~~ I received a letter from Mr. Brown in which he says "Tudor informed me the other day that he had been told by Mr. Hazen that the American Mission would not employ him any more. I have seen till then given him the least reason to suppose that I would help him, but then told him if he would find some satisfactory way of serving the Lord I would

guarantee him a support."

Again Mr. Brown says, I have told Tudor that if wished to go to Nuggur and labor there and study there under your direction, if you saw fit to grant it, I would support him there. I have means".

Of course I do not approve of the plan of having him come here to study or to labor - but the above extracts will show Mr. Brown's kind feelings.

The rains are now about over and I have finished my lectures for this year & hope soon to be out in the villages preaching.

Tudor of Seoor was licensed to preach at our Mission meeting last month & passed my satisfactory examination. Chandpatti and Ramkrishna joined us in examining him and in giving the license.

While you were here, you spoke of sending some vessels for the Communion service for the new church. They would be very acceptable -

Mrs. Ballantine joins me in very kind regards to yourself and Mrs. Anderson whom we hope you will soon be permitted to meet - She has been very kind to our children and we can never forget how she has performed the part of a kind mother especially to Mary

Yours very truly

H. Ballantine

Tudor
Communicant
Baptized 3 years
Baptized 31/8/82

Received
Ad Ramkrishna
21. 1885.

Copy

Bombay October 10th 1855

My dear Mr. Ballantine

I had thought to write you many days ago, but have been hindered by the daily pressure of my occupations

The object of my writing is to prevent your feeling any uneasiness with respect to a measure which the Corresponding Committee of the Church Miss. Society have in contemplation, as if it disturbed the Brotherly understanding at which we arrived in the Rains of 1853. The Corresponding Committee for the sake of Brotherly concord then yielded to the feelings and wishes of their American Brethren and relinquished their intention of establishing a station in the neighbourhood of Doha. It is not our intention to depart from the spirit or letter of the agreement then made, nor do we apprehend that what we are contemplating can rightly be so viewed by any one.

The measure we are contemplating is to send one or more of our Missionaries, European or Native, say twice a year, to visit such villages in the Nuneddungger Collectorate as may have residing in them Native Converts connected with the C.M.S., or where there may be candidates for baptism desirous of such connection (having received instruction from any of our Agents or from Converts in connection with us). They will of course, also, preach

the gospel to the Heathen generally whereon they may get opportunity, taking care however to avoid even the smallest approach to interference with any of your agents. This measure has not the smallest approach to rivalry or unkind feeling and is adopted only to meet the wishes of those who have a claim upon us.

We expect to send the Revd. Appaji Baposji ere long on a visit to Wadgaum and Dongungum in the immediate neighbourhood of Mundruggum where there are native Converts belonging to the C.M.S. as also through them means, candidates for baptism who wish to be received into connection with the C.M.S. It is not unlikely that the Rev. C. W. Isenberg may accompany Mr. Appaji and that they will make a tour of some length together.

We earnestly trust that no ~~[illegible]~~ uncomfortable or unkind feelings will be excited in the minds of any of our American Brethren by this measure. We feel that we should make no opposition to it were the circumstances reversed (if I may be bold enough to coin a word).

With Xn love to you all Believe me

Yours very sincerely

George Candy

Secretary B.G.C. C.M.S.

Rev. N. Ballantine

Mundruggum

Received Oct. 10, 1859

(Copy)

Shundunggen Oct. 17th 1855

My dear Mr. Candy

Your letter of Oct. 10th was received on the 12th. The kind expressions which your letter contains we fully reciprocate, and we have great confidence in your earnest desire to avoid all interference with us in our Missionary labors; and to carry out the agreement of 1853 in its letter and its spirit.

I would ask however whether you are aware that the persons whom you speak of as your converts in Wungaum and Dongungum, were instructed in Christian truth principally by our agents. Yamaju of Wungaum especially was instructed a long time by our catechists and even desired baptism from us before he went to Ulalligaum where he was baptized by an agent of the Church Miss. Society. We refused to receive him because we did not think him prepared to be baptized, and our judgment in his case was confirmed by his subsequent conduct. You are probably aware of his gross immoralities soon after his baptism, in consequence of which the cause of Christ suffered great reproach here. Last year after receiving a great deal of Christian instruction from our native assistants he professed repentance and came to us repeatedly desiring admission to our church, at the same time attending upon our religious services as far as he was able –

Now if any man residing within a few miles of Nassick who had been instructed by the Missionaries there in Christian truth should come to us while temporarily residing here, and ask to be baptized, we should in all ordinary cases send him to those who had instructed him and who would be likely to know him better than we could. But even if on any account we should think it best to baptize him, when he returned to his own village we should direct him to put himself under the care of the Church Miss.ries at Nassick, and we should not feel justified in sending Missionaries to Nassick from time to time to look after him and baptize the members of his household and other converts whom he might instruct. It would seem to us that the Missionaries there and their agents could better judge of the fitness or unfitness of such candidates for baptism in the first place, and could watch over and instruct them after they are received much better than we at this distance. So that a regard for the religious welfare of the converts suggests the same course that other considerations point out — I may add that the openly immoral conduct of several of the Ostagaum converts as well as the recent case of Yamaji are sadly confirmation of this view. We desire to be governed by principles of Christian courtesy and a regard for the highest interests of the Cause of Christ, in all

our intercourse with the Missionaries of other denominations, and all we ask is that our Church Mission Brethren should exhibit the same courtesy towards us in return –

In the case of your converts residing at Ishagy we see no objection whatever to you taking the course you propose, and shall not regard it as any occasion for exciting uncomfortable or unkind feelings. We shall be very happy to see Mr. Abpajee & Rev. Mr. Isenberg when on their visit to this district, and we have great confidence that they will do nothing inconsistent with the spirit of your letter of 1853

Yours very sincerely
N. Ballantine

Shundunggee Oct. 30. 1855

Rev. E. Anderson

My dear Sir

I send you a copy of my letter to Mr. Candy in reply to his letter a copy of which I sent you by last mail – I have as yet received no reply

We are all usually well – Mr. & Mrs. Barber expect to leave Bombay in a few days for Shundunggee

Yours very truly N. Ballantine

to [illegible]
Oct. 17. 1856.

Rd. Cross, Dec. 24.

Cabul, Dec. 26.

Nuneddingyun. Oct. 12th 1855

Rev. Dr. Anderson

Dear Sir

I enclose you a letter received today from Mr. Candy of Bombay. It is important that you should see this letter while you are in London and perhaps some things may be settled in regard to the interference of the Church Mission in our field. The letter bears the appearance of great moderation and yet the policy now commenced by the Ch. Miss. Society may in the hands of a bold Secretary and unscrupulous Missionaries (like some of their Missionaries with whom we have had to deal in past times) become very annoying indeed to us and very injurious to the cause of Christ. There is nothing which a Missionary of that Society might not do if disposed to follow out the principles laid down in this letter to the full extent. The great kindness and regard for our rights and for our feelings expressed here would be at once set aside by a man of different character from good Mr. Candy even though professing to be guided by the same general principles. I cannot see what safety we have from interference on their part if we permit them to go on in the course they propose to take, without protesting against it

Mr. Candy speaks in his letter, of their converts in the villages of Nudgaum and Dongungaon in the immediate neighborhood of Nuneddinggun. It may be asked how did they obtain converts in this field – I will mention –

Wadgaum is six miles north from Shirdaunggen and Sanguegum is twelve – In these villages we have often preached and have even sustained schools in past years. Two Mahars belonging to these villages are engaged temporarily in working on the roads or some other service in the vicinity of Mallegaum 100 miles north from here and while there were baptized by the native Missionary of the Ch. Miss. Soc. stationed at that place. Both of them had received instruction from our native helpers at their ~~[illegible]~~ own villages, and one of them residing at Wadgaum had even expressed a desire to be received into our church before he went to Mallegaum – We were not satisfied as to his character and refused to receive him at that time – At the time when the agent of the Ch. Miss. Society baptized him he had two wives – and soon after his baptism he induced another woman a member of the Free Church Mission Church in Bombay to accompany him home and he lived with her also as his wife, until he was tired of her, and then she came to us in distress and told her story – He afterwards professed repentance and came to us very often for instruction and begged us to receive him into our church. I wrote to a gentleman at this station and got some employment for him, ~~[illegible]~~ and assisted him in this way as far as appeared proper to do – He has within a few weeks visited Bombay and been restored to good standing in the Church. His visit to Bombay has probably been the occasion of this new movement mentioned in Mr. Candy's letter Probably some members of his family or some near friends of his have expressed a desire to become connected

with the Church Mission, "having received instruction" from him for he is the only agent or convert of the Church Mission they could have seen, and his instructions or example have not been such as to make very sincere Christians — Our Assistants have given a good deal of instruction at that village and I have myself often been there to preach. The same may be said in regard to Dongungan — Besides the instruction received from us and from our native assistants, these two persons in Wadgaon and Dongungan have heard very little of the word of God from any agents or converts of the Ch. Miss. Society. But this is the ground on which they propose to enter into our fold and carry on their operations here. And the trouble is that with the little knowledge which these native converts have of Christianity there is great danger that their only motive in embracing Christianity is a worldly one, and that it is the same motive which carries them to the Ch. Miss. Society. That Society or individuals belonging to it give their money more freely to their converts than we think it expedient or proper to do; and of course there is a strong motive for natives to pass us by and go to the Ch. Miss. Society — Had these two individuals who were received into the Church at Shahiganwa been at once referred to us by whom they had been instructed it would have been no more than courtesy required, and just what we would have done in similar circumstances — Or even after baptizing them had they sent them back to us to be connected with us instead of making use of their casual connection with

that Society as a motive for coming to our fold and labouring here, it would have accorded better with our ideas of non-interference. Now they say, "This measure is adopted only to meet the wishes of those who have a claim upon us" We do not indeed have any objections to the measure which they propose so far as it applies to their converts at Tokay, but on the grounds presented above, we do object to it as far as the converts in the villages of Wadgaum and Dongungum are concerned –

I would add that now when we are endeavouring to bring our converts to look out for themselves as far as possible and not to seek for any aid from us it is very unpleasant to have this disturbing force come in and endanger the success of all our efforts in this direction. Besides the only result so far as the Church Mission is concerned, will probably be to bring hypocrites into their church who will neither give them satisfaction nor adorn the doctrine of God their Saviour by a holy life and conversation –

I propose to write to Mr. Candy on this subject immediately mentioning some of these things – and shall endeavour to send you a copy of my letter by the next overland – and his reply also if possible – At the same time the whole subject cannot be properly settled by us here – I hope however you will be able to do what is necessary at London –

Mr. Appaji Baporja (Tumipunt's son-in-law & Rev. Mr. Ismling spoken of in Mr. Candy's letter are both persons in whom we have great confidence

Two or three days ago I received a letter from Tudor in which he says "I received your letter of the 13th Sept. from which I learn that you could not employ me as a pastor because I would not be willing to baptize the children of the Christians. Also you could not support me while studying for the ministry. Now I wish to ask you will you teach me for the ministry, if I come there and support myself in some way or other I wish to keep with you the same connexion as formerly except getting my support from the Mission. I wish to pursue the same course which is followed by your Theological students" –

This proposal was probably made by the advice of Mr. Brown an extract from whose letter to me I sent you by last mail. Would it be expedient for us to allow Tudor to come here and study Theology. My own feelings and views are strongly against the plan. – I shall have no class studying Theology until March next. My class was dismissed last month –

Tudor wrote also a letter to the church in reply to a letter which Tirinpent had sent him suggesting that he had better ask a dismission from this church as he now regarded infant baptism as unscriptural and he had only received infant baptism – He replies very angrily saying that he regarded the baptism of of all those who were baptized in infancy as valid, although he had said in his first letter to the church that he believed it unscriptural to baptize infants)

and he did not give any reason for asking a dismission from this church on account of his change of views. He said he only refused to baptise his own child in infancy but in other respects he was willing to conform to all the rules and customs of this church.

You will see from this where he stands. Should the church exclude him, or should it continue to bear with him while he maintains his present position being neither full Baptist nor Paedobaptist.

Yours very sincerely

N. Ballantine

Rev. Dr. Anderson

Rev. Dr. Anderson

We were glad to hear from you from Alexandria. We hope to hear that you have reached Beyrout and Constantinople safely before long.

You will see from the above letter how much I need the advice and assistance of a brother in this field who has had considerable experience in India. May we not hope that Mr. Fairbank will be sent to this mission as soon as he is prepared to return to India. The labor of superintending our village operations is increasing rapidly as we get teachers and Scripture readers into the villages around us. But I hope it will not be necessary for me to present arguments to you for Mr. Fairbank's coming here. Your own mind will suggest more than I can express.

J. D.

Extract of a letter from Rev. Henry Ballantine to daughter, dated Dec. 1. 1855.

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29.

"I do not know of any of the principles laid down by the Deputation here, that I would wish to see changed. And what is more, all India is coming into these views. A Conference of Missionaries has been held at Calcutta recently. There were fifty Missionaries of different denominations, and their views were very much the same as those of our Deputation, on the great points. Even the Friend of India, which has been railing at Deputations for two or three years past, came out, in its last Number, with a capital article in regard to Deputations, in which it ~~which it denounced the Deputation from the Baptist Board in America raised on Deputation to the West~~ and speaks of the changes of policy which ~~they~~ our Deputation introduced into our Missions after conference with the missionaries, as changes which the new state of things here requires."

Dec. 1, 1855.

Mr Sebastian.

Ahmednuggur : Feb. 13, 1856

Rev. Dr. Anderson

Sec'y. of A. B. C. F. M.

Dear Sir

I enclose a copy of our Report for 1855 which we have prepared and printed particularly for distribution in this country. The state of public feeling here and the discussions which have been going on in the papers relative to the doings of the Deputation seemed to render it desirable that some account of our operations the past year should be printed, in which we might show the working of our present system and the results of the changes recently made in our mode of operation.

Some months ago J. T. Molesworth Esq. (the gentleman who prepared the Mahratta and English Dictionary), wrote to Mr. Bowen saying, that we knew nothing of what we were doing in the American Missions in this Presidency that we had published no Report for some time, and that we could get no information from any of his acquaintance in reference to our labors or their results. Some time after I received through Mr. Hazen a donation of Rs. 100 from Mr. Molesworth for our mission, and in acknowledging the donation I took the opportunity to give him a brief account of our present mode of operation and the present state of our mission churches, and the admissions the past year. He wrote me a very

kind note in reply, sending another 100 Rs. donation, and urged me to send a portion of the letter I had written to him, in the Bombay Guardian for the information of the public. He added, "The Lord direct you in this matter and the Lord greatly bless your course and measures, so unequivocally evangelistic. Accept the enclosed 100 Rs. towards the demands of your mission" — Under such circumstances the publication of such a Report seemed incumbent upon us, and I think this report will tend to show our English friends in this country the wisdom of our present policy.

I cannot forbear mentioning here a remark of Dr. Duff, made when he visited us in December. After I had described our efforts for occupying the villages in this vicinity and establishing churches wherever the number of church members was sufficient to justify it, and that we were endeavoring to prepare young men to be pastors of these churches, he remarked, "This is the right course. This is the next step for us to take in our Mission in Calcutta."

Dr. Duff remained with us but one day, (~~Dec. 20th~~), and though he was suffering very much from the effect of his exertions in addressing audiences in Bombay and Poona, still he spent nearly all the ~~day~~ time in ~~conversing with and addressing~~ speaking to the young men around us, who understand English. He visited the Govt. English School, and addressed the young men of the highest classes for an hour and a half, giving them an account of the

struggles through which many young men in Calcutta had passed, when emerging from the darkness of heathenism, and first discovering the proofs of the falsehood and utter untrustworthiness of the Hindoo scriptures. While he thus addressed them, they listened with great interest. In the afternoon he met in an Mission Chapel a large company of young men, embracing all those in an Mission, who understand English, the young men of the Govt. English School, and many clerks in the public offices &c., who listened for an hour, while he spoke of the way in which the native Christian preacher and catechist should meet the objections brought up by Hindoos against the doctrines of Christianity. His remarks were very good, and all were deeply interested. His visit to us, we felt, was calculated to exert a most important influence upon the minds of educated young natives."

A few days after he left for Delhi, we were visited by Nilkanth Shastree, a converted Brahmin from Benares, who went to England with Rajah Dhuleep Sing the Ex-King of the Punjaub, who embraced Christianity some years ago. ~~Nilkanth Shastree returned from England at the close of last year and passed through this place on his way back to Benares. He remained here~~ with us several days; and all the time he was here, quite a number of the educated young men were ~~constantly~~ around him, conversing with him, ~~and~~ he gave them several more addresses on the subject of religion. ~~(An Deputy Collector, the native~~

gentleman upon whom you called when here, was very much interested in him and was his constant companion while he remained). ~~Nilkanth Shastree~~ He was quite a learned Brahman, before becoming a Christian, and having known from his own experience just the struggles through which these young men must pass, in escaping from the shackles of Hindooism, and what considerations would have greatest the influence upon their minds, he was able to address them with very great effect, the more so as he spoke good Mahratta which was his vernacular, and was even very eloquent in the use of it. Some young men were convinced by his arguments that Christianity is, indeed, the only true religion. The influence of his visit and that of Dr. Duff has resulted, in connection with other influences, in leading quite a number of the best educated young men here to serious thought on the subject of religion.

I have had several calls lately from educated young Brahmans who desired to purchase religious books, the publications of the Rel. Tract Society. One young man purchased a Rupee's worth of books, and then took a packet of tracts for half a Rupee. The same young man inquired of me Doddridge's Rise & Progress to read. Another young Brahman procured the last Report of the Board for perusal. These two young men have added several volumes of the Rel. Tract Society's publications from Bombay, consisting of the Lives of the Popes, History of the Reformation, Philosophy of the Plan of Salvation, &c. Another young man, ~~[illegible]~~

(a Parsee) purchased of me last week a Testament and two other books of a religious character, and he told me that he was reading Storrs's Introduction to the Study of the Bible, which he had borrowed from Ramkrishna Pant. I have given away several English Testaments lately to young men who appeared very glad to get them – In fact there seems to be a great desire to know more fully the truths of Christianity among the educated young men here, and we may hope that some of them will be made wise unto salvation.
I would add that 20 copies of the Child's Paper of the American Tract Society have been added this year and that the natives are delighted with it. Eight copies of the Journal of Missions and 10 copies of the Youth's Day-spring which were added for last year have not nearly supplied the demand – I think double the number of all these papers could be disposed of here without difficulty – There is another significant fact to be mentioned in this connection. Of an infidel or deistical native paper published in Bombay, not a copy is taken here – The educated young men seem to be convinced of the falsehood of its statements – On the contrary a native paper which has just been established in Bombay by a native Christian and which is intended particularly to exhibit Christian feeling and experience, is taken here in considerable numbers. More than 40 copies have been added and paid for and the great majority of the subscribers are educated Hindoos. I would add that several young men in the English school have declared their intention to become Christians

and two of them have been confined at home by their parents in consequence. What the end of these things will be we know not, but we feel encouraged by seeing the leaven at work, and we cannot doubt that God will carry on the work which he has begun and that no human devices can avail to prevent it. We feel the need of the continued influences of the Holy Spirit and we hope that Christians at home will pray for us.

(I cannot refrain from remarking here that I have thought frequently of late that our influence over the young men in the Govt. English school was probably as great as if the school were entirely under Christian control, and perhaps greater. Vishnoo Pant will probably begin to attend that school from the first of next month for the purpose of pursuing the study of English and at the same time to exert an influence over the young men there, with many of whom he is very intimately acquainted.)

I know not that any thing more needs to be added to the statements made in this Report. It will be seen that the greater part of our out stations were formed near the close of the year, and so we can not say any thing in regard to the results of labors at those places. We anticipate a great deal of irregularity in the attendance upon the schools and upon the means of grace at all the out stations. Such has been the course of things hitherto and such it will be in all probability hereafter.

I have been absent from home nearly all this cold season on tours, in most of which I have been accompanied by my family. I may send you some account of these tours when the season for touring is over –

I cannot close without adding a few words to show how much we need help – Br. Hagen needs a good strong man to assist him in Bombay – But Br. Saintsbury will tell you the necessities of Bombay far better than I can. At present Br. Bower is exerting an influence through the Guardian which is any thing but favorable to our Mission. He has recently published an article against Infant Baptism containing some severe remarks which all of us are very much grieved to see – He has also published several articles against the Deputation recently, and I fear that his influence will be more and more against us –

"The necessities of this field around Ahmednuggur" he says, "are very great; and the more I travel on it, visiting the villages which are scattered in such profusion in every direction, ~~around us~~, the more I feel how pressing the call for more labourers. ~~to traverse these plains and visit the people of every village with the message of salvation.~~ The women, especially, exhibit a desire to hear the truth which is very encouraging; and I long to see the ~~field~~ field fully occupied". The field to the west is a most inviting one, ~~We spent eight or ten days in it in December~~ ~~The field to~~ as is that to the north east, in the vicinity of Chanday and Dedgaum is also an inviting one – We are just

almost starting out on our last tour for this cold season to visit the villages in that direction, and I hope we may have some interesting results of this tour to report to you. But we want more labourers, - especially when we think what we might be able to do for the young men in Shuadongguan had I some one to assist me, we feel this need of help to be very pressing. Could Mr. Faitlinke be sent here to help us in our work we should greatly rejoice - I feel utterly overburdened with the labor imposed upon me. I cannot endure it long, I fear, without breaking down - or I must leave undone much that ought to be done -

I have had some correspondence with the Church Mission since I wrote you last. Some disposition has been manifested recently to commence a school in Wudongzen six miles from here in connection with that ~~Brussels~~ Mission - I would send you the whole correspondence but as I am expecting to hear again from them very soon, and as I hope also to hear something from you in reply to my letters sent to you in London in regard to our relation with the Church Mission here I defer writing more particularly for the present.

You will hear from Mr. Barker of his prospects at Ningpo. We have just returned from a tour in that direction where we had the pleasure of meeting them - We feel that although there may be some delay in their getting into their new house, (the difficulty of procuring materials having occasioned some delay in finishing the work), yet they have entered on their labors there under very auspicious circumstances

Yours very truly R. Ballantine

Shuadongguan
Rec'd. Apr. 14.
Ans.

Chandag. March 2d 1858

Rev. Dr. Anderson

Dear Sir

"I have only time to inform you ~~this evening~~ that I have this day formed a Church at this place, consisting of eight persons, six men and two women, and that I baptized six persons, three men from as many different villages, ~~two~~ six or eight miles distant, and three women, wives of former converts. ~~(one of them the wife of Yesodha of Pimpulgaum)~~ Sukharam, the native assistant, and Yesodha of Pimpulgaum, ~~have you will remember~~ are chosen deacons ~~of the church~~. We have had a communion ~~too~~ this afternoon and I trust the Saviour was with us indeed. We have had a most interesting day" here and a most interesting tour among the villages in this direction. But I must leave particulars for the next mail. Your letters of Dec. 25 & 28th reached me safely a few days after I sent off my letter to you by the last mail. It was very satisfactory to hear such a good report from you.

You will doubtless have learned in this that you were mistaken in supposing that Ahmednagar had been lost to us. Probably Mr. Munger had

Chandlay Moorhouse
Rec'd. Moorhouse
Apr. 2. 1860.
Ans. Apr. 12.

reference to Narayan, Emmpent's brother, but I will give you full particulars in my next. I still believe Narayan to be a true Christian notwithstanding his temporary fall.

There is a very interesting state of feeling among the ~~native~~ educated young natives of Ahmednuggur I am corresponding with them on the subject of religion and I hope some of them will come boldly out on the side of Christ before long.

The Barbers have had to leave Kkshme and go into Ahmednuggur on account of the heat. Their house will not be done for a month yet. Mrs. Barber's health seemed to require that they should not remain out there any longer. They reached Nuggur Feb. 29th.

We hope to reach home on Wednesday March 7th. It is becoming quite hot. We have all had excellent health. I do not think we have ever made a tour in which we gave so much instruction and reached so many people of all classes, as we have this time. I feel quite encouraged by the appearance of this north-eastern field. It ought to be in the hands of an Missionary who could devote his whole time to it.

Excuse this hurried letter. I have written it under most unfavorable circumstances.

With very kind regards to Mrs. Anderson & yourself from us both. I remain yours very sincerely

D. Ballantine

Shanghai gen March 15th 1856

Rev. Dr. Branson

Dear Sir

I wrote you Feb. 15th and sent a copy of our printed Report. I also wrote you a short and hurried letter on the 2d inst. from Chanday -

We have just finished our series of tours for the cold season, and shall now be confined to our station for several months - by the heat till June, and then by the rains till October. I have performed seven tours since the first of November and been absent from home 73 days, and visited 73 villages, all within 40 miles of this place. (I was absent on tours 14 days in November 17 days in December, 19 in January, 18 in February and five in March). On four of my tours, occupying 56 days, I was accompanied by my family; and great numbers of women were addressed by Mrs. Ballantine and the native assistants who accompanied us. On the last tour, which occupied three weeks, we visited 18 villages; and according to our calculations 1250 women came to hear Mrs. Ballantine tell of the way of salvation through Christ. Many of them exhibited great interest in the truths presented; many were deeply affected, when they heard the account of the sufferings of Christ on the cross. They almost universally acknowledged the truth of what was said; and very often the question was asked, "When will you come to tell us of these things again. This was

Chanday March 2. 1856.

the case to a great extent in the surrounding towns also. I have never met with more readiness to hear, and more desire to know the truths of Christianity, than I have on these tours; and I feel much encouraged in view of the experience of these last few months. The native assistants who accompanied us, Vishnoo Pant and Bhagorba were always active and anxious to work; and their assistance both in collecting audiences, and in addressing them, was most valuable.

The filas which I visited on these tours, are as follows, 1st The villages directly around Ahmednuggur, within ten miles distance, lying to the north east and north of the city, on the Ahmednuggur plain. In two of these villages native Christians reside. 2d The villages lying west and south west of Ahmednuggur (on either side of the road to Bombay) embracing the village of Lonee 18 miles west, where we have a native assistant residing and where we hope soon to have a native church established, consisting of the native Christians residing in that place and in the vicinity. This fila extends southwest to Roree 18 miles from here, where another convert resides. 3d The fila lying in the vicinity of Wadáley and Khokar now under the charge of Mr. Barker. This fila I visited twice this season in company with Mr. Barker; - on the last tour we were accompanied by our families. 4th In going and returning to Wadáley we visited the villages in the vicinity of Thingway where we have a small church. This is entirely a distinct fila from that now occupied by Mr. Barker and embraces some very large towns, in one of which great interest has been manifest of late. 5th The fila to the

North East commencing with Chandray 24 miles distant and embracing quite a number of villages where Christians reside, including Didgaum and Shergaum, the last 40 miles distant. It is an extensive field which might be divided into two or three. In this field was our last tour and it was a most interesting one. At Chandray the nearest point in this field I organized a church the last Sabbath we were out, (March 2d), taking eight members from the first Church of Shimdunggur to form it, and I then received six persons to the Church on the profession of their faith in Christ. We ~~then~~ had communion with the church thus newly formed and rejoiced in God in view of his mercies. Of the six persons baptized on this occasion three were ~~women~~ men, of more than ordinary intelligence and strength of character - They all belonged to different villages six or eight miles distant from Chandray - One of them is a good reader. We have now three village churches for which we need native pastors very much.

Had not the churches in Shimdunggur been supplied with native pastors I should have been unable to devote so much time to making tours the past season. As it is, no interests here, so far as I am aware, have suffered much in consequence of my absence.

I would add that I have visited the past season all the villages where native Christians reside, except two or three, the Christians of which came to see me and attended the religious exercises which I held in their vicinity; and I have also visited all the villages where any particular interest has been manifested. The number of villages where native Christians reside is at this time 24, in the five different fields mentioned above.

I wrote to you last month that I had had some correspondence with the Church Missionaries of which I would write you more particularly. I sent to London copies of my correspondence with Rev. Mr. Candy to your perusal; and was very glad to learn from your letter of Dec. 26th that the principles which I maintained in my reply to Mr. Candy were approved by the Secretaries of the Church Miss.ry Society. Mr. Candy wrote me a letter under date of Nov. 24th in which he says, "I felt very thankful for the kind and Christian spirit in which my communication was received by you, & I feel a good confidence that there will be no breach of harmony or Christian brotherhood touching the matter in discussion between us". Then after saying that Rev. Mr. Isenberg and Mr. Abaji Baboji would probably leave Bombay in December ~~[illegible]~~ for Ahmednuggur, he adds, "When at Ahmednuggur I trust they will have opportunities of free and brotherly conference with you; and they will also have the opportunity of hearing what Yemaji has to say for himself upon the spot, so that they will be able to form their judgment in a more satisfactory way than in Bombay. The information you give respecting Yemaji seems to me to place the matter in a new light".

Mr. Isenberg wrote me from Khandalla that he would be here probably between the 15th & 20th of January. He was expecting to go to ~~[illegible]~~ Nassick, Malligaum and Aurungabad before coming here. I waited ~~[illegible]~~ for ~~[illegible]~~ him till the 18th of January and then learned from a letter of Abaji's to Krishnaji written from Aurungabad that they

were not expecting to reach Ahmednuggur till the first of Feb. I then set off on my tour with my family to visit the pilgrimage at Lodhar and the villages in the vicinity of Wadáley. We returned home Feb 2d (Saturday). But before reaching home I received a letter from Mr. Ismay from Ahmednuggur stating that they had hastened on from Aurungabad and reached here Jan 25th and spent the Sabbath here - that they had inquired into the matters regarding Yemaja &c. &c. adding that Yemaja had said that I had endeavored to persuade him to join our Mission, but that he preferred to abide with that Mission and Church by the instrumentality of which he had been converted and that the other inquirers were desirous of joining that church to which he belongs. Mr. Ismay goes on to say "He and his acquaintances and relatives have asked us to send them a teacher to establish a school and instruct them & their children in the doctrines of Christianity and receive them into our Church, which they prefer to yours, of course as far as they understand the difference. I think if yourself will think yourself in my place or in that of our Committee you would consider this as an opening of Providence which you were bound to enter into if you had the means. I do not know what our Committee will do in this matter, but should they be led to send these people help as they desire, I hope and trust that you will not consider it as an intrusion into your sphere of labor or think that we are desirous of proselytizing to our church. We certainly shall seek to respect territorial boundaries as far as practicable

without sacrificing higher interests."

I answered Mr. Isenberg very briefly showing him that I had not endeavoured to bring Gemaja into our Mission or church, that so far from this Gemaja had made repeated applications to us since his connection with their Mission to receive him into our church but we had refused him, and that if they had asked Government in regard to this matter he would have given them full information about it. I also remarked that a man who had been living as Gemaja had been, could not have given any spiritual impressions of Christianity to his relatives and fellow villagers, and could not have exerted very much influence in favor of the cause of truth & holiness. I further remarked "As to the preference of the poor ignorant natives of Wudgaum for the Church of England, of course it cannot be much more than a desire for superior external advantages which they suppose they will enjoy in connection with your church, for they know very little of Christianity and nothing at all of Church Government & Discipline. Their preference for connection with your church would be a very slight ground indeed for you to enter into the bounds of our field and commence operations here. But on this subject and on the objections generally to the Church Mission occupying a station in this vicinity I have written Mr. Candy very fully before, and the agreement of 1853 I trust will not now be disturbed." — In conclusion I requested him to show my letter to Mr. Candy.

On the 3d inst. I received a reply from Mr. Isenberg, in which after giving several reasons why he thought we of this Mission ought to be willing to allow the Church Mission to come and labor in this vicinity he asks, "Is it not a matter of little consequence if the Lord's work is done by whom it is accomplished? and is it not better to see his work carried on by instrumentalities not our own than to see the people remaining in darkness because we cannot help them nor will permit others to help them. However you need not be under any apprehensions for the present. Mr. Candy to whom I showed your letter is strongly opposed to our taking up Wargaum or any other place near Nuggur, and the Committee is probably of the same mind with himself. I myself am certain that there are other places which have stronger claims upon us than Wadgaum and that we ought to be much better supplied with laborers for them, and your own Mission must be unable to evangelize those places in your immediate neighborhood before we could be justified in entering upon them." (!!!!) -

I have not thought it necessary to reply to this letter as the whole ground is reluctantly yielded after a strenuous attempt to maintain it. I shall be very glad to see the letter from the Secretaries of the Church Missionary Society which you say they proposed writing to their Committee in Bombay, and I do sincerely hope that the agitation of this matter will then be finally set at rest -

I mentioned in my letter from Chanday that Narayan had fallen into sin, (not Imrishpent as you supposed). In the early part of last year it was discovered that he had been guilty of adultery, and he and the other guilty party were both excommunicated. Since his excommunication Narayan has pursued such a course as to lead us to feel that he is sincerely penitent for his sins. His whole appearance throughout the investigation of the matter was favorable to his character, and had not another party been concerned also, I doubt whether he would have been excommunicated. Imrishpent went forward in the investigation of the case just as though Narayan were not his brother, and all his conduct was marked with the utmost impartiality and propriety. I do hope Narayan will be restored to the communion of the church before long. Of the guilty female we have very little hope.

The Reports of the Pastors of the churches are being prepared and I hope to send them to you by next mail –

We are very anxious to know our allowances for the present year as we hardly know what to depend upon. We are glad to hear that you reached N. York safely on the 13th of Jan. and that you were permitted to see your dear ones again in peace. We hope to hear from you soon and to learn what our appropriations for the current year are.

I mentioned in my letter to you last month that Dr. Duff had as a visit on his way from Bombay to Calcutta. I have since received a letter from him dated Calcutta Oct. 20th. in which he says, "This city I reached on Saturday evening (Oct. 16th) preached on Sabbath, and on Monday found upwards of <u>eleven hundred</u> pupils actually assembled in our Central Institution, all in excellent order & discipline. What a change from the time when I first arrived here, when I was told that no native of caste could be induced to come to me for instruction. To God be the praise & the glory." He adds "I look back with delight to the busy day I spent amongst you & pray that the blessing of God may rest more and more abundantly on all your labors."

The mention of the 1100 pupils reminds me of a conversation which I had with the Dr. when here. He remarked that the young men whom they had trained up in their English Institution for the pastoral office were not intended to be common pastors but were placed on a par with European Missrs, and were intended to be superintendents of large districts with native pastors under them. He then remarked that the preparation of the common village pastors was a work which they had not yet commenced and that this was the next step. I asked him what means he thought it would be best to use to train up their village pastors. He replied that that was the great problem. He added however that it <u>would not be best</u> to have them brought to

Calcutta and town city habits, and inclined that it would be decidedly the best plan not to have them study English, but that a vernacular education was what they required. This conversation arose in connection with my account of our village churches and our efforts to raise up native pastors for them. I was much interested in the views which Dr. Duff presented as they accorded so well with our experience and the experience of the Madura & Ceylon Missions. I have given you these notes of our conversation, not for ~~[illegible]~~ publication, but because I have no doubt they will be interesting to you personally.

While absent on my last tour I had some correspondence with the assistant teacher of the Govt. Eng. school here - a well educated Brahman. He with several of his companions, has for some months past and especially since Dr. Duff's visit, exhibited great interest in his inquiries in regard to the truth of Christianity. I give you a few extracts from his first letter to me - "I am sorry to inform you that as yet I am not ready to give a decided answer to your important question, "What think you of Christ?" I will however represent the state of my mind at present. But before I do so, allow me to say something in reference to your kind letter. -- I have none in this world to care for my soul. If ever any one of my countrymen who happens to be my friend and well wisher - if such a one is ever kind enough to keep correspondence with me when he is absent from me

he writes me about nothing substantial save the state of his health, the nature of the climate he is in, the condition of the crops, the prices of corn, & some other matters which are of no advantage to my immortal soul, and concludes the letter by entertaining hopes for the continuance of the soundness of my physical health. This I grant is not nothing in a worldly point of view. But none care for my soul, for my deliverance from the bondage of sin, none but the missionaries of Christianity. And I cannot but rejoice in the thought that you who are such a true friend and well wisher of mine do not care about writing on common subjects but can only think of one thing when you think of me and that is my deliverance from the bondage of sin and Satan. Yes, I do feel that I am in bondage to a very powerful enemy and that I am more, more free from it, no not even for a single moment. I long much to be emancipated from this bondage. And I in company with several of my companions, are time fore engaged in the search of the true means of deliverance". After giving his views of the character of Christ and acknowledging its excellence, he says. "But I must confess that on account of some statements in the Bible, I have still hesitation to receive him as my Saviour. But then the whole scheme of the Christian salvation has such an appearance of truth that I feel quite assured of its ultimate triumph." Oh that the Holy Spirit would come and open the eyes of these young men that they may see the glory of God shining in the face of Jesus Christ.

Some unhappy things have occurred here recently which have caused a little agitation among our Missionaries. Mr. Baum has inserted in the Guardian several articles (two of them written by Mr. Wilson signing himself "One of the Missionaries") reflecting very severely upon the Missionaries who sided with the Deputation and now maintain that their plans were wise. Mr. Baum should not have allowed such articles to be printed. We all feel that he has acted unjustly & unfairly, especially in printing the article which appeared in the last Guardian. He seems to be very willing to publish any thing that will go against the Deputation or against the body of our Missionaries - It is painful to see it, but as I said in a former letter, his influence will be probably more and more against us. You have probably seen the articles in the Guardian and can judge yourself in regard to their spirit.

Mr. Wilson has refused to submit his translation of the Theological Class Book to the Publishing Committee for approval and is now proposing to publish the work on his own responsibility - and has issued subscription papers to obtain the funds for the publication. All the members of our American Missions have expressed to him their disapprobation of his course - But I have written on this subject very fully to Mr. Fairbank who will be able to give you all the information you need in regard to it.

Yours very sincerely

N. Ballantine

Rec'd. Feb. 23.
Reply May 23.

Nuwaddaggan, March 25th 1856

Rev. L. Anderson

Secretary of A. B. C. F. M.

Dear Sir

In sending home the accounts of this Mission for 1855, I take the opportunity to make some remarks on the expenditures

The whole sum expended during the year was Rs. 17,052 – This is considerably within the sum allowed us, Rs. 17,599, although we had to pay 1000 Rs. in 1855 for the expenses of printing in 1854, this being the allowance for printing in 1854, but as the printing account was not made out till March 1855 the expense could not be brought into the accounts for 1854.

It should be remarked however that we have not spent the whole of the sum of 2300 Rps. allowed us for building the house ~~was~~ at Ekhsan and for Ramkrishna pant's house – only 1625 Rs. having been called for yet by the terms of the contract for building. We shall need about Rs. 750 for the completion of these buildings, and also 100 Rs. for building the chapel at Shingway, for which you allowed us 70 Rs. but we were not in circumstances to expend it last year. We were unable to obtain the piece of ground we desired for a building spot until early this year. (We have concluded also that in such a place as Shingway it would not be expedient to build the chapel with a thatch, – and to build a house only 18 feet long by 12 feet wide with tiles we find costs 100 Rs.)

We hope therefore that you will allow us to spend these sums this year in addition to the regular appropriations. Or, inasmuch as we have asked for Rs. 325 to complete Ramkrishnapur's house and as you have probably granted it in the appropriations for 1856, we shall want only 425 Rs. to complete the house at Khokan, and 100 Rs. to build the chapel at Shingway – thus instead of 745 Rs. which we did not expend last year of the sum appropriated for building, we ask you to give us now only 525 Rs.

In regard to the particular items of expenditure, some have exceeded while others have been less than the sums which you allowed –

The item of salaries exceeds the appropriations by 98 Rs. This is owing to the birth of a child, Mr. Bissell's infant, born March 6th 1854.

The item for house rent repairs and house guards (Rs. 962) is within the appropriation Rs. 968.

The sum charged for native pastors is just what you allowed.

The sum charged for native assistants exceeds the sum allowed, because the sums charged them for house rent are included here – your whole appropriation was 1831 Rs. The sum charged, Rs. 2078, diminished by the sum received from them for house rent Rs. 182, is Rs. 1896 – only a little more than the allowance – Of course this sum Rs. 1896, includes all we expended for repairs on Native assistants' houses as well as salaries –

The expense of the school for Catechists and teachers was 658 Rs. The sum allowed was Rs. 628, and this

with the sum charged to the teacher for house rent, Rs. 36, which was all received back into the Treasury, exceeds the sum expended.

The sum allowed for boys schools was 423 Rs. Subsequently 200 Rs. were added for schools in the northern field and 60 Rs. for a school house at Kolgaum making 683 Rs in all, - 180 Rs. more than we expended. This excess more than counterbalances the excess of expenditure in the item of native assistants - and in fact a portion of the charge for native assistants would ~~be~~ come properly under the head of schools, for the Native Catechist in several instances is also the teacher of a school.

The expenses of the girls' school are Rs. 365. The amount expended for clothing was 68 Rs. This we were allowed to spend out of the money ($50.00 per year), supplied for that purpose by the ladies of Westfield Mass. in addition to the allowance of Rs. 335 - So that our expenses on this account are considerably within the appropriation.

The expenses for Chapels, preaching places &c. (Rs. 289) exceeds somewhat the allowance Rs. 236. We have kept the expenses down to as low a figure as possible.

The allowance for tours, and travelling for health was Rs. 550. We have expended Rs. 656, of which only Rs. 88 was expended in travelling for health (the expense of Mr. & Mrs. Barker's journey to Bombay last year). We have devoted so much more labor than usual to tours the past year that this item has amounted to considerably more than we anticipated.

The sum expended for Printing, transportation of books &c. Rs. 1557, includes the expenses for printing both in 1854 and 1855 - We were allowed Rs. 1000 in 1854 and 750 Rs. in 1855: and our expenses are considerably less than the appropriation for the two years. I referred to this subject in my letter to Mr. Gordon of 26th July last.

The items for Pundit and Medical attendance are less than the appropriation. In the case of Medical attendance it should be said that we sent our Physician here Rs. 100 for his services and he kindly returned it. In our Indian newspapers we acknowledged this as a donation of 100 Rs. from that gentleman, but it did not seem necessary to bring the sum into our Treasurer's accounts at all.

The sum expended for Incidentals exceeds the sum allowed, as we anticipated.

I hope these remarks will be satisfactory to you as showing that we have endeavoured to bring our expenses entirely within our appropriations.

Yours very sincerely

V. Ballantine

Received, Calcutta, May 23.

Ans. 13

Mandalay gpu. March 29th 1856

Rev. Dr. Judson

Dear Sir

This week has been one of great excitement and anxiety. Two of the four persons mentioned in Ramkrishnapunt's report as having desired baptism, came to us on Monday afternoon, determined to abandon Hindooism, and embrace Christianity. One of these is a young man, named Lazaroo, attending the Govt. English school, a very bright and intelligent young man whose father is quite wealthy and very intelligent. The other ~~young man~~ was long a member of our Mission Seminary, and is considerably older ~~than the other~~. The coming out of these young men has excited the people of their own caste very much (they are weavers) - and from various causes the excitement spread, until all classes & castes seemed to be infuriated against us. On Tuesday morning, (Dadoba Pandoorang) the Deputy Magistrate called at my house, having heard of a tumultuous crowd assembling ~~there~~, and, ~~having~~ after interrogating the young men as to their wishes, he decided that they were to be allowed to go where they chosen. He therefore ordered the crowd, to be dispersed. The friends of the young men were coming constantly to converse with them, endeavoring to persuade them to return home; but they refused to go. Their mothers came, and plead with them crying bitterly, and threatening to kill themselves, if their sons did not go with them. Both the young men remained firm during this trial, telling their mothers that they did not wish to go home, that they designed to become Christians. We supposed that after the decision

of the Magistrate there would be no further trouble and that the community would settle down and become quiet as they ~~have~~ done in former cases of the kind. Similar troubles occurred seventeen years ago when Ananpurnt and Narayan embraced Christianity, and again fourteen years ago when a young woman of the gardener caste became a Christian and again ten years ago when a boy in the ~~boy~~ seminary belonging to the cultivator caste joined us - but the excitement never rose so high as it has now - On Wednesday afternoon, as I was ~~sitting~~ conversing with the relatives of the young man, all at once a mob rushed into my yard, and with violent knocks burst open the door of my house, which I had just locked to prevent their entrance, and then, in company with the friends who were in the house, (with whom it was evidently a premeditated plan) they took Luxmon by force, and carried him away. The other young man remained. ~~here~~ - The poor young man cried out to me to help him & rescue him; but we could do nothing in the face of such a mob. and could only beseech the Saviour to watch over this tender lamb - On Thursday afternoon the Police Superintendent sent for me to come to his office, and ordered Luxmon to be brought before him. His friends went & brought him, and the Police Supt. asked him when he wished to go. He said that he believed the Christian religion to be true, and wished to embrace it, but that, if he would be allowed to read the Bible and go to Church on the Sabbath, he would prefer to stay with his parents. The Police Supt. then said that he should be allowed to read the Bible, and attend church on the Sabbath, and that if any one annoyed him in any way, or refused him these privileges, he should let the Magistrate know ~~of~~ it, and he would be protected. We ~~were~~ rejoiced in this occasion. This

was just what we wanted; for it was only because he was prevented from reading Christian books, and from having any intercourse with Christians, that he desired to leave his parents in the first instance and come to us. His noble confession of his faith before so many witnesses elicited the admiration of all. I admire his face shone when he made it, as though lighted up with unwonted spiritual influence.

The other young man was then sent for; and he expressed his decided wish not to go home to his friends, but the Police Lut., apparently from a desire to please the people and calm their excited feelings, gave what I regard as an unjust and illegal order, that he should go to his home with his mother; but he threatened the people that if any one annoyed him, or endeavored to do him any injury, he should be punished very severely, and he made an order that the young man should appear before him the next morning, and inform him if any annoyance had been given him. He then threatened the people with some punishment, if they annoyed the Christians going about the streets; at any time; and after numerous injunctions of a similar character he dismissed the crowd. We have not seen either of the young men since and know not what may be their condition, but we leave them with God. They are passing through a fiery trial and our Heavenly Father is able to protect them. With every temptation we trust that he will provide a way of escape".

It is important that some such trials should occur, to try the faith of those young men who are then being seriously of becoming Christians - Of such young men there is now quite a

member belonging to them or from of the highest castes. Such trials will entirely dissipate the idea which the heathen love to entertain & to express that our converts have become Christians for money or from some worldly motive.

The fact that the truth is evidently making progress among the well educated young men, belonging to the best families in the place, is probably the reason for the great excitement now prevailing. People see that they are actually powerless against the truth, and are anxious that we should leave the city fearing the influence of the truth upon those who come in contact with us. I learn that the natives are thinking of sending ~~to~~ a petition to Govt. to exclude us from the city entirely; while others are threatening to beat us, or our native assistants if we go about the streets. Even in this time of excitement, however, persons are constantly coming to us and manifesting their regard for us, and their desire to know more of the truth. May God prosper his own cause here, causing the truth to reach the hearts of men of all classes, even though the consequence be great personal danger to ourselves. God is our refuge & strength. — Pray for us —

We shall use our best endeavors to obtain some such arrangement as this, that young men who desire to become Christians or to learn more about Christianity shall be protected from all annoyance while they continue to reside at home, remaining with their friends as long as their friends desire to keep them. If this point can be secured a great obstacle to the progress of the truth in this city will be removed and great facilities will be afforded to young men to pursue their religious inquiries and become Christians. And that our present troubles may result in such an arrangement is our fervent prayer. Yours very truly J. Ballantine

Received May 23.

(Copy)

Bombay April 3d 1838

My dear Mr. Ballantine

The Corresponding Committee have had under reconsideration their purpose, formerly communicated to you, of sending a Native Agent from time to time to visit the scattered Native Christians in the Khandesh zillah Collectorate. Their review of the Subject has led them to form the Resolution not to do so, lest that at some future time a misunderstanding should arise between the C. M. S. and their American Brethren. It is, however with no little regret that we put away the desire to care for these scattered sheep.

A report however has reached me, which if true, might prove the means of removing one difficulty, viz. that the American Mission contemplates relinquishing the districts of Ishka and Nawasaa. Will you kindly inform me whether there is any foundation for such a report, and also whether, if it should be true, the C. M. S. occupying the district of Ishka would occasion any uneasiness to our American Brethren. We should do so, only upon the assurance that it would produce no disruption of Brotherly intercourse.

I may mention also another report that

~~xxxxxxxxxxxx~~ I have heard and it would appear to be through a good channel, that if we give up Ramjee and the native Christians about Doka Purwooa Sungum &c. the Free Church Mission is forward to take them up. Possibly the reports may prove to be without foundation.

I shall feel obliged by your favoring me with an early reply to this communication.

I rejoice to hear of the awakening among some of the students at Shuddaggee. May the Lord bring about great results. With kind Christian regards to Mrs. Ballantine & the Brethren around you.

Believe me, my dear Mr. Ballantine
Yours very sincerely
George Candy
Secretary B.C.C. C.M.S.

Rev. H. Ballantine
Am. Mission
Shuddaggee

(Copy)

Shoondungpur. April 8th 1856

My dear Mr. Candy

Your letter of the 3d inst. was duly received and we feel very grateful for the kindness and regard for our feelings which your Corresponding Committee have manifested in the decision to which they have come in reference to Missionary labors in our field – We are confident that this will be found in the end the wisest course for all concerned. May the Lord greatly bless you in the Villas which you have chosen for your Missionary operations, and may the word of God be greatly extended from those centres where you are established until great numbers of villages are brought under the influence of the truth

In reference to the report which you say you have heard that we have abandoned the districts of Nowgong and Dhera I can only say that it is without any foundation. Mr. Parker is expecting to occupy the district of Nowgong and to have the town of Nowgong itself under his particular charge. A bungalow in that district which is designed especially for him is now nearly completed. We own also a valuable native house in Nowgong itself which we have no intention of giving up. Last year we were on the point of sending a native assistant there but were prevented by unexpected circumstances. We have two native churches established in the district of Nowgong, one on the west and one on the south within a few miles of that place.

Rev. N. Ballantine to Geo. Candy
Ahmednagar Apr. 8. 1856.
Rec'd. June 9.

One of these churches was organized only last month. We are making strenuous exertions to occupy as many villages in the valley of the Godavery as possible with native catechists and native preachers. Our Mission policy is one not of concentrating labor in cities but of extension. And with such plans as we have adopted for Missionary operations it would be short sighted policy indeed for us to abandon the districts of Nuwasse and Dhony, besides throwing away the results of years of labor in those districts. We shall put one native catechists in Nuwasse and Dhony and other places in their vicinity as fast as we can find and prepare suitable men.

Rec'd.

I trust this will be satisfactory to you and believing you will continue to cherish the same paternal feelings which your letter exhibits,

I remain, my dear Mr. Candy
yours very truly
N. Ballantine

P.S.

Ahmednagar April 11th 1856

Rev. Dr. Anderson

Dear Sir,

I send you a copy of a letter from Mr. Candy respecting the operations of the Church Missy Society in this Collectorate. We are glad to see the conclusion to which the Bombay Committee of that Society has come. Mr. Candy is very careful not to mention that they came to this conclusion under the influence of instructions received from the Home Committee. Mr. Robertson however informed Mr. Hazen a few days ago that they had received a very stringent letter from the Home Committee on the subject, that in that letter they had sent out orders positively prohibiting them from any thought of putting even a teacher in any place of that part of the field which properly belongs to another mission. Mr. Robertson intimated to Mr. Hazen that it was Abaji's plan to get himself appointed visiting Missionary to Sikrai and vicinity. Mr. Robertson said that he had always opposed it, that three of the members of the Local Committee had strongly opposed it & the Bishop argued with them. These facts confirm the statements made in your letter from London

Mr. Candy you will perceive still clings to the idea of occupying Sikrai if we are intending to give it up. The report of our intending to do so must have come from Abaji we think. You will see what I have said in reply – this I hope will settle the question. We hope that there is no truth in the report mentioned by Mr. Candy that the Dom Church thinks of occupying Sikrai – We must occupy it at once.

We have just received Mr. Worcester's letter of Feb. 12th. We know you must be quite overwhelmed with work — or else we should look impatiently for an appropriation for this year.

The young men who were sent back to their relatives have visited us several times since I wrote you last — and appear quite firm in their determination to become Christians. The younger one has much more liberty than the other; his father, being a wealthy ~~merc~~ and intelligent man is much more liberal in ruling than natives usually — This young man came to the chapel last Sabbath, both morning and evening, and has spent a portion of every day with us for a week past. Some of his friends have endeavored to tempt him by sensual pleasures to forsake Christianity; but he remains firm, and seems really to love the Saviour. The other young man has been severely threatened, and ~~has~~ been placed in very trying circumstances, insomuch that we have recommended to ~~Master~~ him to make known his case to the Magistrate and seek his protection. These trials have been very severe to persons constituted as the Windows are — but we trust that He who has sent the trials, will provide a way of escape. Should they both continue firm, as we trust they will, through the abounding grace of God, their Christian character will be much stronger in consequence. We have been surprised to see the firmness they have exhibited hitherto; and feel that God is preparing the way for a church in this city of numbers well disciplined, and fitted for labor and endurance of trial in the cause of Christ. Other young men who have been inquiring as to their duty for some time,

have become more bold in view of the trials which they have seen these young men undergo, and are now speaking openly for Christ. We have long been praying that the truth might pervade the streets and alleys of this city, and might enter many a house and many a heart; and God is now answering our prayers. Quite a number of persons of different castes, mostly young men, are now thinking in earnest of the salvation of their souls. May the truth have free course & be glorified, is our constant prayer -

April 12th. Sawalya the elder of the two young men left his friends yesterday and came to us again. They abused & threatened him so much he thought he could not stay with them any longer. They abused him because he declared his determination to become a Christian; and when they threatened to injure him, he told them that, even though they should kill him, he was determined to embrace Christianity. He will probably be baptized soon. I do not anticipate any trouble now on his account, as his friends have found out that his decision is made, and that all their threats made when he was completely in their power, and all their efforts to turn him away from the faith, were of no avail. They feel that if they should endeavor to take him away by force, he would soon come back again to us, as his heart is evidently with us - We praise the Lord for the firmness & courage he has given to this young man and rejoice over him as over one snatched out of the jaws of the lion.

We are in usual health — We shall look with great interest for the results of the special meeting of the Board —

Yours very truly

H. Ballantine

Transcr'd. June 7.
Rec'd. June 7.
Ans. 13

Mundumyam April 25th 1856

Rev. D. Anderson

Dear Sir

I am happy to be able to inform you that the two young men, who left their friends a month ago, and came to us for the purpose of embracing Christianity, and were afterwards sent back to their friends by the Superintendent of Police, have both been baptized, and are now living with us. The elder one, Sawalya was baptized on the 13th inst and Lazarus on last Sabbath - The circumstances which led to the baptism of the latter were such as to make us feel that God had interposed in our behalf. Near the close of last week we heard that the friends ~~of Lazarus~~ were laying their plans to carry him off to some distant place, and that in the mean time, to put him off his guard, they were determined to allow him to come to us as often as he pleased. On the same day that we heard this, we found also that the First Assistant Collector, the gentleman who has the next to the highest magisterial authority in this district, had arrived at the station, intending to remain a day or two, and then go off again upon his duties. (Hitherto we have had no English magistrate here during these troubles, - the Collector and all his assistants being absent in distant villages, and the native authorities here being with one exception very hostile to us) - I called on the First Assistant Collector, with whom I was acquainted, and related to him the circumstances in which we were placed, and he at once, entered into the business and told me to send Lazarus to him, and he would arrange the matter satisfactorily.

Lucumon went to him accordingly, and told him that it was his wish not to live with his parents, but with the Missionaries, inasmuch as he was in constant fear what his friends might do to him. The Magistrate told him he was at liberty to go where he pleased, and that he would protect him — He then sent for Lucumon's father, and told him of his son's intention, and warned him against attempting violence as they had done before, and then sent Lucumon to my house, saying that if I apprehended any disturbance, he would take measures to repress it. Lucumon then begged to be baptized at once; and as there seemed no reason for delay, he was baptized on last Sabbath. We have had no disturbance — and for this we feel particularly under obligation to the Magistrate — who took such a firm and decided course — It is probable also that the friends of the young man are satisfied that it is useless to attempt to turn them from the truth, they have seen them endure such trials & temptations with so much constancy, that they feel they can do nothing. The Saviour has conquered in this conflict with the raging heathen. He has shown that the power of his Spirit is greater than all the power of men and devils. "Wherefore should the heathen say, where is now their God".

Rec'd. June 24.

There are three or four other young men in the city who give evidence of conversion, and who may soon be prepared to come out from their countrymen. The troubles through which we have passed, have served to bring them on in their religious feelings, and to lead them to more determination to do the will of God. Our inquirers also are coming forward from the highest castes, one after another; though we wish the number were greatly increased. Some of these frequently attend our Expository & Theological Lectures which I am now having for our own young men; and I hope that in this way they will receive new impressions of the truth.

Yours very truly W. Ballantine

Shundunggur, May 24th 1856

Rev. D. Anderson

Dear Sir

On Monday of this week two ~~young men~~ brothers, belonging to a high Brahman family, ~~has~~ came to us, determined to embrace Christianity. One of these young men is the Assistant Teacher of the Govt. English School, ~~has~~ and is, consequently, well known in the community. On Tuesday morning a large crowd, including the parents and friends of the young men, assembled and endeavored by entreaties and threats to induce them to return home; but the ~~young men~~ remained firm; and the Native Magistrate, Mr. Daddoba Pandoorung prevented all violence. The ~~young men~~ were taken to his Office; and as they expressed a desire not to be sent home, but to place themselves under the protection of the Magistrate, he ordered them to be put in charge of the Native Commandant of Police. Their parents then went to them, and promised that if they would only return home, they should be at liberty to do as they pleased, to abstain from all idolatrous rites, to read the Scriptures at home, attend church on the Sabbath, and associate with the converts. On the strength of these promises they went home, feeling, at the same time, that it was very doubtful whether their parents would do as they had said. In reply to a note from Ramkrishna Pant, saying that we found their parents were attempting to decain them, the elder ~~sa~~

wrote as follows: "I know that the wish that my parents will allow me full religious liberty, is groundless; but still I will not fail to act justly in my house. My object is, that they should drive me out of the house which they are sure to do, if I do such things as they have promised to allow me, things which are very horrible in their sight and in that of all the Brahmins. If the Brahmins see me do such things, they will threaten my father with excommunication; & then he will leave me; & nobody will think of making any agitation. Formerly I used to fear to make known my views. I feared to do so even up to the time of my being taken to the Magistrate's Office, (on Tuesday of this week), but after that the Lord began to give me courage, and make me bold; & I hope He will make me so more & more henceforth; for really I do not fear any Hindoo or Mussulman that comes to me to put me to shame, how influential soever he may be. I hope & trust you will pray for me."

After going back to their parents, these brothers were immediately put under restraint. Yesterday morning the head teacher of the Govt. English School sent for the elder brother to come to his work. His parents took him to the school, and begged Mr. De Silva, the head teacher, to speak to their son, and tell him not to go any more to the Missionaries — As to his going to his work in the school, they said that they would not allow him to go away from them, although he expressed his desire to engage in his usual employment.

Yesterday I received a letter from this young man, in which he says - "My ~~parents~~ parents have forgotten the promise they had given me. They do not wish I should enjoy freedom of conscience. But the Lord has given me a stern resolution, which does not give way to any of their attempts. My father once threw himself around my neck and wept for about half an hour, praising me for my past dutiful behaviour; and then he began to praise Krishna. I begged of him not to praise that detestable character, that prince of the wicked and the vile, that example of theft and adultery. He, of course, did not like it. Many people come to visit me, and annoy me with their foolish reasoning and absurd stories. I avoid conversation as much as I can; but if any reasonable man (of whom I have found only two) calls upon me to answer his queries, I do so with pleasure. But the Spirit of the Lord is successful in defending the cause of Christianity." "They do not allow me to go any where. I ask them to allow me to go to the church on the Sabbath; but they will not do so. They have, as it were, confined me. I have always somebody or other to watch me; when nobody happens to be with me, as now, the doors are generally shut from outside. They intend to keep me in this state for some six months, hoping that their good will change my mind. I also pray and pray that the Almighty may keep me firm in my belief."

The spirit of these letters is just what we could wish. We feel that this young man is doing a good work among his own people; and we cannot doubt that God will take care of him. The Brahmins here are thoroughly alarmed. They had a large meeting this week, in which they determined that no one should send his children to the Govt. schools, English or Mahratta, as they were sure to learn in school what would overthrow their faith in Hindooism. Some parents have sent their sons to distant places, for fear they would become infected with the spirit of religious inquiry now prevailing here - The consequence of doing so, I have no doubt, will be that the light will spread more and more. The minds of men are very much awakened, & we hope that the result will be a great increase of the knowledge of the truth in this place and in this vicinity -

Rec'd. July 29.

In the mean time we hope that these two young men will soon be at liberty to profess their faith in Christ. They have a companion a Mussulman (the brother of David one of our most influential Christians) but his conversion has excited no agitation in the community. He is a very intelligent young man and will we have no doubt exert a very good influence on those around him, as he is even now doing -

We thank God for all his grace to us and feel that he will carry on the good work which he has begun -

Yours very truly

N. Ballantine

Rev. H. Ballantine
Rec'd. July 29.

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Ahmednuggur. May 24th 1856

Rec'd Aug. Feb. 13

Rev. R. Anderson

Dear Sir

I have from Mr. Hazen that he intends writing you requesting the Committee to allow Mrs. Hazen to return to America, and he says in a letter received to-day, "I do not think of going till Fairbank returns to take my place." I am sorry to see that he is expecting Mr. Fairbank to come to Bombay. I hope that such a thing will not be thought of by the Prudential Committee. I should regard it as a great calamity to both Mr. Fairbank and Mary to be sent to Bombay. As you yourself remarked when here, Mr. Fairbank needs the influence of the work up here to make him the efficient missionary he ought to be. The influence of Bombay upon him in last years in my opinion was bad

and for his sake I should be very sorry to see him go there. And as to poor Mary, if she were to remain in Bombay she would be very unhappy on account of being unable to do any thing other what she could easily accomplish up here - Far better send ~~all~~ a new man to Bombay and let Mr. Fairbank come up here to labor where the field is white for the harvest and where we long for more laborers -

In writing this I claim that I am acting not from any selfish motive but from a desire to see the work most efficiently carried on and I hope therefore that these representations will not be disregarded -

You will probably hear from Mr. Wilts that Mrs. Munger is lying in a very critical state there. We pray that the Lord will raise her up speedily to health. The last accounts are a little more favorable

Yours very truly W. Ballantine

Mrs. Ballantine is in very kind regards to Mrs. Anderson and Mr. Thompson

(correspondence)

Rheedinggen June 7th 1858.

Rev. Dr. Anderson

Dear Sir

Your letter of March 31st was received on the 25th of May - and agreeably to your request I gave it to Bro. Barker & Bissell for perusal. I enclose now a statement of the views of the Brethren of the Mahratta Missions, which was prepared before your letter to me was received, and is signed by all the Brethren except Mr. Wilder. This statement was drawn up by Br. Bissell of Tirora at the request of the brethren who have signed it - and is sent just as he wrote it with the exception of a few verbal changes suggested by others - The Report of this Mission for 1855, ~~compared~~ (except what was said about the Tirora station) was prepared by myself and that Report together with this statement prepared by Mr. Bissell and signed by Mr. Hagen & Mr. Munger as well as the Brethren of this Mission, will show pretty conclusively I think that we - were the authors of the Reports made at our meeting with the Deputation and that we are pursuing the plans marked out in those reports with all our hearts and have no desire to go back to the plans of previous years - I think this statement is all that you can desire upon this subject.

I would add that Mr. Wilder has published in the B. C. Spectator of Bombay for May a furious attack upon our Report for 1855. It is evidently the work of a man who is physically diseased, and whose mind is

partially deranged in consequence. We have concluded not to notice the attack. His letter to the Committee of Thirteen will probably contain similar statements to those made in this attack upon our Report, many of which are either entirely false or convey false impressions. But I need not say any thing in reply to his statements as you will be able to answer them without difficulty I have no doubt.

We have not heard directly from Mr. Venn of the Church Miss. Society London. As I wrote you before, Mr. Bandy of Bombay in writing to me said that this Committee had come to the conclusion not to send any native agents to this field, though he was very careful not to tell us that they had had orders from the Home Committee on this subject, but Mr. Isenberg and Mr. Appaji have both written very plainly in regard to the position orders they had received

We were very glad to receive our appropriations by the last mail. They were all that we desired.

I wrote you two weeks ago in regard to two young men of the Brahman caste who had expressed their intention to embrace Christianity and had left their friends for this purpose. They had afterwards returned to their friends on the promise of kind treatment and liberty to carry out their own views. But these promises were not kept. They were therefore confined and every effort made to induce them to perform the rites of Hindoosism as required of every Brahman. The younger brother at length yielded to his parents; but the elder brother steadily refused to perform any idolatrous rites.

They then confined him closely, and would allow no Christian to visit him. He found means to send a note to me, saying that he was confined, and desired me to take measures to procure his liberation. On Saturday last the English Magistrate arrived; he and I at once sent him a note requesting him to examine into the case, and if he found the young man Shahoo Dajee under illegal restraint, I requested that he would release him. He went to the house on Sunday afternoon, and found Shahoo locked up in a small room, and released him. But such was the excitement, he did not think it best to allow him to come to us, as the young man desired, but placed him in the house of the Commandant of the Police Corps, where his friends were allowed to visit him as much as they pleased, and he was requested not to communicate with him. At the end of eight days, if he continued to desire to come to us, he was to be allowed to come, and in the mean time it was hoped that the excitement of the people would subside. In the course of two or three days the young man was so affected by the entreaties of his parents, and what he saw of their sufferings, that he concluded to go home with them, fearing that he had better give up the salvation of his soul than give his parents so much pain. Poor man, we do not wonder that he should feel as he did, considering the circumstances in which he was placed. He had passed through very severe trials. He had endured mental agony sufficient to drive one to madness; and no Christian friend was allowed to come near him, to counsel and comfort him. But his faltering was only for

a few hours. He soon found that he could not give up eternal life, and go back to the darkness & superstitions of Hindooism. He wrote us the next day saying that he performed no Hindoo rite, and was determined never to deny Christ. He also expressed his regret and shame that he had for one moment thought of leaving the Saviour. Yesterday we received from him a still more encouraging and satisfactory letter. He had been again to see the English Magistrate, and told him of his determined purpose to be a Christian, and had been advised by him not to delay receiving baptism, because the sooner he puts an end to his mother's grief, which he was only increasing by delay the better. He was arranging a plan by which he might be baptized on Monday or Tuesday next, if we would consent. This was at the suggestion of the Magistrate himself. We feel greatly encouraged by this evidence of his determination to cleave unto Jesus, and rejoice in the hope that God will be glorified here by his adherence to the truth, even under the most severe trials. All eyes are turned to him, and all are looking anxiously for the result. We cannot believe that God will allow the enemy to triumph. Much prayer has been offered by the church here and in other places in behalf of Shahoo and we feel that God has heard and will hear prayer.

We are very sorry to learn by a letter received from Mr. Mangan this morning that his dear wife has been removed from him. She is happy in the presence of her Saviour for she was ready to depart. But how desolate that dear brother is. May God sustain him now in this hour of overwhelming affliction.

Yours very truly

N. Ballantine

Received Aug. 6.

Mundungan. June 23d 1836

Rev. R. Anderson.

Dear Sir

I enclose a copy of the minutes of our meeting held this month, in which you will find our estimate of expenses for next year. This estimate (apart from the 1200 Rps. for the proposed new Chapel at Seroor) is considerably less than our estimate for 1836. Should we have one or two families to join us, our appropriations would have to be increased accordingly.

I send you also a copy of the Constitution of the Mission as it now stands after repeated amendments. We thought it well that you should have a clean copy of the Constitution, as it has been so often amended since first formed in 1842, that it was difficult for outsiders even to ascertain what it really was. We have left out two or three articles of the old constitution and one or two clauses as being now unnecessary, as for instance Art. 3d of Section 1st, Art. 2d of Sect. 2, and a part of Article 4th of Sect. 3d. The other changes were all made in former meetings of the Mission, and the Constitution as thus amended and finally approved at this meeting has been recorded in our new Record Book - and it is a copy of this which I now enclose.

Mundungan
Rec'd. Sept. 6.
Ans. Sept. 6.

Your letter of April 19th was received today. The statement of our views drawn up by Mr. Bissell and signed by all the Missionaries of the Board in the Marathan country except Mr. Wilder, was sent you by last mail and will I hope be a satisfactory reply to the inquiries of the Committee of Thirteen —

Yours very truly

H. Ballantine

Prudential Committee
Rec'd. Aug. 18.

Rd. Sept. 13

Plan for Native Churches.

"The native churches under the care of the Mundungqua Mission shall each have a deacon or deacons, and a pastor when one can be obtained. When a pastor cannot be obtained the Missionary in charge of the field in which the church is situated, shall act as pastor of the church.

"In the introduction of members to the church and in the discipline of the church, in the election of a pastor and deacons and in all other business which may come before the church, the male members of the church in good standing shall be regarded as the fountain of authority, and the majority of votes of these members assembled in a meeting regularly called shall decide every question.

At the meetings of the church the Missionary who may act as Pastor shall have no vote, though he may express his opinions when he thinks best.

It shall be competent for any church to choose a Committee or appoint elders who with the Pastor shall be empowered to perform the business of the church and decide all those questions which are mentioned above as to be decided by the majority of votes of male members of the church.

The native pastors shall be formed into a presbytery, (if they approve this plan), the duties and powers of which are hereafter explained

The Presbytery shall consist of the pastors of churches under its care, and of a delegate from each church.

Three pastors shall form a quorum competent to perform the regular business of the Presbytery.

The missionaries shall form no part of the Presbytery but the mission may appoint some one or more of its members to attend the meetings of the Presbytery to give advice in matters of difficulty, but no one shall be allowed to vote on any question of business except the regular members of the Presbytery -

The Presbytery shall have power to license men to preach the gospel and to withdraw the license, to ordain pastors and evangelists and to depose ministers who after a regular trial are found unworthy to remain in that office - and do all other acts connected with the discipline of ministers, usually devolving upon the Presbytery, - thus relieving the Mission entirely of those ecclesiastical duties which from necessity they have temporarily been called upon to perform -

The Presbytery shall also receive appeals from churches under its care in reference to difficulties which the church cannot settle and shall adjudicate the same according to the teachings of the word of God and the principles laid down in the Book of discipline of the Presbyterian Churches of Scotland and America."

Bhamdun qr. July 7, 1856

Rev. Dr. Anderson

Dear Sir,

At the meeting of the Mission last month it seemed to us of some importance that we should propose some plan for the association of our native pastors together and for their performing in their associate capacity those ecclesiastical functions which the Mission have hitherto been required to perform. We conversed together on the subject and as all seemed to be agreed in regard to the general features of such a system as would be required, I drew up the accompanying paper which I send to you with the concurrence of the other members of the Mission as expressing our views, and we should be glad to receive your suggestions with regard to it.

In drawing up this paper we thought it best to insert also the constitution of the churches under our care. These churches are conducted on the same principles on which the Mission church has been conducted for years past. No change whatever has been made except that when the Deputation were here, the one Mission Church was divided into several separate and independent churches, a change which we think was a very important one. Now there seems to be one thing wanting, viz. a bond of connection between these churches, which we think will be supplied by the association of the pastors in a presbytery as proposed in the accompanying plan.

You will remark that in choosing the plan for a church, we have followed the plain language of Scripture and not any known organization in Europe or America. We have pastors and deacons as the only necessary officers in the church, these being evidently the offices of the Apostolical churches as mentioned in the word of God. We have also made the body of the male members of the church the sole fountain of authority in carrying on the business of the church, as that appears to have been the case in the apostolical churches. We do not object however to the delegation of authority to a Committee or Bench of elders who in company with the Pastor shall perform all the business of the church, if the church so desires -

In the plan we have proposed for the association of native pastors together we have followed the same principle. We have used the word presbytery, as the word is used in the Bible and is familiar to our native pastors. And we give to the presbytery the performance of those ecclesiastical functions which are generally exercised by the association or presbytery in America. When the term presbytery is used in the N. Testament it is used in connection with the performance of such an ecclesiastical act. see 1 Tim. 4. 14., and therefore it is the easiest plan for us to adopt this term, directing the minds of our native pastors to such a scriptural example of the association which we propose to form, and of the duties which will devolve upon it. It so happens that we are all Presbyterians in this Mission but we have

adopted only those features of the Presbyterian system which we honestly think are better adapted than any other to meet the wants of our native churches and pastors in this field.

We do not design, as you will perceive, to make this presbytery in any manner under the Mission, but wish to have it entirely independent. We only propose to advise in matters of difficulty and let them exercise their ecclesiastical functions according to their own views. Nor do we think that the Presbytery should be connected with any ecclesiastical body in America. Let it be entirely independent, though we think it may be to the advantage of all to maintain correspondence with some ecclesiastical bodies in other countries.

Very soon after we had agreed upon this plan, the N. York Evangelist of April 24th reached us in which "the ecclesiastical difficulty" is discussed, and we felt still more that something was called for, like what we had ~~already~~ agreed upon, and we cannot but think that the plan we proposed obviates many of the objections brought up by the Evangelist to our present mode of operation. Although much that is said by the Evangelist is entirely inapplicable to our Mission and unjust, yet we think there is reason in some of the objections brought up there to the continuance of matters in their present state. We therefore propose, ~~that~~ as soon as the present plan is adopted by the native pastors, to make all business of an ecclesiastical nature over to that body. We shall

thus relieve the Mission of the odium which many may attempt to cast upon it, of seeking to keep the native churches and pastors entirely under our own control, and of retaining the right of deposing them ourselves, when we see fit. All the power that the Mission needs to retain for efficiently carrying on its work is the power of deciding as to the disposal of funds committed to their care by the American churches for expenditure in the work of evangelizing the heathen. As the responsibility of expending these funds in the best way for promoting this object rests upon the members of the Mission the power of expending them according to their best judgment belongs to them also. Ecclesiastical power either in the church or in the presbytery is not required.

We shall be happy to have any suggestions from you on this subject, and of course shall say nothing about it to our native pastors till we hear from you.

Yours very truly

N. Ballantine

Presbyterian Board of Missions
Rec'd. Sept. 11.
Ans. Sept. 13.

(Private)

Ahmednuggur, July 26th 1858

Rev. Dr. Anderson

Dear Sir

Mr. Fairbank in his last letters expresses a strong desire to go at once to some village in this vicinity and engage in labors for the poor villagers. I hope you will be able to gratify his desire in this thing. We will willingly spare him from Ahmednuggur for the sake of having Missionary operations carried on in the villages in this vicinity especially as Providence seems to be leading his mind in that direction.

I fear however that matters will take such a turn that he will be required to remain in Bombay. Mrs. Hazen's health is very poor and the Physicians have said that she ought not to remain in the country another year. If Mr. & Mrs. Hazen should leave Bombay next cold season it may appear to be necessary that Mr. Fairbank should remain in Bombay for a time - and this we would deprecate. On his arrival from America I think it very important that he should engage at once in Missionary operations in the Deccan where the influence of the Bombay climate destroys the fresh vigor which he now ill. shall bring to their work and where the influence of the secular cares of Bombay shall destroy the warm interest which he now feels in the progress of the Missionary work here. I should dread very much to have Mr. Fairbank remain com-

a year in Bombay for this reason –

Allow me to suggest a plan which may obviate the necessity of Mr. Fairbank's remaining at Bombay even if Mr. Hazen is compelled to leave India for America. Mr. Bissell is in poor health as also his oldest child. The Doctor at Seroor has been urging him to go to Bombay and spend some time on the sea coast. Mr. Bissell could easily perform the duties ~~offa~~ required of a Missionary at Bombay after the Press is sold, and a temporary sojourn there may be just what he needs and may render any further change unnecessary for years. Now Seroor will not suffer seriously by his absence for a few months, as Isidoro will be there to take care of the native church. and therefore I think it would be better for Mr. Bissell to go to Bombay and remain there for a time than for Mr. Fairbank to stop there ~~for~~ his arrival from America. I have not spoken with Mr. Bissell on this subject, but I would suggest that if the Prudential Committee approve, it might be left to the Bombay and Nanadungger Missions to make this arrangement if the exigency should occur and if all other circumstances should seem to favor it.

There is greater importance in my suggestion in consequence of the fact that Mrs. Barker's health is so feeble – She had another mishap like that at Wadalay in February 1855 and for two or three weeks past she has scarcely walked – We fear she will never be able to live at Ahmednagar, and if this is the case you will see the importance of some one going out ~~[illegible]~~ and occupying that field as soon as may be –

Yours very truly N. Ballantine –

Received Sept. 16.

Shumdungqua July 26th 1850

Rev. D. Anderson

Dear Sir

As one after another of our native converts is removed to a heavenly home, we cannot but rejoice and give thanks to Him who manifests his rich grace to those who were once enveloped in heathen darkness. A poor blind woman has within a few days past, gone to her rest in her Father's house above, and although humble and obscure, and exceedingly poor so far as this world is concerned, yet some circumstances ~~that~~ have led me to mention her particularly in my correspondence ~~with you~~ – You will remember the old blind woman who was almost the first to meet you, and shake hands with you, ~~[illegible]~~ when you met the native Christians in their prayer meeting, on the day of your arrival here. You remember how the tears flowed from the sightless eyes of that poor woman as she blessed God for sending Missionaries to Shumdungqua. Mr. Thompson described the scene in his address at the anniversaries in Boston in May last. Yes, she now gives thanks in heaven, as she never could on earth. She was the oldest member of the native church here, in fact the only member of the church admitted before I came to Shumdungqua in 1836. She had been 20 years a Christian. She loved the word of God and delighted in hearing those who would read and explain it to me, manifesting the same interest in it till the last. She has been failing for

several months, and looked forward to the approach of death with joy. When we spoke to her of heaven she would seem to gaze upward, and would express great longing to be there. Vishnoobhut often visited her, and read the Scriptures and prayed with her, and he would frequently take with him one of the young men recently baptized, in order to show them how a Christian felt in view of the approach of death. These young men though of high caste (one of them a Brahmin) were amply interested in visiting her, notwithstanding she was of one of the lowest castes among the Hindoos. The tears would roll down her cheeks when it was mentioned that they had come to see her. and she would say, "What great mercy God has shown to you in bringing you into his kingdom; how we should praise him." She often remarked that all her hope was in Christ, and that she longed to be where he is. She exhibited great patience ~~although~~ in her last sickness, although usually rather petulant. Her husband who was also blind, died several years ago, "having given ~~proofs~~ of love to the Bible and of desire to know as much as possible of its precious contents." which are not often observed even in Christian lands. She would frequently go to ~~some~~ one who could read, and hear him repeat a verse of Scripture (in the place he would point out) once or twice, and thus commit it to memory." and in this way he ~~learned~~ large portions of the Scriptures. After ~~he died~~ this ~~poor woman~~ met with ~~some~~ afflictions. Three years ~~ago~~ since a daughter died of cholera leaving two children, but her confidence in the Saviour whom she had

several years before she died. ~~was fine and she died happy.~~
"The mother has now gone, having a son and a daughter, the latter of whom is a member of the church, and attends the girls' school under Mrs. Ballantine. The son is employed in one of the Printing Establishments in Bombay." ||
This poor woman did not fear death. The thought of dying was not at all painful. She felt sure that Christ would receive her. The often appeared astonished at the greatness of the glory prepared in heaven for her. She loved to have the native brethren read and pray with her, and would often send for Vishnoo Pant to come for that purpose. She told Vishnoo Pant that she longed to attend Mrs. Ballantine's meetings for reading the Bible ~~[illegible]~~ ~~[illegible]~~ to the women, as she always did when well, but now she could only lie there, and therefore she wanted him to read the Scriptures and pray with her. Mrs. B. once expressed the hope to her that her life might be spared still longer. "Oh no," said she; "rather pray that I may die soon for you will all be worn out with waiting upon me." She is now released from all the trials to which she was subject here, and, we doubt not, is rejoicing in the glories of that Saviour whom having not seen she loved, ~~[illegible]~~ and whom she is now permitted to behold face to face. ||
Who would not rejoice to be an instrument in rescuing such a soul from heathen darkness & degradation, and preparing it for the joys of heaven? — Who would not feel that it is worth much toil and pain, ~~to be permitted~~ to see even one such soul ascending to glory, singing the ~~[illegible]~~ ~~of praise to the blessed Saviour~~ —

"The Spirit of God is still in our midst. For this we have reason to bless God and take new courage — We hope to be able to tell you soon of another Brahman youth plucked as a brand from the burning — Pray for us that the good work may go on."

Yours very truly

R. Ballantine

P.S. Mr. Barker says. "It is just three years today since we took leave of Dr. Anderson on shipboard. Please remember us to him and say we are rejoicing on this third anniversary of our sailing in view of the continued goodness of God to us."

Received Nov. 20

Presented by Prudential Committee. Rec'd. 28 Sept. 19.

Ahmednuggur, Sept. 26. 1856

Rev. R. Anderson

Sec'y. of A. B. C. F. M.

Dear Sir

I enclose the minutes of the Mission meeting held here this month. We determined to hold it at the usual time of the meeting of the Board as we desired to be commencing our tours in the villages in the early part of next month, and therefore could not wait till the time when the Board should meet this year. We had our usual meeting with the native congregation on Wednesday Sept. 10th., and on that occasion nine of the native brethren made addresses. One of these brethren was Shahoo Dajee the Assistant Teacher of the Govt. English School, who was baptized in June. Rev. Mr. Colvin, Junior Chaplain of the Scotch Church in Bombay was present and gave a short address calculated to encourage the native brethren in their work.

In sending the accompanying resolutions to the Prudential Committee I have been directed by the Mission to make some explanations –

Luxmon of Gondhuwanee whom we propose to employ as a Catechist, is a convert of this Mission, and for some years after his conversion resided at Ahmednuggur. In 1850 he was taken to Dhoolia 150 miles north from here by a Parsee gentleman with whom we were acquainted, and employed to take charge of a Poor House established

by English residents there. His own village, Gondhawance, is four miles from Wadáley. Since he has been at Dhodia he has been under the care of the Church Miss^ns at Malligaum from which place Dhodia is about 40 miles distant, and they have baptized his children. He is very anxious to come back to the vicinity of his own village and we are anxious to have him, as he is a very steady man and his wife is also a professor of religion, and their influence in the northern field in the vicinity of their own home would be thought be very valuable. Luxuman's son by adoption mentioned in the Resolution, was baptized him in infancy, and was confirmed by the Church Missionaries in Malligaum and they regard him as belonging to their church though he is not employed in the Church Mission. He is employed in teaching the prisoners in the jail at Dhodia. A few weeks ago Luxuman visited here for the purpose of getting a wife for this son, and took with him the most advanced girl in Mrs. Ballantine's school who has since been married to him in Malligaum by the Church Miss^ns. Luxuman at that time expressed a desire to be employed by us in the vicinity of his own village, and the Mission were unanimously of the opinion that we should thus employ him if possible, and thus save him and his son and the young woman now married to the son from being lost to our Mission and to our Northern field. We hope therefore that you will approve of the resolution and that you will allow us (Rs. 14 x 12 =) Rs. 168 additional to the appropriations for 1857 for this purpose.

In discussing the subject of the expense of buildings in the villages at the time when the Deputation were here, none of us thought of the importance of having a well in connection with the Mission premises. It will, we think, generally be found necessary to have a well for the convenience of the Missionary very near his house, which will furnish him water not only for domestic use but also for watering trees which he may wish to have planted near his house and for raising a few vegetables in his garden. In the villages where ~~[illegible]~~ vegetables cannot be procured without difficulty, such a garden will be of great importance.
In general we think that a house for a very small family may be built for Rs. 1800 and a well for Rs. 200. so that in most cases the allowance for a house in the rural districts will not have to be increased above the sum fixed at our meeting held with the Deputation.
In fixing upon the site for the Mission house at Ikhokwa Mr. Barlow & myself were influenced in part by the fact that the present site was very near a well owned by the Christians in Ikhokwa to which we could always have access without difficulty. We thus hoped to obviate the necessity of digging a well on the premises. But it is found that that well on which we depended, often runs dry in the hot season and we see no way of obtaining the water needed by the Missionary at Ikhokwa except by digging a well on the premises or employing a water carrier constantly, the expense of which would in few years probably amount to the sum required for digging a well. We think that to dig a well would be the cheapest in the

end, and much the most satisfactory. We hope the expense will not be much over Rs. 200, but as the ground on which the house is built, is high, we fear that the work cannot be done for that sum and so we have proposed Rs. 300 as the limit. Will you allow this sum for this object?

Robinson's Palestine is a book which ought to be in the Mission Library here, as any one engaged in instructing young men for the work of preaching the gospel will need to refer to it very often. A good knowledge of the Geography of Palestine is very important to those whose business it is to explain the Scriptures. The books of McCosh on the Divine Government and other similar works answering objections made by infidels to the truths of Christianity and exhibiting the fundamental principles of the Christian religion and their agreement with the dictates of sound reason, are needed here very much. We hope that you will give us all the assistance that you can for opposing the rabid infidelity prevalent in some parts of this country. We trust therefore that you will send us McCosh and any other similar works which may be of great importance to us in our efforts to ~~assist~~ explain and vindicate the truth.

Yours very sincerely

H. Ballantine

Sec'y.

Sept. 30th. Last Sabbath Benjamin received to the fellowship of the church four persons, all children of pious parents, one of them his eldest son Gershom, a very intelligent & promising lad of thirteen; and three females, one of them unmarried, and all three being members of Mrs. Ballantine's girls' school. One person who was excommunicated last year was restored at the same time.

Received Nov. 22 1856.

Answered Nov. 26 1856.

Shewdungger, November 1st 1850

Rev. R. Anderson

Secy of A. B. C. F. M.

Dear Sir,

I enclose a letter received a few days ago from Thakoo Dajee one of our recent converts — in which he asks to be received into the employment of the Mission and be allowed to commence a course of study preparatory to the work of the ministry. The Mission have determined to employ him as he proposes. "He has now a good situation in the Govt. English school on a salary of 15 Rps. per month, ~~and~~ was offered, a few months ago, the situation of teacher in another place on a salary of 50 Rs. and ~~he~~ had the prospect of obtaining still higher situations with greatly increased pay in the department of Education under Government; — but he prefers the work of preaching the gospel with the small pay the Mission can give, and the opposition and contempt of former friends, for the sake of doing good to his fellow men and promoting the glory of his Redeemer." We think that you will agree with us that he should be encouraged to engage in this work which he desires so much to undertake —

The military station at Jalna is to be given up immediately, and Mr. Fenwick the Indo Briton catechist sent there by the Free Church Mission of Bombay is to be withdrawn from there immediately. It is possible

that Mission may now send him to Aurungabad – as they have mentioned this place to him. This will bring them nearer to our field in the valley of the Godavery than Dabra was. If Mr. Fairbanks is sent to this Mission we are all of opinion that Dhka (which is less than 30 miles from Aurungabad) should be occupied at once by him – If Mr. Fairbanks does not come here I know not what we shall do in regard to this, for it will be a very hard place for a new Missionary to labor in –

We are looking anxiously to see the instructions given to the new Missionaries by the Prudential Committee. The last mail brought us nothing whatever from the Missionary House, not even a private letter to either this or the Bombay Mission. We think there must have been some mistake made at the Rooms. We have heard nothing whatever from Boston since the sailing of the reinforcement – We do not understand this – Papers from other sources and letters mailed at N. York have all come regularly but not even the Herald for September from the Missionary House.

Your meeting has been held at Newark this week we suppose, and is now closed – May its results be all that you desire

Mrs. Bissell was confined this week at Seroor and gave birth to another son – She was in a very critical state for two or three days – We trust she is now out of danger but are still anxious – The rest of us are well.

Yours very truly H. Ballantine.

Received in Prud. Com. Nov. 1, 1856.
Rec'd. Dec. 26.

Ahmednagar. Nov. 12th 1858

Rev. R. Anderson

Sec'y. of A. B. C. F. M.

Dear Sir

Your letter of Sept. 17th reached us on the 8th inst and was very gratifying to us. I wrote you last mail saying that we had heard nothing from you in regard to the new missionaries. We were beginning to feel very anxious on the subject as we knew not what your wishes were in regard to the location of any of them. We are very much gratified that the location of Mr. Dainbunkie has been definitely fixed so that that matter can now produce no ill feeling. And I am very happy to say also that Mr. Hazen expresses himself as very well satisfied with the arrangement. I am rejoiced the more at this as there were strong indications that he would be very much dissatisfied if Mr. Dainbunkie were not placed at Bombay with him. That the whole matter should be settled so happily as it is, makes me feel that God has manifested us his favor in a peculiar manner.

The letters from our children in America giving an account of the embarkation of the Missionaries on the J. Montgomery came to hand by this mail. They were despatched Aug. 25th and should have reached us by last mail. We were very glad to find that Lizzie and Julia bore the separation from their sister so well and found so many dear friends to sympathize with them in that time of trial. Especially do we thank dear

Mrs. Robinson for her warm sympathy and her words of soothing tenderness to those dear ones in that dark dom — Tell her that her kindness deeply affects our hearts

Mr. Bissell's health is very poor. His Physician Dr. Rogers told me a few weeks ago that he had been urging Mr. Bissell to try the seacoast for a time for he very much feared to have him continue at Seroor till the next rains. He will probably soon go to Bombay and spend the greater part of his time there till the next rainy season.

Mrs. Bissell has just passed through a very severe and dangerous confinement and will need the change too — She will probably go to the Hills during the hot weather — What Mr. Hazen's plans are yet I do not know

Mr. & Mrs. Barton start from here today to go and occupy their station. It is now very pleasant weather and and we hope they will be able to do a considerable amount of work there during this cold season. Her health is not very firm.

We are glad to find that you see no objections to our plan of an association for the pastors of native churches here. It was not intended to form an association of the kind proposed until there were at least four pastors, — (the plan distinctly states that there shall be no quorum without three pastors present). And we thought that after the ordination of Sadoo over the Seroor church and of Vishwasrao over one of our village churches, we should have a good commencement for the Presbytery. — You may ask then why we drew up a plan if it was not immediately to be carried out. I answer the agitation of the subject in America led us to think of it, and as a good many wrong views seemed

to prevail in the American churches as to what we were doing or designed to do, it seemed to be a proper time for laying down some principles and so we drew up the plan we sent you. We are glad to know that you do not disapprove of it – We are also very glad that our letter on the ecclesiastical subject was such as to meet your wishes.

I expect to leave home tomorrow on a tour to Chambery Sedgwick and Dr May to be gone some or eight days – I shall endeavor to find a situation for a Mission house in that direction though I fear it will be difficult to fix upon the place to put it –

Mrs. Ballantine joins me in much love to Mrs. Anderson and yourself

Yours very truly

D. Ballantine

Ahmednuggur Nov. 12. 1856.

Rec'd. Jan. 14. 1857

Enq, Mark 2

Bombay Jan. 16th 1857

Rev. Dr. Anderson

Dear Sir

I am very happy to be able to say that the new Missionaries arrived here safely on Sunday the 12th inst. They are all very well and very happy. They have had rather a long voyage owing to head winds in the Southern Atlantic, but no unpleasant weather was experienced after having the American coast. We are very happy in welcoming them here and in finding them so well prepared to engage at once in their labors. Mrs. Dean is better and stronger than when she left America

Your letter of Nov. 20th with the estimates came to hand the day after the arrival of the brethren, and also the copy of the Report of the Committee of Direction which you sent. We are rejoiced that so much harmony prevailed at the meeting of the Board and that such a result was reached. We feel that this was in answer to prevent prayer offered up for this object by Christians both in America and in other lands and that we have great cause for thankfulness on this account.

We have just decided that Mr. & Mrs. Harding remain at Bombay for the present in accordance with your letter of Sept. 14-17th. He feels very desirous to go to Ahmednuggur and still looks upon that as his field of labor but acquiesces in the decision of his brethren. Mr. Bissell & his family are here at present but in the course of two months they will go to the Hills and what will be best for them to do after that cannot now be determined. He is very desirous however to return to his work in Sirur as soon as he can, as he is very much interested in it.

On Saturday, the 29th of November, I had the privilege of forming a church at Lonee, 18 miles east of Ahmednuggur. Six members were set off from the first church in Ahmednuggur to form it, and on Nov. 30th another man was admitted to it by baptism and the sacrament was administered. It was an interesting occasion. Yesodea, formerly stationed at Khokhan, has charge of the new church.

The Ahmednuggur Mission was formed in Dec. 1831 and of course has now been in operation 25 years, just a quarter of a century. It now embraces seven native churches "the seven churches in Asia" with 169 native communicants and more than 200 baptized children.

But I can write no more at present

Yours very truly

D. Ballantine

Mrs. Ballantine and Mary J. Mr. Fairbanks join with me in warm Christian affectionate remembrances to Mrs. Anderson & yourself.—

Rec'd Feb. 1856

(on p. 305 485)

Ahmednuggur, March 3d 1857

10

Rev. Dr. Anderson

Dear Sir

We returned here from Bombay on the 11th of February. Mr. & Mrs. Dean came up with us to Nuggur but they returned to Seroor the week after, to remain there during the absence of Mr. Bissell from his station.

On Monday Feb. 16th we had a meeting of the Mission at which usual things were decided which Mr. Fairbank's arrival rendered necessary. I enclose a copy of the minutes.

On Thursday Feb. 19th Mr. Fairbank and I left Nuggur accompanied by Mary and all my family on a tour to the villages in the North-eastern field to select a site for a Mission house. We visited Chanday, Burhanpoor, Medaley (near Chanday) Pimpulgaum and Dedgaum, - and spent the Sabbath Feb. 22d at the latter place. It was an interesting day. Eight persons were examined for admission to the church, of whom six were received. Four of these were men from as many different villages, men of influence among their own people who give good evidence of a change of character. + These were baptized on that occasion. The two others were young persons who had been baptized in infancy, + ~~they were~~ children of the two deacons of the church, the eldest son of

Yesooba of Pimpulgaum - and a daughter of ~~Subharaoo~~ the native assistant in charge of the church. + another daughter was examined and the church approved of her being received, but an attack of chills and fever prevented her attendance. These two girls were long members of the girls' school at ~~this station~~. The Chandag church ~~now numbers 22 members~~. We had communion with the church and felt that it was a season to be enjoyed".

We went from Dedgaum to Dhoray and examined that place with reference to its fitness for a place of missionary labor. The result of our examination of different places and the reasons of our fixing upon another place than Dhoray, Mr. Fairbank will state to you. — We then went to Nevasse and from there to Ahmednagar. Mr. Fairbank appeared very much pleased to find that the buildings there had been put up for the small sum which we had expended upon them (Rs. 1837). With some slight modifications he thought the house would be such a one as he would like — After spending the most of two days at Ahmednagar we came on to Shingvay where we passed the Sabbath. We occupied the new chapel just erected there, for the first time on this occasion. There I baptized the wife of Shivaram the native assistant, and we had communion with the church.

We returned home yesterday having enjoyed our tour very much and having accomplished most of the objects for which we went out. // The North Eastern field now placed under the charge of Mr. Dimbath is a very interesting field. Many there seem desirous to know the truth, and some new places are exhibiting an interest in religion. // May the Spirit of God manifest his power & his rich grace in that region.

You will notice in the minutes of our meeting a resolution in reference to obtaining a piece of land at Prawara Sangam, near Dhray. When I visited that place in November last I fixed upon that spot as the site for a Mission house in case Dhray should be chosen as the Mission station for the North-eastern field — and with the approval of the Mission made application to the Collector for a piece of ground about an acre in extent for Mission premises. In reply I was told that we could have the whole lot of ground consisting of five or six acres but that the woman was unwilling to relinquish a part without giving up the whole. As this is the most desirable spot near that place, on which to build a Mission house, and as it may be difficult at another time to get possession of the land, the Mission have concluded to take the ground. If we think best we can relinquish it at any time.

Your letter to the Mission of Dec. 18th reached us Feb. 11th. the day of our arrival here from Bombay. I am glad to know that you approved of my visiting

Bombay at the time of the arrival of the reinforcement. Several objects were accomplished by my going to Bombay. We were all in doubt as to what ought to be done in reference to Mr. Harding's location, but when we all came together in Bombay, it seemed to be very clear that Mr. Harding should remain in Bombay for the present. Mr. Bissell's health was very poor and Dr. Miller of Bombay told me that we ought not to expect to see him engaged in his usual labors for some time to come, as his constitution was very much broken down. His health seemed to be too poor to allow us to place much dependence upon his aid at Bombay. He had an opportunity of going in a good ship with a pious captain to the Persian Gulf, and at the suggestion of Dr. Miller and with the consent of the Mission he availed himself of the opportunity. We have just heard from him that his health is improving. Mrs. Bissell and the children leave Bombay for the Hills this week. Mrs. Hazen will also go there soon. Mr. & Mrs. Barker left here a week ago for the Hills and are probably there now —

Another important object was accomplished by my going to Bombay besides the settlement of the question about location. You are probably aware of the charges which Mr. Wilson has brought against me in connection with the

translation of the Theological Class Book, - very grave charges indeed against my character for truth honesty &c. These were considered by the brethren in Bombay, Brs. Hazen & Bissell, and also by Br. Munger - and the result you will see before long. The brethren completely exonerate me from all blame in the matters to which he refers, and on the contrary charge him with pursuing such a course as to render it difficult for us to treat him as a Christian brother and as a Christian Missionary. This business I could not have arranged so well by correspondence as by meeting with the brethren.

It was important too that I should meet with the Missionaries of other Societies in Bombay and renew acquaintance with those whom I had known before, and become acquainted with those I did not know. I found a great desire on the part of some, and especially the younger Missionaries of the Free Church & Irish Missions to become acquainted with our modes of operation, and a disposition on the part of many to favor our plan. Misunderstandings continue to prevail in regard to the principles on which we are proceeding, partly owing I think to articles which Mr. Wilson has published in the papers in this country. I was very happy to have an opportunity to explain our system and many expressed themselves as well satisfied with it -

Mrs. Ballantine had a fleshy tumor removed from her cheek while her was in Bombay – It was a delicate operation. The tumor had been growing for a year. Although the cheek is not entirely well yet, – we hope that the tumor will not appear again.

Mrs. Ballantine joins me in very kind regards to Mrs. Anderson and yourself –

Yours very sincerely

N. Ballantine

P.S. In the succinct view of the Missions given in the January Herald, I noticed two mistakes in printing the names of two members just received of this Mission – Mrs. Ballantine's name is not Eliza but Elizabeth – and Mrs. Barker's name is not Lucretia but Lucelia. I point these out now that the mistakes may not be perpetuated – Mrs. Ballantine's name has not been printed wrong before, I think –

Forwarding Officer March 3. 1885.
Rec'd. April 27.
Mission in India

Shwedaungguu. April 24th 1857

Rev. Dr. Robson

Sec'y. of A.B.C.F.M.

Dear Sir

In sending you the statistics of this Mission last month I said I was mistaken in regard to the number of church members in the Medaby church and in the Sgaw church. The statistics of the latter I obtained from Sidoba in the absence of Mr. Bennett and supposed of course that they were correct, but it seems that he made one or two mistakes. I send you a corrected list of the number of members in the churches –

	No. of members in beginning of year	No. of members rec'd	Dismissed to other chs.	Ex-com.	Died	Present No.
Dist Church in Shwedaungguu	88	10	15	1	1	81
Second Church do.	16	5			1	20
Medaby Church	33					33
Shingway Church	9					9
Thanday Church	8	8				16
Sgaw Church	Omitted in 1856 6	1				7
Sgaw Church	25	6		1	2	28
Totals	171	30	1 Became a Baptist	2	4	194

Yours very sincerely

N. Ballantine

P. S. Your letter of March 2d was received on the 22d inst. and from a note by Mr. Gordon upon one of our packages of letters I learn that our letters from Bombay informing you of the arrival of the reinforcement reached Boston on the 7th of March. Those letters informed you that the arrangements made for the location of the brethren were as you anticipated they would be - We are sorry to hear that your prospects for funds are no better - We have just now prepared a Circular to English friends in this country asking them for help to carry on our operations and we trust that we shall obtain enough to support those additional teachers which were not provided for in your appropriations for this year - and perhaps also something more, so as to relieve your Treasury as far as possible -

I am very glad to see ~~the~~ your full answers to the many questions sent to you -

We are all well - Mr. Bissell has returned from the Persian Gulf much improved in health in health - He is now up at the Hills with his family - Mrs. Barker's health is improving very much there -

Mr. Fairbank & Mary join with me & Mrs. Ballantine in love to Mrs. Anderson & yourself -

Yours very truly

D. Ballantine

Thursday, April 20, 1854

Rec'd June 18/54

Rufus Anderson Esq

Shanghai China June 6th 1857

Rev. Dr. Anderson
Sec'y of A.B.C.F.M.

Dear Sir

I enclose a copy of the Report of our Mission which we have had printed for circulation in this country. You have had all the facts before in communications from the different members of our Mission but here you will find them presented all together, and it may therefore be convenient for reference. We hope to raise as much as we can for the support of all the Mission teachers who are not provided for by your appropriations, and something more also, — from friends in this country —

Just now the English community in India is very much excited by the news of native insurrections. The native force in Meerut in the north of India on the 10th of last month rose suddenly upon their English officers, killed all they could lay their hands upon, massacred women and children, burned down the officers bungalows and public buildings, and when attacked fled to Delhi, forty miles distant. On arriving there the native regiments stationed ~~there~~ at that place at once joined with them and then the same murderous scenes were enacted as had been witnessed at Meerut, + though a large number of English residents escaped. The mutineers now

hold Delhi. An English force has been formed to go and attack them, and it is to be hoped that they will speedily rout them and put an end to the insurrection. Were the mutinous spirit confined to Meerut and Delhi the prospect would be less dark, but when we hear the Friend of India saying "We are literally without a native army in Bengal", because none of the native corps are to be relied upon, we can imagine what must be the consternation of English residents in the interior, far from any English troops, and what must be the anxieties of English families in all parts of the country -

The origin of the mutinous spirit among the native troops appears to have been this. Government in introducing a new rifle into a portion of the army, had a large quantity of cartridges prepared with Lard, and in loading their guns the sepoys were required to bite off the cartridges. Of course the very idea of putting swine's flesh or swine's fat into the mouth was perfectly abhorrent to the Mussulman, and equally so to the Hindoo.- All the sepoys thought that it was a plan of Govt. to destroy their caste, and they determined not to use the obnoxious cartridges. The moment that Govt. heard that difficulty was apprehended on account of the use of these cartridges, it countermanded the order for issuing them.

and it is declared that not one was issued. - And not only so, but the sepoys were allowed on account of their fears, to tear off the cartridges instead of biting them off, as they had previously done. But even this they refused to do at Meerut, and for their insubordination and disobedience of orders, eighty native soldiers were put in prison and this led to the insurrection. What is worse, the same feelings have been communicated to the native army of this Presidency, and the native troops in different places are exhibiting a degree of excitement on this subject which it is painful to see. They even remark among themselves that the native soldiers far exceed the English soldiers in the country, and that they could easily drive the English out altogether. Thus the large native army, which has been hitherto deemed such a source of strength, becomes by this absurd but powerful excitement a source of weakness and danger to the Govt. - and every Englishman in India fears for his life and the lives of those dear to him. - Our trust is in God, that he has designs of good for this people, and that he will not give over this country to anarchy and confusion. Particular localities may suffer severely, and some Missions may receive injury, but we trust God will keep his own people and make all things work together for the prosperity of his own cause. We hope that Christians in America will pray for their dis[illegible] and the native converts in India in this time of danger.

June 8th. We have news of the defeat of the mutineers before a small outpost of English soldiers twelve or fifteen miles from Delhi in two distinct engagements. We hope to hear ~~[illegible]~~ of something more decisive in a few days. In the mean time the agitation continues — and the mutinous spirit is exhibited in those near here. We hope that it may be speedily allayed.

The Friend of India just received, says, "The Bombay Times recognizes in the present mutinies simply the commencement of the great battle between Christianity and caste. This battle has been impending ever since the English arrived in India, and those who admitted high Brahmans into the army have selected, as the battle ground, the ranks of the army. They, not the missionaries, have converted the battle into Christianity *versus* the army. The only cure is instead of making the army a great Brahman machine for perpetuating the distinctions of caste to make the Brahman become a *casteless* servant of the State. The whole struggle is Christianity *versus* Brahmanism, not Christianity *versus* the inhabitants of India."

Such are the views taken by the secular papers. The battle ~~of~~ against caste will have to be fought in blood — and when Govt. finds that caste must be destroyed or India ~~[illegible]~~ be relinquished, then it will engage in the contest in earnest. Great changes are before us. We rejoice that God reigns.

Yours very truly H. Ballantine

Thursday morning June 6. 1857.
Rec'd. Aug. 8th.

comments?

My dear Mr. Ballantine.

In reply to your question I beg to state that I prepared the translation entirely anew. The only use that I made of Mr. Wilder's old manuscript, which I had by me was this. I some times looked into it to see what terms he used; and when I found that they were generally just such as I had at first used when I prepared the translation originally, & that the construction of his sentences seemed so much changed from what I had made, and that Mr. Wilder's language often seemed to me so unsuitable; I gave up looking at it entirely, and prepared my present translation anew from the original. Any body can see this who will compare mine with Mr. Wilder's translation.

I must remark however that Mr. Wilder seems to have copied the five first chapters of my present translation - that had appeared in the Dnyanodaya, before he sent his to press. Of this too any one who takes pains to compare mine with his, will be convinced. For otherwise how can he have used almost the same language, the same construction, and almost the same words that I used; and the same new questions that I thought best to add to the original, and those again in just the same places; and not only this, but the same preface, almost word for word.? But from the sixth chapter to the end scarcely one sentence of his translation agrees with mine. From this it seems perfectly evident to me that he must have copied my translation in those first five chapters. And I know well enough that I never copied any of his.

Ahmednuggur 6th June 1857 } Yours very truly.
R. V. Modak.

Rev. K. Anderson

Dear Sir

The enclosed is Ramkrishna Paprent's letter to me in reply to a question I put him in reference to his translation of the Theological Class Book which is now being published in the Dnyanodaya — My note to him was as follows —

My dear Ramkrishna Pant,

In preparing the translation of the Theo. Class Book for the Dnyanodaya, did you copy Mr. Wilson's translation at all, or was your translation made anew from the original — without reference to Mr. Wilson's previous labors —

Yours very truly T. Ballantine

Paprent — Ahmednuggur June 6. 1857.
Rec'd. Aug. 8.

You will see that his testimony is full and explicit both in regard to his not copying Mr. Wilson's translation and as to the fact of Mr. Wilson's having copied the first six chapters of the translation in the Dnyanodaya and printing it as his own —

Yours very sincerely

T. Ballantine

Mr Wilder - 309 (The Wesleyan)

Ahmednuggur, June 6th 1857

Rev. Dr. Anderson
Sec'y. of the A. B. C. F. M.

Dear Sir

By the mail of Feb. 17th letters were sent you from Bombay containing the views of the brethren Hazen, Bissell and Munger in reference to the charges which Mr. Wilder brought against me in connection with the translation of the Theo. Class Book. The brethren have now concluded that it is best to send the original paper drawn up by Mr. Wilder containing the charges against me. This seemed to be the more necessary as he himself left here early last month and will probably soon be in America. As this document will go to you by this mail or the next I have thought it best to write you a few words in regard to it, touching on some points which the letters of the brethren have not noticed.

Mr. Wilder's charges are not very definite but I will endeavor to show what he seems to charge me with, and what he charges the Mission with, and will answer those charges and some of the insinuations which he throws out with an unsparing hand.

1. Mr. Wilder seems to charge this Mission with blame for not printing his ~~[illegible]~~ translation of the Third Class Book after he had prepared it with great labor.

But he was asked this Mission to print it so far as I am aware. It sent the M. S. to Mr. Thume in Bombay in Nov. 1853 with a Circular to the brethren of the Bombay, Ahmednuggur and Satara Missions, saying that if they would look over the M. S. again ~~the~~ he would be happy to avail himself of all their suggestions which might be of service and prepare another copy for the Press. — Mr. Thume then proposed to the three Missions to take the book and examine it and print it after it was carefully revised. — But Mr. Wilder was asked this Mission to print it, and of course we were as a Mission were called to act upon the subject —

2. Mr. Wilder charges me with opposing the printing of his M. S. In this he is correct, ~~[illegible]~~ I did oppose it and stated my reasons for doing so, and I proposed that another translation should be made by Ramchandrapant, using Mr. Wilder's translation as far as could be. Now I sincerely ~~thought that this~~ was the best way of getting a good translation, and I think so still, and I believe ~~that~~ all the brethren in the Missions think with me ~~that~~ this was the best way, and what is more,

Mr. Wilder appears to think so himself, for he has
10 taken the five first Chapters of Ramkrishna Pant's
translation and adopted them bodily into his work
unceremoniously throwing aside his own translation
on which he had labored for years. These five chapters
were all of Ramkrishna Pant's translation that had
been published in the Dnyanodaya before Mr. Wilder's
work was sent to Press. Of course if I am to blame
for expressing the opinion that it was the best course
to give the work of translating the ~~the~~ Theo. Class Book
into the hands of Ramkrishna Pant, I have the whole
body of our missionaries voting with me on the subject,
and Mr. Wilder acting in accordance with this vote
as far as he was able to do so. Of course I do not
feel my guilty for expressing an opinion which has
received such unanimous assent. And yet this is
the only ground which Mr. Wilder has for his repeated
assertions that we have wrested from him the labor
of years, &c. &c.

3. Mr. Wilder asserts that I must have copied
his translation in preparing this translation for the
Dnyanodaya, and declares that this is the only
hypothesis on which the sameness of the two trans-
lations can be accounted for. And at the same
time he knew that he had copied the first five
Chapters from the Dnyanodaya nearly word for word.
I would merely say that I have never copied a
word from Mr. Wilder's manuscripts in the prepara-
tion of this translation, that Ramkrishna Pant has

prepared the translation and that it is entirely original. For proof of this I send you his testimony. 61
Of course all Mr. Wilder's insinuations about plagiarism and printing a surreptitious edition of his work are without foundation

4. Mr. Wilder charges the Printing Committee with blame in not printing his translation of the Theol. Class Book. Five months after the M. S. was returned to him in Dec. 1854. Mr. Wilder wrote to Mr. Fairbanks then Superintendent of the Press, asking him to print his translation according to the vote of the Missions which he said authorized the printing. Mr. Fairbanks wrote back to him that he could not print the work without its being submitted to the Publishing Committee. Mr. Wilder said that it had been approved by the Missions and therefore ought to be printed. But if he thought that the Missions had approved it, it was very easy for him to ask the Missions if they had done so or not, but so far from doing that, ~~HHHH~~ even a eight months after writing the letter to Mr. Fairbanks above referred to, that is in Feb. 1856, he addressed a Circular to all the Missions saying that he would print the work on his own responsibility and asking for subscriptions. All the brethren with one consent remonstrated against his printing the work as he proposed to do. Of course Mr. Wilder cannot charge the Missions with blame ~~to~~ in not

limiting a work which they did not approve.

5. But why did we proceed to prepare and print another translation after Mr. Wilder had prepared one with such great labor. This enquiry will suggest itself to every one who wishes to know the merits of the case. This has been partly answered already but needs a more particular reply

It will be remembered that in Sept. 1849 this Mission requested Mr. Wilder to take Ramkrishna's present translation and revise it preparatory to its being examined by the Mission. In 1852 he left this Mission for Kolapore and in Nov. 1853 he sent his translation to Bombay to Mr. Hume as mentioned above. Of course he seemed to us to be determined to keep the M.S. under his own control in such a way that no change could be made in it by the Mission without his consent. Had we been able to come to some agreement about the M.S. at our meeting in Dec. 1854, all difficulty in this respect might have been avoided, and it was that we might come to some understanding on the subject that the M.S. was kept here from July to December. But it was unfortunately forgotten until the meeting had closed, and then there appeared no other way but to give the work back to Mr. Wilder with our opinions as to what it was best to do in regard to it. Five months after this, that is in April 1855, he asked Mr. Hainbach to print the work as he had prepared it for the Press claiming that the Missions had approved of its being printed when only

three brethren out of nine had signed the resolution of proposing to print it after thorough revision. Mr. T. gave him the reply mentioned above. We heard nothing more of it, and, in January 1856 thirteen months after the M. S. had been returned to Mr. Nilan, we commenced printing a new translation in the Dnyanodaya, having no hope of obtaining the translation we desired in any other way than by preparing it ourselves. Mr. Nilan's translation did not answer our purpose at all, we could not take it and change it, as it was not in our hands. We felt that it was perfectly proper for us to go forward and obtain such a translation as we needed, and that Mr. Nilan could not plead that we were under obligations to take his M. S. and print it, after he had taken it entirely from under the control of the Mission. And the very measures that we took to get a better translation seem to have met with his concurrence as he took all he could get of our new translation and printed it as his own. His work thus made up partly of our translation and partly of his, was sent to Press about July 1856 and in October ~~and~~ November it was printed, - which our translation which was commenced in January 1856 several months before, is being printed in the semi-monthly Nos. of the Dnyanodaya -

6. The numerous charges and insinuations of falsehood against us in the long paper drawn up by Mr. Nilan, I need not answer more particularly than they have been already answered by the brethren. I ~~would~~

would interest only one matter. He says that I write my remarks on his M.S. Dec. 20th 1854 and that this date is to be found in my own hand writing – whereas I had asserted that I wrote them after the Deputation had left. I am sure that I did not write them Dec. 20th – for that day was a day of severe labor to me as I was engaged in drawing up my Reports for the meeting and I know very well that I could not have been engaged in such work as writing on Mr. Wilder's M.S. at that time. I have very little doubt that what Mr. Wilder reads Dec. 20 should be read Dec. 26 though I believe that it was written Dec. 27. At any rate the little note which I sent to Mr. Wilder dated Dec. 27 accompanying the M.S. and which Mr. Wilder refers to in his paper, (see under 14th Gun) will I am almost sure, show that I had just then observed the M.S. and that I am correct in saying that I had not thought of it until after the Deputation had left Shandygan – The brethren repeatedly tried to induce Mr. Wilder to show them this little note and other original documents on which he founded his charges against me but he always evaded their request on various pretences.

On the whole I would say that throughout this matter I have acted openly and without any reserve, while on the other hand every effort of the brethren to get at the truth of Mr. Wilder's charges has been met on his part by concealment and prevarication. Of this the conversation of Mr. Wilder with the brethren

at the Hills just when leaving this country affordes painful instances. Having a clear conscience in this matter I feel that God will sustain me

Yours very truly

N. Ballantine

As I was personally engaged in the Mro. Class Book matters referred to in this letter, up to the time of my departure for Am. & yet have made no statement respecting them in communications to the Mis. Rooms; I avail myself of this opportunity to say that this letter is a correct statement of the facts so far as my personal knowledge extends. I think it is, as a whole, a dispassionate statement of the truth & hope it will clear up all remaining obscurities. So much has been written by others that it seems unnecessary for me to enlarge. I trust this root of bitterness will not sprout again, & hope that Mr. Wilder will see cause while on his voyage to New York to change his opinions & retract his charges.

Ahmednuggur June 8. 1857.

J. B. Fairbank

Ahmednuggur June 8. 1857.
Rec'd Aug. 8.
Mr. Fairbank
June 8, 1857
Confidential

Shiraz Mazgan. June 25th 1857

Rev. Dr. Anderson

Dear Sir,

We are now having our Mission meeting, and by next mail hope to send you the minutes of the meeting with the estimates for next year as well as an answer to your Circular. The brethren Bissell and Barker have returned from the Hills with their families, very much improved in health. Mr. Bissell's trip to the Persian Gulf and his stay at the Hills has made him quite a different man. I think that it will prove that these changes have saved him to the Mission work for many years longer than we could have hoped for otherwise.

We have received news of the fall of Delhi and of the destruction of great numbers of mutineers. We hope that this will tend to the speedy restoration of peace and quietness. Within the past two or three weeks Regiment after Regiment in the north of India has mutinied. In some cases they have cut down all their Officers and in others have been cut down to a man before leaving the ground, by the English troops around them. Half of all the 74 Native Regiments of the Bengal Army have mutinied and been cut up or disbanded - and probably no reliance can be placed on the other half. The disaffection has extended to the native troops in this

Received Mazgan Sept 18th 1857.

vicinity. The native corps at Aurungabad 70 miles from us refused to obey orders and a panic was produced which led all the English ladies there to flee ~~[illegible]~~ to this station. At Nagpore also there was a panic, and precautions had been taken for the safety of the English residents. The Native Regiments here and at other places on this side of India have exhibited a mutinous disposition but the presence of English troops has overawed them - and no actual outbreak has occurred in the Bombay army. Nevertheless a spark might kindle the flame of rebellion on this Presidency as well as in Bengal. The news of the fall of Delhi will in their turn tend to restore quietness to the native community, and the English residents will be allowed again to sleep in security.

This is a time which demands much prayer on the part of the people of God. The principal Magistrate of this station, the highest Civil Officer in this district, wrote me a few days ago saying, - "I consider it a war entirely against Truth & Christianity, stirred up by him who was a murderer from the beginning & whose main instruments are treachery, rebellion and bloodshed. This indicates that our best weapon is prayer" - It is pleasant to us to have such a Magistrate at such a time as this - He has shown us many favors both officially & personally - and I feel that his name should not be unknown to you - This gentleman to whom we are under so many obligations is C. E. Fraser Tytler Esq. (nephew of the historian of that name) -

Yours very truly T. Ballantine

Ahmednuggur June 25. 1857.
Recd. Aug. 18.

It was a Miss Sarah Tuttle who bequeathed the $1000 for a Christian School at Ahmednuggur

The Board had the use of the money for some years of her life time — & at her death she requested this appropriation

of 12.

Ahmednuggur July 8th 1857

Rev. R. Anderson

Dear Sir

I send you the minutes of our Mission meeting held last month. A few matters perhaps need some explanation.

The resolution respecting Mr. Dean was occasioned by the remark in your letter of April 2d about his being sent to Kolapoor. You say "We know of no one of your number who could properly be removed thither unless it be Mr. Dean. If that you can judge." — After a careful consideration of the matter we concluded that it was not best that Mr. Dean should go there just at present, and that the matter should be referred to the Prudential Committee for definite action on the subject before we took any decisive steps for supplying Kolapoor. The reasons which led us to take this course will we think be satisfactory to you -

In the first place we regard Mr. Dean as already designated to occupy a particular field in this Mission, viz. Kolgaum, eighteen miles south from here and about the same distance east from Seroor, where the nucleus of a church already exists with a fine field around it. You remark in one of your letters that Mr. Dean is the only man now on the ground who is not yet located. In our view he has been located prospectively at Kolgaum and we all desire to see him go there.

Again we doubt whether it is best for any one to go to Kolapoor at present. The fact is, we do not understand how Mr. Wilder has left matters connected with that Mission. The house he built there may possibly have been erected by his own funds, and is we suppose entirely under his own control. He has given charge to no one in our Missions in respect to it, or in respect to any Mission property there. In fact if one of our number should go there he would feel that he might be trespassing on Mr. Wilder's rights, making use of what was not the Mission's but Mr. Wilder's, and it might lead to serious difficulty.

If a man should go there, he would have to carry on the operations of that Mission on the same principles on which Mr. Wilder has been conducting them, and when Mr. Wilder returned he might find that he had been doing what Mr. Wilder considered serious injury to the cause of truth.

It seemed to us important that before a man should go to Kolapoor from any one of our Missions, we should ascertain from the Prudential Committee, first, whether the house and chapels at Kolapoor belong to the Board, and second, whether Mr. Wilder is expected to return again to this country in connection with the Board and occupy Kolapoor. In case he is expected to return there in connection with the Board, we should think it inexpedient for a brother to have one of our stations and occupy that station. He could not expect to remain there after Mr. Wilder returns, for it is not probable that any brother could be associated with him and carry on his work comfortably. And as to sending a brother to remain there merely till

Mr. Wilder

Mr. Wilson comes back, we think it would be very discouraging indeed to the one who should be required to perform the disagreeable duty, as he would feel that his time and labor spent there would be, to a great extent, lost.

Should Mr. Wilson leave the service of the Board and engage in the service of some other association, he might return to Kolapoor and carry on his operations there according to his own wishes, but in that case you will give us definite instructions what to do.

Should Mr. Wilson not return to India at all, then Kolapoor must be occupied, but by whom it is not for us to say. That will then become a matter for you to decide definitely. We should think some new man had better be sent there instead of any one now on the ground, unless some one now here should particularly desire to go there, when it would probably be expedient to send the person making such a request.

In your letter of March 2d you speak of the Satara and Kolapoor Missions, looking to us for native helpers and entreat our kind interest in their behalf. And in your letter of April 2d you say that you think we ought to detach some one or more of our best native helpers to accompany Mr. Dean if he goes to Kolapoor. These remarks in your letters imply that you understand that we have a large corps of native helpers from which we are able to supply the wants of other stations. We took this matter into serious consideration at our recent meeting and came to a unanimous result

in regard to it. There are two or three things which you ought to know in regard to our native helpers, and which will probably serve to correct some misapprehensions which you may have on this subject.

We did supply Satara with native helpers, one a Brahman convert and the other originally a Mahar. The Brahman convert has recently left them having been previously suspended from the church and dismissed from service, and he has gone to Bombay where he is now employed by a native Christian association in teaching. The Mahar Christian still remains in Satara and is doing well.

Two of our present helpers, a man of high caste and a man of the Mahar caste went with Mr. Wilder to Kolapoor and remained there some time but became dissatisfied with him and returned home. One of them was a house servant there but he is now one of our most valuable assistants. Neither of these men would probably be willing to go back to Kolapoor.

Again, the great mass of our native helpers here are of low caste. These would not be acceptable to our brethren at Satara, though if a brother should go to Kolapoor one or two such would do good service with him. All these low caste assistants here have each their distinct field of labor in which they reside. Still if any of them are required at Satara, we should be glad to send them –

The native assistants we have of the higher castes are very few indeed. We have the two pastors here, Manoobee at Newasse, Sidooba at Seroor, and then

Vishnoopunt and the four young men received to the church last year. Now the Pastors cannot be detached from their churches, nor can Sidoba be sent away from Sewoor. We might send Macoorie to Satara and leave Nawasse vacant, and so far as we are concerned we should be perfectly willing to let him go there, but we fear he would not suit the Satara brethren. And we fear also that should he go to Satara he would soon follow the steps of the Brahman assistant previously sent there.

In fact there is no one of the higher class of the native assistants who could be sent from here to Satara and who would suit the Satara brethren, but Vishnoopunt. The other young men are all too young in the church to stand alone at Satara as catechists.

The question then comes, Shall Vishnoopunt go? I will state the difficulties. Vishnoopunt is the cream of our mission. He is the most active man we have ever had with us. He is my right hand man on tours especially. I know not how I can do without him. He has an influence in this place which no one else has, and an influence which he cannot easily acquire in a strange place. But still more he is pursuing his studies in connection with two of the young men received last year. He is studying Theology, Biblical Geography, History & Chronology - and he has just made ~~made~~ a fair commencement of Sanscrit and is deeply interested in all his studies. He is pursuing these studies preparatory to becoming a Pastor. If he leaves here at this time he will suffer loss, we think

and none but imperative reasons should require the abandonment of his studies at this stage of his progress.

Looking at all these things the Mission came to the conclusion that there was no other practicable way at present for us to assist the Satara Mission than by sending them one of the pastors temporarily, to remain there a month or two and then return. This we fear will not be much assistance, but at present we see not what else we can do.

You will perceive from our estimates that we have asked for an appropriation of 4000 Rps. for two houses one for Mr. Dean and one for Mr. Abbott. Should either of these brethren be sent to Kolapor we should not need the appropriation for a house for him.

You will also perceive in our estimates that we have asked for increased appropriations for towns, for schools, and for the school for catechists. The increased expenses of towns will naturally result from our increased numbers. The increased expense of schools is also owing in part to the same cause, and partly to the coming forward of young men prepared to be teachers and catechists. In the first Northern field, we have now only two teachers and catechists whereas several more are urgently needed; so also in the western field and in all our fields additional labourers are required. It should be remembered that the school teachers whose salary we ask for in these estimates, are catechists also. Quite a number of young men are coming forward in our north eastern and northern fields who we think will become valuable assistants

and we are therefore desirous of giving them the advantage of studying in the school for catechists.

There is one resolution about employing Gyanoo, to which I will advert. This young man is a cousin of Sadoo who has become a Baptist. He went to Bombay in Nov. 1855 to study English promising to return here in four years. This course was contrary to our wishes but no arguments could dissuade him. Mr. Candy, (who afterwards told us that he sympathized with him rather than with us in the matter of his leaving us and going to Bombay,) took him first into his own employment and afterwards secured him service in the Church Mission as a Catechist on a pay of 15 Rps. a month. Mr. Candy having informed us of this having employed Gyanoo, we immediately remonstrated with him and with the Committee of the Church Miss. Society in Bombay for taking such a course. After having heard what we had to say on the subject that Committee decided that they would not retain Gyanoo in their employment. He has now come here, and we have taken him again into the service of the Mission and if he proves a faithful laborer we shall be glad indeed.

There is nothing else in the minutes as far as we know that needs explanation. We are happy to say that we have received already Rs. 750 for the Mission since sending out our Report and Circular. I sent you a copy of the Report by last mail and I enclose now a copy of the Circular. We are promised about Rs. 350 more this year, and annual subscriptions of Rps. 650 for coming years.

A few days ago the Collector of this district sent in a donation of Rs. 500 with a note in which he says. "I trust God will continue to bless your labors as heretofore. They are a bright ray in surrounding darkness." For this assistance from friends here we thank God and take courage.

Yours very truly

W. Ballantine

P.S. Can you tell us who was the kind friend in Amherst Mass. who contributed $100 for a Christian school in Ahmednuggur as mentioned in the Journal of Missions for July? It must be some one who approves the principles on which our mission is conducted. —

I mentioned in my last letter that intelligence had been received that Delhi had been taken by the English troops. But this was a mistake. It had not been taken up to the 23d June. Every thing is quiet in the Bombay Presidency, though considerable alarm is felt in some places. In Satara especially there has been a good deal of alarm and probably some good cause for it. We are probably in as safe a place here at Ahmednuggur as any where in this country. The troops from Persia are returning to India very opportunely. The troops sent from England to China have landed at Calcutta being intercepted on the way, as they were so much needed here. And we may hope now to hear soon that the insurrection is quelled.

Ahmednuggur July 5. 1857.
Recd. Sept. 24th 1857.

Ahmednuggur. July 28, 1857

Rev. Dr. Anderson

Dear Sir

We have still no news of the fall of Delhi – and the appearance of things in the north continues to be very dark. Some victories have been obtained by the English but they have lost some officers of high rank either by sickness or battle and this is a great drawback. Were the native princes of Central India to go against the English their cause would be almost desperate and great loss of life would ensue. But so far the native princes Holkar and Scindia have espoused the cause of the Goreas and exerted themselves to save the lives of English officers endangered by the mutineers. The same is true of the Nizam whose territories approach within a few miles of this place. Were he to go against the English we should be in some danger here, but it is hoped that he will continue faithful to the English and resist all the efforts of the mutineers to induce him to espouse their cause. The English are looking with great anxiety to two Mussulman feasts which are to occur in August, and which may be a time for massacring all the infidels when the infuriated Mahomedans can get into their power. But we will hope that God will take care of his servants and bring them out of every danger. The minds of people are so excited with these matters that they take very little interest in the mountain of the truth.

Our principal labors are directed to our native churches, and it is a good opportunity for us to show them the foundations of their hopes and the importance of a constant state of preparation for heaven //

Yours very truly

H. Ballantine

Philadelphia July 28/1857.

Rec'd. Sept. 2 57.

Ans'd Nov. 16

Mechanicsville

Ahmednuggur, Sept. 10th 1857

Rev. Dr. Anderson

Dear Sir

Mr. Fairbank wrote to Mr. Gordon by last mail giving an account of the state of things in this country at that time. "The ~~Moosulman~~ feast of the Mohurrum passed off very quietly. We had been quite anxious, but the Moosulmans ~~the~~ ~~would~~ should take that opportunity to rise, ~~in rebellion~~, but no disturbance occurred here nor in any other place in this Presidency so far as we have yet learned. The authorities had taken such precautions that it would have been madness for the native population to have attempted an insurrection at that time. The more we see of this rebellion the more we are convinced that it is principally confined to the army, and that however much the feelings of many of the people may favor the movement, yet very few besides the military will venture to engage personally in treasonable efforts against the Govt., so long, at least, as there is no more prospect of ~~success~~ ultimate success than there is at present." "In the Bareilly district in the Northern part of India, it is said, the Hindoo inhabitants have sent a request to the Officials of the English Govt., urging their return, and saying that they had routed the Moosulman insurgents who had taken possession of the country, and were holding it for the English. British arms have been very much prospered of late in all

all encounters with the mutineers, several important victories have been gained and many heavy guns taken. Delhi has not yet fallen into the hands of the English so far as we know, but it is thought that it will not be able to resist much longer. May God soon restore peace to this wretched land and bend these poor people to give up their opposition to the efforts made for their enlightenment and for their eternal welfare.

We are now having our usual meetings in concert with the meetings of the American Board. We are having in fact more meetings than usual; Tuesday and Wednesday afternoons we had meetings at which fifteen or sixteen addresses were made by the native brethren & the Missionaries and today (Thursday) we are to have the communion. These meetings will I trust do us all good. We know that you must feel deep concern for your missions in India at this time, and we do not doubt that much will be said at your meeting in regard to the work here and the dangers with which we are surrounded, and that much prayer will be offered up in our behalf. We do hope that the disastrous events which have transpired in India within the few months past, will excite the interest and draw out the prayers of great numbers of God's people in behalf of the Missionary work in this country. We pray that the spirit of prayer and supplication may be poured out upon the American churches, and that the fruit of these prayers may be experienced in rich spiritual blessings conferred upon all the missions in this dark land.

We are aiming to excite the spirit of prayer among the people of God here in connection with these events.

Mr. Bissell & his family and Mr. & Mrs. Harding came up here from Seroor two weeks ago, being urged by many English friends not to remain in Seroor where a body of native Cavalry is stationed, about which many suspicions of a design to mutiny were afloat in the community. These brethren will remain here for a while until it appears safe for them to go back to Seroor. At Ahmednuggur although living in the heart of the native town yet the vicinity of the Fort well manned by English soldiers and the presence of a large park of artillery, and the kindness of the highest Civil Officer here frequently manifested to us, all render our situation at this place more secure and more pleasant than that of our brethren at other places in this country.

Nunifunt received into his church last Sabbath five persons, and Ramkrishnapunt received one person to his church the same day. Of these six persons, two are girls belonging to Mrs. Ballantine's school, and one is a young man belonging to the school for catechists. Perhaps you will remember that when we went to Wuddaley together in November 1854. a little boy came to our tent from a neighboring village in the evening and sat in the door of the tent. He was an orphan boy who had been baptized in infancy. Presently Yesooba our native assistant then residing at Ahmednuggur came up and finding the orphan boy Dugudoo sitting there, sat down by him, and putting his hand upon his head

drew him towards himself with the utmost affection and tenderness. I then urged upon you the importance of your allowing us the privilege of admitting such a boy into our school for Catechists, in opposition to your plan of retaining the school exclusively for boys professedly pious. Mr. Thompson joined with me in thinking that such a boy ought not to be deprived of the opportunity of obtaining a Christian education, - and you then concluded that we might take six boys into the school who were promising though not pious, in addition to the pious inmates of the school - For two or three years I endeavored to get this boy to come to school but his heathen friends under whose control he was, refused to allow him to come, having no desire to see him brought under religious influences. At length last year the boy having become of an age to act for himself, voluntarily broke away from the influences of his heathen friends and came to us and requested to be received into the school. From the first he has been a steady and industrious boy, and of late has exhibited a strong determination to do what is right whatever ~~the~~ might be the consequence. We hope he will prove a good and consistent Christian and a useful teacher & catechist - Thus God is not leaving us without witness that he is ready to bless us.

We are all in good health - Mrs. Ballantine, Mary & Mr. Fairbanks join me in kind regards to yourself & Mrs. Anderson - (It is Mary's 21st birth day today) -

Yours very truly

N. Ballantine

Rev. Mr. Ballantine
Rec'd. Oct. 29.
Rec'd. Nagpur Sep. 10. 1857.

Rev. N. Ballantine

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Ahmeednuggur Sept. 15. 1857.

Recd. Nov. 6.

Rev. R. Anderson

Sept. 15. 1857

Dear Sir

As the departure of the overland mail has been delayed a few days I take the opportunity to send you the minutes of the meeting of the Mission just concluded. Our religious meetings at this time were very interesting.

I wrote you fully last week as to the state of the country. Nothing has occurred since I wrote that is worthy of mention. All is quite quiet here and in the Nizam's territories in this vicinity.

Yours very truly

N. Ballantine

Private.

Ahmednuggur, Oct. 14th 1857

Rev. R. Anderson D.D.

Dear Sir

Your last letter took us all by surprise. We had not once thought that you would even wish us to revert to the policy of the Sa Mahratta Mission. What the brethren at Satara think I do not know, but I suppose it is proper that I should give you some thoughts which have occurred to my mind on this subject.

The reasons which you have mentioned for the course proposed are principally these. It will be for the benefit of the smaller missions, especially when they stand in need of assistance, inasmuch as the missionaries and native assistants will all belong to the Mission in general and not to any one branch of it in particular. And then you remark that the means of communication are now better than formerly.

When Missions are small I think it very well that they should be joined if practicable. This is especially true when there is only one missionary attached to a Mission for in that case he has no proper superintendence, and is under great temptation sometimes to do what he would never have thought of doing had he had an associate to whom he must explain what he has done or whose vote he must secure before doing it. I do not think a single missionary ought ever to be left alone in a Mission in this country. There should at least be a Committee

to audit his accounts. No one has known how Mr. Nilan may have expended the funds of the Board at Kolapoor. No man with a proper regard to his own character would wish to be placed in such a position as that. I think it well that you joined Kolapoor to the Satara division and if Kolapoor is occupied that should also be attached to Satara.

But there are in my view great objections to the plan which you propose for a division of all the missions.

A great deal of time will be taken up in general meetings. and this will have to come out of the best time of the year for making tours.

It will be necessary to resort again to the use of Circulars which was such an affection in former times. It produces no trouble when we all live near together & see each other often. but the case would be different when all the missions are united in one

It will be necessary to have one treasurer for the whole Mission, and the work of keeping the accounts of this large Mission and of auditing them will fall heavily upon a few of the older and more busily occupied members of the Mission

The danger of divided feeling and opinion and of constant difficulties would be very great.

The difficulty of providing for the necessities of the smaller Missions in respect to Missionaries and native assistants would be the same as it is now.

Now missionaries are generally located by the Prudential Committee, and it had better be so at all times. As to native assistants I doubt whether any more would be given to the smaller missions on our system than on the other. The larger mission would have the prevailing influence in the mission meeting, and they will do what is wanted, as well on our present system as they will when all are met together, and probably with much less acrimony of feeling.

I would also add that it is no ~~xxx~~ easier to pass from Ahmednuggur to Satara now than it was fifteen years ago and probably will not be for many years to come

One great objection to the fusion of all the missions is that the Ahmednuggur mission is in itself a homogeneous mission, with its peculiar policy all carefully arranged, having numerous stations and out stations; and thus entirely different from the other missions. Now if all are fused together it will be a heterogeneous mass. The other missions will not understand our system or the demands of our policy, and will not be prepared to legislate on the subject of our necessities. Nor shall we be able fully to enter into their circumstances and feelings, and of course we may deny to them that assistance ~~xxx~~ which they need, or may fail to do justice to them under their peculiar circumstances — We suppose him though we do not know certainly, that the brethren at Satara will not approve of your proposed plan, and principally

for the reason just mentioned. They would be much more bound and fettered in their Mission action than they are now, and they would rather remain independent.

It may be very well perhaps to have an annual or rather an occasional meeting of Missionaries of the different Missions in the Mahratta country, to consider general questions and to ascertain the progress made in different missions and the peculiar wants and difficulties of each Mission. It would not be best I think to give such a meeting any authority, but the conclusions arrived at in such a meeting would have great moral influence. Each Mission however should decide for itself all matters affecting its own interests. Such a meeting would be attended with all the advantages perhaps which it was anticipated would flow from a union of all the Missions into one, without the disadvantages which I fear would result from such a fusion.

If the brethren of the other Missions agree to have a meeting to consider the subject of your letter, we shall be able after meeting together to send you our united opinion on the subject. It is doubtful however I think whether such a meeting is held. If the general opinion accords with the views I have expressed above it will be best for each Mission to communicate its views directly to the Prudential Committee. If a meeting is determined upon it will probably be best to have the brethren of the other Missions come here to attend it. — Yours very truly T. Ballantine

Rec'd Dec. 3.

Rev. T. Ballantine
Ahmednuggur Oct. 14. 1859.

Moundmyqm Oct. 15th 1857

Rev. Dr. Anderson

Dear Sir

You will be glad to hear that Delhi has fallen and the Emperor of Delhi is a prisoner in the hands of the English. His sons who were active in the rebellion were taken prisoners and shot. The assault on Delhi was attended with great loss to the English

We also have received authentic intelligence of the relief of the English garrison at Lucknow by Major General Havelock. Large numbers of English ladies and children who were shut up there with the garrison have been released from their dangerous position. It is also stated that Nana Sahib the treacherous and blood thirsty monster, is a prisoner in the hands of the English

Thus God is prospering the arms of the English and putting down the power of the rebels. As soon as the reinforcements from England arrive all the districts formerly in subjection to the English will probably return to their allegiance and the whole country be again at peace. Such at least is our hope. Then will come the most important problem to be solved – how to make the best use of the troubles that have occurred and turn them to the best account. May God

give grace & wisdom to the rulers of this land here and in England that they may really desire to promote the best welfare of the people of this country and may be enabled to adopt the wisest measures for this purpose.

Our letters last mail informed you of the arrival of Mr. Abbott & his family at Bombay. On Saturday Oct. 3d. they reached here and we were happy to welcome them back to their work in India.

Mrs. Barker was safely delivered of a daughter last week and is doing very well indeed. We had all been very anxious about this her first confinement especially as her constitution was so delicate - but we now feel strong hopes that she will be raised up speedily to her usual strength - and we hope also that her little one will be a great addition to their Ahmednagar home -

Mrs. Hazen was also confined last week as Mr. Hazen will doubtless inform you. She is getting up very well from her confinement though it was probably attended with some dangerous symptoms. The infant died the next day. The Doctor has ordered Mr. Hazen to take Mrs. H. to America at once, and I think it probable that he will go. It is best I think that he should go. His own health is very poor and he is as he has been for some time in a state of great excitement. We know not what we shall do for Bombay. Mr. Harding does not wish to go there and Mr. Hazen is very anxious that one of our dear missionaries should go & take charge of the Press - Yours. W. Ballantine

Rev. W. Ballantine
Ahmednagar
Oct. 15th 1857
Rec'd Nov. 3, 1857

Shrirampur, Nov. 12. 1857

Rev. Dr. Anderson

Dear Sir

There appears to be very little prospect that your proposed plan of uniting our different missions will go into effect. The Satara brethren are utterly opposed to it. Mr. Wood in writing to a member of this Mission makes some very judicious remarks on this subject. He says, "Dr. Anderson says, 'times have changed' – If he means to say that there has been a change in missionaries it is true to some extent but not enough to warrant that the men now in the field will all think alike, or that our holding an annual meeting will make them think so. Did we all possess the requisite love, disinterestedness, zeal, & all the other good qualities a missionary requires, had we the power to look impartially upon the relative claims of the different parts of the Marathi field occupied or unoccupied & the heart to act accordingly it were well, and an annual meeting might be attended with great profit. But in the absence of these graces or with their existence in an imperfect degree, I do not see how very much would be gained by a union. A union on paper simply without a real union of interest & feeling would be no union at all. Better for remain as we are now". —

Mr. Hazen is very anxious for union but it is only for the accomplishment of one object, that he may obtain one of the experienced Missionaries from this Mission to assist in carrying on the operations of the Bombay station and to remain there after he leaves India. We have had the subject of location agitated recently through Mr. Hazen's letters and circulars in a most unpleasant manner, Mr. Hazen insisting upon it that your very definite expressions of opinion as to the location of Mr. Fairbanks in the Deccan and of others in their different fields he should be set aside in consequence of the location unforeseen emergency of the Bombay station. The amount of feeling excited on this subject and of the writing discussion rendered necessary in consequence reminds me very much of the days of the old Mahratta Mission, and makes me feel that if the mere broaching of the idea of a union of the Missions opens the way for such agitating discussions what would be the result if the Missions were all one. Another thing has been strikingly exhibited in these discussions, viz. that Br. Hazen at Bombay has little idea of the wants of the different fields around Ahmednuggur. He would have Mr. Fairbank torn away from his field on the North East although this is now the most critical time in regard to that field and it is most important that the person who is to cultivate it should just now have the entire control of it. In fact we feel up here that the successful working of

the experiment of the village system depends upon Mr. Fairbanks remaining in the field to which he has been designated. I fear that the experiment will not prove very favorable principally on account of Mrs. Barker's delicate constitution. And I know of no one who will be more likely to make the village system work to advantage than Mr. Fairbanks & Mary. Their work in their field and the building for a house at Wadalay have been commenced under the most favorable circumstances – and I dread to have the plan disturbed in any way. This agitation therefore of the subject of location especially of those brethren who have been designated specifically in your letters to particular fields seems to me very unhappy indeed. We feel that Mr. Hazen's poor health has much to do with his strong feelings in this subject and we sincerely desire that he would have the country with Mrs. Hazen for America as soon as he can do so to the best advantage.

If the Satara brethren can only obtain "one of the best native helpers" of this mission they will be satisfied and as to having any further connection with us, they would much rather be uncontrolled and independent. And if Mr. Hazen could only succeed in getting Mr. Fairbanks to Bombay he would prefer that that station also should be free from all control of this mission. The idea of Bombay and Satara being mere "stations of the Ahmednuggur mission" is evidently not agreeable to the brethren there and we have no desire to exercise any control over them. I think we are all agreed that union is not best.

All this division I believe are of opinion that it is best that some one of the Publishing Committee or some one whom the Pub.g. Committee shall designate shall go to Bombay and take charge of the Press examining all its accounts and reporting to the Pub.g. Committee. We know nothing of what the Press is doing nor indeed have we known what it has done for the last two years. Last year there was a talk of selling the Press to Mr. Thomas Graham and it was thought at one time that it would be sold to him But when we were all at Bombay in December & January last, Mr. Graham himself objected to buying the establishment as his health was very poor. In consequence of its being so doubtful whether the Press would be retained in the Mission a great amount of responsibility was thrown upon Mr. Graham, and the Publishing Committee was not consulted in a very few minor matters. Such being the state of things it appears very important that some one should go to Bombay and take charge of the Press for the Publishing Committee after Mr. Hazen leaves. It may possibly devolve upon me to go especially as Mr. Fairbank has so much to do to attend to the building of his house. It will therefore be difficult for him to leave at present, and if he does not go I suppose there will be a necessity for my going through a very unpleasant necessity to me.

It will be necessary for you to appoint a third member of the Publishing Committee after Mr. Hazen leaves – A good deal of responsibility will rest upon this Committee hereafter as nothing will be done without their advice. We need a man of experience in printing upon it but I suppose all ought not to belong to this Mission – Yours very truly D. Ballantine –

Bombay Nov. 12. 1857.

Rec.d Jan. 7. 1858.

Proceedings

Ahmednuggur, Dec. 1st 1857

Rev. Dr. Anderson,

Dear Sir,

I am happy to say that our work is still proceeding in the villages around us. Two weeks ago I left here with Mr. Harding, to visit a few villages from 15 to 20 miles distant in what we call our first northern field. We spent the Sabbath (Nov. 22d) at Wambooree, a large town containing 5000 inhabitants, where we have a school taught by a Christian teacher. Then I baptized four persons. Three of them are young men who are preparing to be teachers or catechists; Two have been attending the school for Catechists in Ahmednuggur for some time. They received their first impressions of the truth in the school at Wambooree and were then brought here to continue their studies. The fourth person baptized is a man of middle age, He is afflicted with the leprosy, but very intelligent. There was considerable interest manifested at Wambooree on the occasion of these baptisms. Others expressed a desire to be received into the church, the teacher mentioned form particularly who desired to be admitted, and I hope that the interest will increase. There is a strong party opposed to the truth. The parents of two of the young men who were baptized, were very much opposed to their receiving that ordinance. The mother of one of them came forward when I was administering the rite, and said to her son, you must not be baptized; and taking hold of him endeavored to remove him by violence.

The native assistant, Vishnoopunt, who went with me, rose and gently loosening her hold on her son asked her to step one side a moment, and in the mean time the young man came forward to his place again and was baptized. The mother seeing that the baptism had been performed immediately sat down and remained quiet till the meeting closed. The services were held in the open air, before the door of the house of the school teacher (as we have no chapel in that place), and a large number of the people were present to witness the ~~exercises~~. All listened with apparent interest to the preaching of the word. It was very pleasant to me to receive these first fruits of Wambooree to Christ.

On the next day I baptized an old man just on the brink of the grave, at Shingvay, a village which you will doubtless remember - as it was the first place where we stopped after descending into the valley of the Godavery. ~~This old man~~ had been all his life a great worshipper of idols, but he gave up ~~all~~ his stock of idols and sacred stones to us saying that they could do him no good. It was affecting to see this ~~old~~ man, just ready to drop into the grave, taking upon himself the vows of the Lord, ~~and~~ entering into covenant with the ~~Heavenly~~ Saviour, declaring that Jesus only could save, and casting away all his former gods as unworthy of confidence. He was very anxious to be known as a Christian before he died; and I am told that the chief ~~man~~ of the village are very much annoyed that he should have given up his gods, to which they had always shown so much respect for his sake. //

Mr. Abbott & Mr. Dean accompanied us to Wamboorea though they visited different places from those we visited on our route there and back. Mr. Abbott has been thinking some of taking that first northern field as his field of labor and he examined different localities with a view to the selection of a place for a Mission house.

The brethren are all now absent from here having all left on Thursday of last week. Mr. Fairbanks is visiting the villages of his field, Mr. Barker & Mr. Harding have gone to the villages in the Ikhokam field and Mr. Abbott & Mr. Dean went to Ikolgaum where they met Mr. Bissell who organized a church there last ~~Sabbath~~ Saturday.

The Bheels, a race of robbers, have risen in some parts of this district, and every few days we hear of some village plundered by them. Troops have been in pursuit of them for some time, but they do not come up with them. This state of things renders it unsafe for us to travel much in the directions in which they have shown themselves, and as they are most numerous on the outskirts of Mr. Barker's & Mr. Fairbanks's fields, it may not be altogether prudent for those brethren to take their families out there at present. We long to see quiet restored again to this country. The English seem to be gaining important victories over the rebels in Oude, and large districts around Delhi have been quieted and are now paying (regularly) the revenue to the English Gov^t. The forces of the rebels seem to be very much afraid of the British troops, and do not venture to face them on open ground even when the British ~~troops~~ are far inferior in point of numbers.

I had hoped that at the last meeting of the Board India would have received some more attention than it did. The events which have occurred here this year and the amount of attention drawn towards this country from all parts of the civilized world in consequence, should have suggested, it seems to me, the importance of embracing this opportunity of bringing the work in India before the minds of the people of America. As this opportunity has been neglected it makes me feel that the Missionary work in India has not that hold of the affections of American Christians which it deserves. If they do not think of us and of our work, of our dangers and of the dangers to the cause of Christ now when so many Missionaries in this land are passing through great tribulation and all are full of anxiety for the result, how ~~[illegible]~~ can we hope they will think of us and pray for us when there is nothing particular to call their attention to us and to our labors in this heathen land. Were one of the Missions of the Board in this country to be swept away by this rebellion perhaps it would excite more interest in the progress of our work, but I trust such a disaster is not needed to lead American Christians to think of us and pray for us while laboring in the midst of danger and anxiety. (I do not say but what the Ahmednuggur Mission has had as much attention as it deserves, probably it has had its full proportion in comparison with the other Indian Missions – but I speak of the ~~[illegible]~~ Missionary field in India in general.)

Mr. Hazen has written to us to say that he will probably take passage in the Sarpo-takes to sail for America this month. We are sorry that we have to provide for Bombay so soon. What to do we know not except to send Mr. Harding there. He is unable to preach in Mahratta yet but it is a very good place for him to begin to preach. Still there ought to be some one else to carry on the operations of the station. The question is, whom can we send there besides Mr. Harding –

You will see from the minutes of a recent meeting of the Mission which I enclose, that Marootee and Vishnoopunt have been licensed to preach the gospel. The next day Vishnoopunt was married to a nice young woman, a pupil in Mrs. Ballantine's school, and a member of the church, though a year or two ago she was a heathen – They were married in the large chapel Ramkrishnapunt performing the ceremony. The chapel was full, great numbers of Vishnoopunt's acquaintance from the town being present –

Mr. Fairbank told you by the last mail of the birth of his little daughter. Mary is getting on very well and so is the infant. So also are Mrs. Barker and Mrs. Dean and their infants. We all feel that God has been very gracious to us –

Mrs. Ballantine joins with me in much love to Mrs. Anderson –

Yours very truly

W. Ballantine

Rev. N. Ballantine

Ahmednuggur, Dec. 1. 1857.

Rec'd. Jan. 25. 1858.

Ans'd March 1.

Bombay Dec. 18th 1857

Rev. Dr. Anderson

Dear Sir

I send herewith the minutes of the meeting of the Ahmednuggur Mission held last week. The immediate occasion for holding it was the expected departure of Mr. Hazen for America and the necessity of making provision for carrying on the operations of the Bombay Mission you will see from the enclosed minutes the course which we have taken. It was the best course which we could think of. Neither Mr. Abbott nor Mr. Dean was willing to come to Bombay and take charge of the Mission. They would have been sent at once if they had expressed any desire to come. Mr. Harding was stationed here for the present according to the arrangement made last January, although he very much prefers to be in the Deccan. We have given him Shondoba as a native assistant. and both Mr. & Mrs. Harding are very much pleased with the arrangement. (Shondoba's wife is a girl trained up in Mrs. Hume's school). Both Mr. & Mrs. H. come here very cheerfully knowing that they have the sympathy of all of us at Ahmednuggur. They reached here last night

I arrived here on Monday last having come down rapidly in order to attend to the accounts of the Mission & the Press before Mr. Hazen leaves, & to look after the Mission property – Every thing appears to be in order and the transference of the business to other hands will be attended with no difficulty I think. The Steamship in which the Hazens take passage for New York is a nice

Rev. N. Wallace
Dec 18 1857

large vessel and Capt. Lane the commander, is a very pleasant man. I think the Arcots would do wrong not to embrace this opportunity to proceed to America

The day after our meeting closed your letter containing the appropriations for 1858 reached Shimamuggan. Had we had that letter before us we might perhaps have decided on a two matters differently. — In regard to the subject of the union of the Missions referred to in your previous letter you will see from these minutes what our opinions are. Mr. Bissell's letter giving the reasons for these resolutions will not be ready to go by this mail, but will probably go by next mail.

The war still proceeds in Oude. We are sorry to have to speak of Gen. Havelock's death. He was worn down with fatigue and anxiety. But the English arms continue to be successful in every direction. Large bodies of troops are pouring into India now — Yesterday the Steamer Great Britain arrived here with more than 1000 troops from England. May peace soon be restored to this land. All is quiet about Shimamuggan.

My family are all well at Shimamuggan. Mary was suffering the last week from an abscess in one of her breasts but she is now better. Had she been well Mr. Daniel would have been sent by the Mission to Bombay to do the work of examining accounts &c. rather than myself, as he understands it so much better. —

With my kind regards
Yours very truly
W. Ballantine

P.S. I think it may be well that Mr. Harding should be put on the Publishing Committee as some business will have to be done through him in connection with the Press. When I wrote you last I thought that Mr. Bissell was on the Publishing Committee but I have just learned by consulting the old letters here that he was appointed by the Deputation to act only till Mr. Daniel's return. Of course Mr. Daniel is a member of the Pub. Committee, and this is as it should be — W.B.

Rev. W. Ballantine
Bombay
Dec. 18. 1857
Rec'd. Jan. 30. 1858.

(Copy)

To the Brethren of the Ahmednuggur Mission

Dear Brethren

According to the directions of the Mission I visited Bombay arriving there on the 14th of December and examined into the various matters connected with the Bombay Mission which seemed most important to be understood on the occasion of Mr. Hazen's leaving the country, and now in accordance with the requisition of the Mission make my Report.

1. The Treasury. Mr. Hazen left the Treasury nearly empty. He had paid out during the year 13000 Rupees to the Ahmednuggur Mission and 1000 Rupees to the Satara Mission besides a considerable sum to close up the accounts of building the new chapel at Bombay. At his embarkation he made over to Mr. Harding the sum of 322 Rupees, out of which Mr. Harding paid some Mission expenses, viz. 100 Rupees for my expenses to Bombay and back, and Rs. 40. 14as. to Dr. Miller for medicines supplied to the Mission during the year. He also received Rs. 1360 from Dr. Wilson to close the account of the T.C. Spectator leaving the sum of Rs. 1533. 2. in the Treasury at the commencement of this year.

Mr. Hazen disposed of the Govt. note for Rs. 7500 during the year to Mr. Thomas Graham for the sum

of Rps. 5985, a better rate than he could have obtained soon after he sold it. The whole cost of building the new Chapel was Rs. 7969. This of course does not include the cost of the ground on which it stands. This cost was not covered by the proceeds of the Govt. note, as it was expected it would be.

I examined Mr. Hagen's accounts and also the Press a/c for 1857, and they appeared to be all correct. Mr. Hagen had a balance in his favor of more than 600 Rps. which was more than the balance he left in the Treasury in Mr. Harding's hands.

The accounts for building the Chapel had all been settled before I visited Bombay. I read the correspondence of Mr. Hagen with Mr. Bell the architect, showing the payment of the last balances.

The outstanding accounts against Dr. Wilson for printing the O.C.S. in former years were settled in my presence. Dr. Wilson paid Mr. Hagen while I was there, first 490 Rps. and then 460 Rps. and after I left Bombay, he sent in Rs. 1360. Mr. Hagen and myself thought it best to consent to a reduction of 250 Rs. in order to have the matter settled amicably and immediately. Dr. Wilson requested this reduction as he said he should have to pay this sum to obtain the amount he needed to pay us the whole sum down. As the reduction was much less than we had agreed to allow Dr. Wilson last year, we thought that there was no reason to hesitate a moment about the matter

Another large outstanding debt was one against Mr. L. De Souza for type &c. purchased of us two years ago. He promised to Mr. Hogan & myself that he would pay the sum due (about Rs. 1200) at the time he had engaged to do so, that is, about the end of June, and he has given a pledge of his presses and types &c. that he will pay it. He is doing good business and I do not think there is any reason to fear that he will not pay us.

Other old bills are in the hands of Mr. McFarlane the lawyer, for collection. Other later bills are in the course of collection by Mr. Thomas Graham the printer. Most of the bills for printing the last year for the Bombay Tract Society and for the Bombay Bible Society remain still uncollected, but can be collected any moment I suppose. The money thus brought in by the Press is probably more than sufficient for sustaining the Bombay Mission in its present reduced state.

2. Mission Property at Bombay. The Mission own one house at Bombay which could probably easily be sold for 9000 Rps. I believe it was offered for that sum; but in my opinion it will soon be worth Rs. 15,000 - Houses and land in that vicinity are rising in value and will probably continue to rise, as the situation is so near to the Byculla rail-road station. I think it most likely that the ground immediately behind the Mission premises will be fully occupied before many years and then a great source of annoyance from bad smells

in that vicinity will be removed. I do not think we shall ever be able to get a more eligible place in Bombay for Mission premises than those we now occupy there, and I therefore would not on any account part with them

The smaller Mission house at Byculla was sold to Noor Mahomed during the past year for Rps. 5500. The money was all paid in, and the deed having been drawn up by a lawyer, was signed by Mr. Hazen and myself as attorneys of the A.B.C.F.M., the day before Mr. Hazen sailed. The examination of the previous deed made to the A.B.C.F.M., of the premises on which the house stood, and then the preparation and signature of a deed making over a part of the original piece of ground to another landlord, were to me satisfactory evidence that all the deeds which we hold of land in Bombay are in good order and that we can dispose of any portion of the premises held by the Board or all of them whenever we please. I was glad therefore to see that business so satisfactorily accomplished.

The Mission also own the Printing House (the old Chapel) with the ground upon which it stands, and the new Chapel with the ground on which it stands. I examined the deeds and found them all right so far as I could see.

The Mission also own a lot of ground used for a burial ground, the gift of Govt.

The Mission also own the house occupied by Mrs. Graves at the Mahabaleshwar Hills. What its value is, it is difficult to say.

The Mission also have a Library in Bombay. The Library purchased for the American Mission Institution in Bombay is valuable.

Besides the Press of which I will soon speak more particularly, these constitute all the important items of property held by the American Board in Bombay.

3. The Press. The Press has been very much reduced within the past three years. The inventory of the standing articles belonging to the Mission in the Printing Establishment is given below. The value attached to the different articles might be obtained for them if sold one by one as opportunity offered, but not more than half this value could be obtained if the whole establishment were sold outright, and not even that probably if it were brought to the hammer.

4 Printing Presses	(500 + 500 + 350 + 220) =	1570
1 Galley Press	———	100
2 Cutting Presses	(one useless) ———	100
1 Roller mould	———	40
182 Galleys Brass & Copper (old) @ 2 Rs.		364
24 Wooden Galleys	———	
36 Case Stands @ 4 Rs.	———	144
2 Large do.	———	10
8 Case Racks	———	80
5 Imposing stones	———	50
31 Mahratta cases	Rs. 100 (+9 Guzerathee) Rs. 30 + (4 Hindostanee +12 [illegible])	142
		2600

	Brought on	2600
75	English cases	250
20	Imposing sticks	20
30	Chases of sizes	150
4	Imp tables	25
6	Press Benches	20
	Type in all about 90 cwt.	1080
6	Tables for folders	30
1	Standing Press (Iron)	250
1	Do. (Wood)	40
1	Embossing Press	600
4	Desks	20.
	Moulds (40 or 50)	500
11	Fonts Nonpareil & Gonpareil	5500
3	English Fonts	600
	Lead & Pica Font	300
1	Lead Mould	
1	Furniture Mould	5
6	Sewing stands	3
1	Shaving machine (Wooden)	
2	Standard guages	10
2	Lining guages	10
	Blacksmith's tools Anvil	10
	Cuts	300
	Iron safe	75
	Type foundry – on grinding lap	10

Dressing sticks 50. Rule cutting machine 10 = 60
Small standing Presses 30 4 Cupboards & 3 cases 50 = 80
Galleys ~~[illegible]~~ tools 50. Embossing plates 100 = 150
Cabs for imposing

Total Rs. 12,900 –

The stock on hand of paper &c. I did not attempt to estimate.

The pay list of the Printing Establishment amounts on an average to a little over 500 Rupees per month. This includes the pay of Thomas Graham as printer, amounting to 125 Rupees per month. Last year the pay list was on an average Rs. 550 a month.

The amount of work done in the Office during the past two years is represented by the sum of Rs. 22 904 the sum of all the bills made out for work done in the Office at the expense of the Mission during these years.

4. The relation of Mr. D. Graham to the Press.

Mr. Graham owns several presses and fonts of English type. The inventory of his property in the establishment is as follows

5 Presses	425 + 520 + 675 + 770 (2 Presses)	= 2390
1 Standing Press		430
50 pairs cases		250
103 galleys	(53 @ 3 Rs.) 179 + (50 @ 2½ Rs) = 125	= 304
3 fonts of type		950
6 pair chases 80. Glazed boards 200		= 280
	Total Rs.	4,604

(These articles are mostly new).

Whatever work he has done in the Office is almost entirely done by the job, and he pays for it accordingly. He owns no Marathee type, nothing but English. When any printing in the native languages comes to the Office he does it only in case we are precluded by our rules from doing it, such for instance

as all printing in the native language for the Board of Education, and he does it with our type for the use of which he pays a percentage to the Mission. He does all English work that needs to be done, as we have scarcely any English type. He does it with his own type & presses. His pay-list the past year has averaged Rs. 220 per month, and the amount of his bills for work done during the year has been about Rs. 13,700 — I asked him whether he would not take the whole establishment upon his hands, and thus relieve us from all care and anxiety in connection with it. He replied as he did last year, that his health was very poor and that if he should be laid aside from active work or should be removed by death the establishment would be almost a dead loss and he did not wish to encounter the risk. I felt that it would not do to urge it, as it seemed to me that his determination not to take the whole establishment upon his hands in his present state of health was the dictate of prudence.

The original arrangement was that Mr. Graham should pay to the Mission for the use of the materials &c 5 per cent. on all his net income for printing. In accordance with this, Rs. 540 were paid by him to Mr. Wagner the past year. But Mr. Wagner thought this amount too large after Mr. Graham became possessed of type & presses of his own. The rate to be paid by him hereafter remains to be determined.

I hope that this Report of what I did at Bombay will be satisfactory. The Publishing Committee will now have the complete control of the Press and will be in constant communication with Mr. Thomas Graham in reference to the work going on in the establishment.

Yours very truly T. Ballantine

Ahmednagar Jan. 8th 1858.

Rev. T. Ballantine to Ahmednagar Bombay

Ahmednagar Jan. 8, 1858.

Rec'd June 24th

Mission Press

Property of Mission

Transferred to Graham

Post script — It is perhaps important for you to know that my brother Rev. Elisha Ballantine is the guardian of my daughters Elizabeth D. and Julia A. Ballantine — and has the charge of all funds for their support and education — I have therefore do not lay any thing more to Deacon J. C. Proctor on their account —

Yours very truly

W. Ballantine

Schenectady
Feb. 22. 1858

Rev. R. Brown D.D.
and James M. Gordon Esq.
Boston.

Ord. Apr. 19

Rec'd. April 12.

Nundurugur. Feb. 22d 1838.

Rev. R. Anderson

Dear Sir,

I enclose a copy of the minutes of our Mission meeting held last week. Mr. Munger providentially came to visit us, and the members of our Mission then here felt that it was important ~~that~~ ~~[illegible]~~ the action of our Mission at our last meeting on the question of the union of the Missions should be fully understood before he returned to Satara, ~~that the brethren~~ of that Mission might know the grounds of our action, at once called a meeting, and all the brethren came in from their different fields, and we spent two very pleasant days in attending to Mission business. Mr. Munger having been urgently requested to sit with us, came in and acquainted us with the reasons why they disapproved the action we had taken, and after a free conversation with us, we think he was satisfied that we had good reasons for what we did, or at least that we acted not from any want of kind feeling towards them but because it seemed to us the only practicable course under the circumstances. We were very much pleased with the result of our conference, and we hope that when we send the letter referred to in the enclosed minutes, the Satara brethren

Nundurugur Feb. 22.
Rec'd. April 12.

will feel that we are disposed to do all we could be expected to do in supplying them with native assistants. We shall offer to them the services of one of our native Pastors for six months, or the entire employment of one of our licentiates, one of our higher class teachers, or any two or three of fifteen other native helpers whom we shall name.

The young men whose names are mentioned in the minutes as about to be employed as native assistants or teachers are graduates of our school for Catechists. One named Sawalyaram has been employed as teacher of the small boys' school at Nhundanggee but will henceforth be released from that work and employed as native assistant –

All the operations of the Mission appear to be in an encouraging state – and we hope that with the blessing of God this year may witness much more ~~done~~ accomplished than any last year –

Yours very truly

T. Ballantine

Secy.

Ahmednuggur. Feb. 22. 1858

Rev. Dr. Anderson

Dear Sir

In the early part of this month I made a short tour with my family towards the east. We visited Lonee one of our outstations and spent a Sabbath there. I received three persons to the church, two of them young men, and the third a woman belonging to that place. The last has been excommunicated from the first church in Ahmednuggur two years before, but appeared to exhibit true penitence for her criminal conduct.

The little church at Lonee which was formed in November 1856 with only seven members, experienced some bereavement last year in the loss of its faithful deacon Gyooba (the brother of Bhagooba), the native assistant in charge of the church. He died in Ahmednuggur Dec. 17th. A memoir of him has been prepared both in English & Marathee and published in the Dnyanodaya, and will be published also in a separate form. A copy of the Memoir in English will be sent you with the Mission Report.

Gyooba was one of our most faithful native assistants. His honest and warmly affectionate character drew forth our love and confidence - and we feel that God has taken away a very dear brother - from the heathen loved him -

Besides Yesodba another member of the Lonee Church died last year, so that at the close of the year it numbered only five members. By the additions ~~this~~ made this month it now numbers eight. Gyanoba the son of Yesodba, (who went off and joined the Church Mission last year, but on our remonstrances was relinquished to us by that Society), is now in charge of the Lonee church instead of his father. This is the only village church now under my care.

Mr. Munger left us on Saturday afternoon (after the close of our meeting), with Mr. Orsell for Moor. He expects to return to Satara this week. He is evidently not happy at Satara. His visit to this place appeared to cheer him very much.

Mr. Fairbank will report to you his own interesting field. He with Mary returned our last week from a three weeks' stay at Nadále during which they found very much to encourage them. They return there the latter part of this week. A room or two of their house is sufficiently finished for them to occupy, and they are anxious to spend all the time they can in their own field.

Mrs. Ballantine joins me in kind regards to Mrs. Anderson.

Yours very truly

D. Ballantine

Rev. Dwight Anderson
Ahmednuggur Feb. 22, 1858.
Rec'd. April 12.

Shimadangger. March 22d 1858

Rev. Dr. Anderson

Dear Sir

Your letter of Jan. 5th reached us day before yesterday. We shall send you an answer probably by next mail. Mr. Hagen will doubtless inform you in regard to the difficulties which stood in the way of our disposing of the Press. Mr. Harding has no responsible connection with the Press. and he is engaging in the Mission work in Bombay with great zeal and efficiency.

I am glad to see the expression of your opinion on the subject of union of the Missions.

I send you the Report of the Ahmednuggur Station with the Reports of the two native Pastors, also the reports of the out stations which are under my control during the past year. The Reports of the other brethren have probably gone home to you before this. The Report of the Mission for 1857 made up of the several different Reports will be published in this country in a few days for the information of those who have given to our funds or who may be disposed to give. A copy will be sent you.

The labor of preparing these Reports which I now send you as well as of preparing the accounts for the year is not small, and generally occupies me near the whole of the month of March. The labor is increasing every year as the field becomes larger.

I would call your attention to the reports of the native pastors. A portion of these Reports referring to the effect of the insurrection on the churches here will I think be interesting to Christians in America.

We are all very well. With kind regards from us all,

I remain yours very truly

D. Ballantine

Rec'd. Mr. Ballantine's Report of his field which was designed not for America but for the Report to be published in this country. Not knowing certainly what he sent it for, I sent it to you - and afterwards found that he did not intend it for you - Mr. Ballantine & Mary are at their station at Umdaley although their house is only partly finished and the hot weather is now upon us - They think they shall be able to remain there through the hot season which we think that until they can be comfortably accommodated they are running a great risk to remain there during the great heat. They are all very well - The districts here are now very quiet

Missionary Rec'd. 1858
Rec'd. May 2, 1858
Rec'd. May 13, 1858

Mundungu
May 5, 1858

Rev. R. Anderson D.D.
Secretary of A. B. C. F. M.

Dear Sir,

Your letter of Jan. 8th was duly received. I now enclose the minutes of our mission meeting in April, called to take your letter into consideration. The results of this meeting will we hope be satisfactory to the Prudential Committee.

We were surprised to learn from your letter that that it was understood by the Prudential Committee that the Printing Establishment had been sold until informed of the contrary by our letters of November. We supposed that Mr. Hazen had kept you fully informed of the state of things at Bombay.

In accordance with your positive orders to sell the Printing Establishment we have through Mr. Fairbank written to Mr. Graham proposing that he purchase ~~the~~ the remainder of the type and furniture belonging to the Mission in the Printing Establishment; and after considerable reluctance he has at length expressed his willingness to take it off your or our hands, and with the reservations which you specified in your previous letter to the Mission, the whole will probably soon be transferred to him.

The delay in disposing of the Printing establishment has not arisen from our desire to keep it in connection with the Mission. We did all we thought we could

properly do to dispose of it last year and the year before. When the Publishing Committee approved of Mr. Hazen's Report which went down early in 1858 proposing the sale of the establishment, it was with the understanding that Mr. Thomas Graham would purchase it and bind himself to perform our printing and not to print works on our premises which would be considered objectionable by the Mission. All of us therefore favored the measure. As soon as the letter was received from the Industrial Committee authorizing us to sell the Press, Mr. Hazen was anxious that the transfer should be made at once, and that he should be empowered to do it. But as we were instructed to act as a Committee and advisedly in every step of the process, the members of the Publishing Committee residing in the Deccan thought that it would be better to wait until the close of the year when Mr. Dainbaker, it was expected would be in Bombay and when one at least of the members of the Committee residing in the Deccan would be there also. The matter was therefore deferred until December. But when Mr. Bissell, Mr. Ballantine & Mr. Dainbaker were all in Bombay as well as Mr. Hazen, it was found that Mr. Graham was unwilling to take the establishment entirely off our hands. It was he feared too great a risk for him to incur, especially as he was in rather feeble health. He thought that in case he should be disabled by sickness or removed by death the establishment would be a dead loss to his family, and he therefore proposed to have only a portion of the

establishment his own property, which the Mission still retained the possession of the premises, of a few presses, and of the native fonts of type. As he objected to purchasing the whole we did not see that we could do any thing more in accordance with your instructions than dispose of such portions of the establishment to him as he required. In your letter you had directed us to reserve certain things such as the punches, moulds and matrices &c. which could be of no use to us whatever, unless we had some control over the printing establishment, and you also required us to take security for the proper execution of our printing and a reasonable security against any abuse of the Press. Now we could not carry out these instructions, as we thought, if we sold the establishment to any one else than Thomas Graham.

Proposals were again made to Mr. Graham by Mr. Ballantine at the close of 1857 when he went down to Bombay to take charge of the station from Mr. Hagen. but, as you will see from his Report (a copy of which is sent enclosed), without any successful result. You will observe however from the statements made in that Report that the amount of stock belonging to the Mission in the Establishment had become very small, great quantities of type and several presses having been sold during the two previous years, so that the estimated value of all the type and furniture belonging to the Mission then in the Press, was only Rs. 12,900, and this at a very high rate of appraisement. The articles which you required us to reserve when

selling the establishment amount to more than half of this sum, having only fair a six thousand Rupees as the value of the articles which we were expected to sell. Mr. Graham now offers to take these articles off from our hands for 4000 Rps. and the Mission will doubtless close with the offer, as we should probably not do so well to endeavor to sell them to any other individual.

Mr. Harding went to Bombay willingly, and he has found a field of labor there in which he has begun to feel great interest and which he would not hastily abandon. He has not been responsible for any thing done at the Press since he went there. He looks to us for advice and counsel, and feels that he is connected with this Mission while laboring temporarily at Bombay. The Mission have no idea of removing him from there at present, as he seems much interested in the work at that place.

I enclose a copy of the letter sent by this Mission to the brethren at Satara and of their reply, from which you will see what we were prepared to do to meet their wants as to native assistants. Shunfrant is now in Satara and is giving great satisfaction, we understand to the brethren there. We are very glad indeed to give them this assistance, and should rejoice to help them still more if they were willing to accept the proffered aid.

We shall make every effort to sell the house at Ahmednagar though we fear we shall not realize

its full value. This is probably one of the most favorable years in which have for disposing of it.

We are now receiving a subscription of 50 Rps. a month (continued from last year) which is given for the support of one of our native pastors, ~~[illegible]~~ and another subscription of 50 Rps. a month for the support of a native catechist and of converts who are training to be catechists. We have just published our Report which we hope will bring in more subscriptions.

Your letter of March 1st & 2d was received on the 29th ult. As to the question of occupying Sholapore we cannot speak with great confidence as none of us have ever visited the place. At the same time we know that it is the center of a very important region, and if we have that center under the control of American Missionaries the whole valley of the ~~[illegible]~~ Seena from here to Sholapore 120 miles in length, will fall properly to our Missions to cultivate and evangelize. Sholapore will very soon be easily accessible from Bombay by means of the rail road, and in this respect will have great advantages over Kolapore. At the same time there are some advantages on the side of Kolapore as for instance the cooler climate, it being near the Ghauts, and the more homogeneous character of the population, all there speaking the Mahratta language; while in Sholapore there is a large number of Canarese intermingled with the Mahratta people. Notwithstanding these disadvantages we are all inclined

Sholapore as a field

to prefer Kolapoor to Kolapoor in consequence of its accessibleness and its situation in relation to this Mission and Satara. If Missionaries were sent to Kolapoor it would be well to have them connected with the Satara mission in the first instance, but should other stations be joined to Satara and Kolapoor, the two missions would have to be divided, or encounter the same difficulties which we anticipate in case we were to be united with Satara. The Southern Mahratta Mission might be a convenient designation for that Mission whether Kolapoor were attached to it or not.

In behalf of the Mission
Yours very truly
W. D. Wilson

Rev. D. Allen
Rev. R. Clark
Rev. Dr. Bruce
Rev. Dr. Wilson
Rev. Dr. Ogg
Rev. Dr. Field.

Proceedings May 5, 1838.
Rec'd. June 24.

Ahmednuggur. June 30th 1854

Rev. Dr. Anderson
Dear Sir

In sending you the minutes of the meeting of this Mission held last week, it seems necessary to explain some things referred to in some of the Resolutions

We have agreed to sell the Press to Mr. Thomas Graham (reserving the moulds punches and matrices for making type, and also the cuts) for Rps. 3600. As Mr. Graham wished to take the embossing Press with the plates, and as there are several such presses now in Bombay, it did not appear necessary that we should insist upon keeping it under the control of the Mission, and so we have agreed to dispose of it to Mr. Graham. He offered 4000 Rupees for the establishment including the embossing Press and the cuts. We have told him that we cannot sell him the cuts, but reckoning these as worth 400 Rupees we will consent to his taking the establishment for 400 Rs. less than the amount he offered for the whole; that is for 3600 Rps. We hope he will accept the offer and that on the first of July we shall no longer have the responsibility of the Printing Establishment on our hands.

We took into consideration the subject of your letters in regard to supplying Bombay with a native pastor,

and came to the conclusion that Shahoo Row is not the man for Bombay. Such is Mr. Harding's opinion also. There are three other men either of whom we might send to Bombay, the two native pastors and Vishnoopunt. The brethren were of opinion that it is not best to send Vishnoopunt, that from his want of knowledge of English he is not the man best fitted for the work in Bombay, that he is peculiarly fitted for the work in the Deccan, that his wife is still more unfitted than he for going to Bombay, and just now as she is expecting her confinement in a few weeks, that under these circumstances it was best for us to send Hunipunt to Bombay with his family to perform the duties of the pastor of the church; as the climate of Bombay suits Hunipunt better than the Deccan and he is anxious to have his elder children educated in the higher schools of Bombay; and above all as he is much better fitted to be useful in Bombay than Vishnoopunt. Before however speaking to Hunipunt on the subject it was thought best that we should get Mr. Harding's opinion in regard to Hunipunt's going there. He thinks that Hunipunt is not the man for ~~[illegible]~~ Bombay and says, "It seems to me that this church had better remain as it is for a time rather than to make the arrangement that is proposed." Of course we feel that at present we cannot do any thing towards supplying Bombay with a native pastor, but must wait the developments of divine Providence.

The Collector and Magistrate of this district, C. E. Fraser Tytler Esq., has kindly offered to give 450 Rupees this year for the

building of chapels in the villages. In view of this offer we have determined to build the five chapels mentioned in one of our resolutions. Of these we stand in pressing need. We have put down in our estimates Rps. 1300 for building eight new chapels next year in different villages. Mr. Dyther gives us reason to hope that he will furnish the funds for building several of these chapels also.

You will perceive that we propose to build six houses for native assistants in different villages at an expense of 50 Rps. each. We find that the work of our native assistants is very effective in many places, and our great hope for the extension of the knowledge of the truth in the region around us, depends upon our placing our native assistants in the villages where some religious interest appears. We hope therefore you will allow these estimates for this object.

We have also increased our estimates for schools in the villages. In not one of the villages named in the list when we desire to maintain schools, (except Ahmednuggur and Seroor) is there any school established by the Govt. or any prospect of a Govt. school for years to come. In fact in the whole field occupied by our Mission there are not a dozen Govt. schools and no prospect of so many.

As our field enlarges and young men are brought into the church who are prepared after recieving an education to become Catechists or teachers, and also as the children of our native Christians come forward and exhibit a character that gives us hope that they will be useful in Mission service in after-life, our

school for Catechists necessarily increases in numbers, and the demands upon it are becoming greater and greater. Some of the brethren feel that we must raise up laborers more rapidly, and that we must bring young men into this school in greater numbers, in order to supply the wants of the different fields connected with this Mission. We hope you will see the importance of this department of our efforts as we do, and that you will not cut down the allowances for education as you did this year

The expenses of our preaching tours are necessarily increasing as we spend more of our time in the season for tours in going from village to village making known the truth. The allowance for the present year is not near sufficient for what we shall have to expend. We have therefore asked for a larger allowance for 1859 for this object.

As we shall have no Printing Office next year in all probability, we have but one estimate for printing at Rs. 1600 to cover the expense of printing the Dnyanodaya also. This expense has heretofore been defrayed entirely from the proceeds of our Printing Establishment and has not therefore come into our estimates at all.

Besides the sums mentioned in the estimates, the sum allowed for building houses for Mr. Abbott and Mr. Dean will probably not be needed this year, as the efforts to obtain sites for Mission premises in either of the fields which are to be occupied by those

two locations, have not yet been successful; and even if sites can be obtained soon, but a small part of the sum allowed for building the houses can be expended this year. On this account we hope that the whole sums allowed for those two houses will be continued to us in 1859, or such part of those sums as may remain unexpended at the close of this year.

With these explanations we think you will understand the circumstances under which we have drawn up the estimates which is now sent. We do not see how we could ask for less, and we hope you will be able to grant the whole without any diminution.

Yours very sincerely
In behalf of the Mission
R. Ballantine
Sec G.

Abandonment, June 30, 1858

Rec. Oct. 20, 1858

Explanation of Relinquishment
Ans. Nov. 1858

Sale of Rel.

Rel. Ad

Ahmednuggur June 30th 1858

Rev. Dr. Anderson

Dear Sir

On last Sabbath we had the pleasure of seeing our youngest daughter Anna come forward and profess her faith in Christ. With her, seven girls of Mrs. Ballantine's school, all children of Christian parents, and all between the ages of eleven and fifteen years, stood up before the great congregation and declared their faith in Jesus and their determination to serve the Lord. One of the girls is a daughter of the ~~[illegible]~~ Pastor of the church Emmanuel and one the youngest daughter of our deacon Bhagooba, the last one of his children, who are now all numbered among the visible people of God. It was an interesting occasion especially to some of us, and we felt that we had great reason to rejoice and praise God for his goodness mercy and truth. Considerable religious interest has been manifested in the girls' school of late, though the girls now received have for months evinced a desire to be admitted to the privileges of church membership, and have been under a course of instruction with reference to this object. In consequence of the peculiar circumstances of the case I performed the duty of the pastor in receiving these girls to the church. On next Sabbath Emmanuel will probably receive several other persons.

We are having daily prayer meetings now which are well attended by the Christians who seem to feel a deep interest in these Shortenings for united supplication. Others also attend.

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There is one subject upon which I venture to write to you in this private communication, as I can say some things here which I cannot any where else. I have written in the public letter accompanying the minutes the reasons why we do not approve of Vishnoopunt's going to Bombay. The fact is that all who see Vishnoopunt wish to get him for themselves. Mr. Wood will never be satisfied unless he has Vishnoopunt at Satara, and Mr. Harding feels that unless Vishnoopunt is sent to Bombay we had not better send any one. Now what is the reason of this desire to obtain the services of this one person and of no other. Vishnoopunt is not superior to our other native assistants in intellect. In fact he is far inferior to Atmaipunt, Ramkrishnapunt & to Shakoorow, both in natural talent and in the acquirements he has made. He cannot write a sermon to be compared with what either of the three just mentioned can write. He has very little originality of mind. Indeed the Brethren who do not know him intimately have entirely too exalted an opinion of him and of what he can accomplish. What then leads them to think so highly of him. It is his ready manner and pleasing address, making him a favorite wherever he is known. He is one of the most amiable natives I ever knew, and conciliates those whom he addresses, making the best impression upon those who become much acquainted with him. He is much less fitted than Atmaipunt Ramkrishnapunt and others for the rough work which he would find in Bombay, but he is admirably fitted for a country place where he would become acquainted, and where he would exercise almost an unbounded influence over all who were brought much into contact with him.

In my Report for last year I mentioned that we had obtained a house in the northwest corner of the town, a part of the city most distant from all the places occupied by the Mission, hitherto in Shwedaugon. It told me this week that there are twelve young men who are in the habit of coming to him and reading the Scriptures and joining in prayer with him, and he has great hopes that some of them would become Christians. Some of these young men are Brahmans and all are of the higher classes. None of them would come near to see us. His wife too is accustomed to visit the families in their neighborhood, and she has become acquainted with several women who exhibit a great interest in the truth.

Now how can we lose this influence which is thus being exerted in that part of the town and the interest which results from it. We feel that it would be a very great loss indeed in the present stage of our work. Remember that there is not yet one high class family in the city that has yet been reached by the truth; only some young men of different families who have had to leave their father's house as soon as they were converted. There is not one house in the city occupied by its hereditary owners where the worship of the true God is maintained. This fact will show you the importance of the influence now being exerted by Vishwoshunt and his wife in this city. We hope that the time may come before long when the work shall have made such progress in this place that we can share Vishwoshunt to go elsewhere, and as Mr. Dairbanks wrote you by last mail I think that Okay would be an admirable place for him to occupy as

pastor of a church. And if he went there, we could often have the benefit of his influence in this place for he would be near enough to visit us frequently. But if he went to Bombay or Satara we should lose him entirely. And such a loss would be irreparable. So it seems to me, and principally because Vishnoopunt has acquired an influence here which no one else now with us can expect to obtain.

We thought more. I suppose that I have peculiar feelings towards Vishnoopunt. We have ~~all~~ called him the Apostle John ever since his conversion because of his peculiarly amiable character. He began to come to us for religious instruction immediately after our return from America, and in October 1853 was baptized. I always looked upon him as one rich reward ~~[illegible]~~ which our Heavenly Father ~~[illegible]~~ the God of all consolation and comfort gave us for the heart rending trial which we had endured in leaving our children behind us in America. I loved him as I never loved any native, and I treated him with more kindness I think than some of my brethren would be disposed to treat him, looking upon him as Paul did upon Onesimus, "mine own bowels". For all these reasons I have felt peculiarly drawn towards him and peculiarly desirous that if he ever leaves me he should be with some one who will treat him with uniform kindness.

We are all very well – Mrs. Ballantine joins me in very kind regards to Mrs. Anderson & yourself –

Yours very truly

J. Ballantine

Rev. Rufus Anderson
Bombay
June 30, 1858

Bombay July 19, 1858

Rev. Dr. Anderson

Dear Sir

I came down to Bombay last week with Mrs. Ballantine in order to have an operation performed on her cheek. You will perhaps remember that when we were in Bombay more than a year ago, a small tumor was removed from her cheek. The tumor came again in the same place and became much larger than it was before, and we were advised by Physicians in whom we had confidence to come here and have it removed. The operation was performed last Saturday by Dr. Ballingal, Professor in the Grant Medical College, who is the most experienced surgeon in this part of India. A piece of the cheek was removed containing the tumor, and it is hoped that nothing remains to form the nucleus for another. You can easily conceive what a trial it is to us to be compelled to leave home for such a reason. But in all this trial we have many things to comfort us. We were glad to be able to leave our children under the charge of Mary and Mr. Fairbank who remain in Shimoga yet while we are absent. The repeated growth of the tumor, and the fear that it may prove to be of a cancerous nature, of course are calculated to fill us with anxiety. All we can do is to cast our cares upon the Lord.

I am glad to say that Mrs. Ballantine bore the operation very well, and the wound seems now to be healing as rapidly as we could expect. We hope to return to Ahmednuggur soon.

I wrote to you by last mail and mentioned the reception of seven girls of Mrs. Ballantine's school to the church together with our daughter Anna, on the profession of their faith in Christ. On the next Sabbath [illegible] were received by Christian baptism [illegible] of them boys connected with the school for Catechists, who had been baptized in infancy; and of the remaining three, two were women and the other was a young man of the family of Patels or headmen in Dhara. He belongs to the cultivator caste. As he is connected with Mr. Fairbank's field and as he was brought to the knowledge of the truth through the instrumentalities employed in that field, Mr. Fairbank will probably give a full account of him. It is a most interesting circumstance that his father and brother and younger brother instead of casting him off for becoming a Christian, have come and joined him, and express their wish to become Christians also. This is entirely a new thing in the history of our work that the conversion of persons in the higher castes should be followed by such results; and it leads us to hope that the day may be at hand for the speedy extension of the religion of Christ among this people.

Our daily prayer meetings at Ahmednuggur still continue and our converts feel that it is right to expect answers to their prayers. May their faith be greatly increased. Yours very truly [illegible]

Mr. & Mrs. Hawley are well & happy in their work.

Received Feb. 18, 1858.

Shwaungyen Oct. 6. 1858

Rev. Dr. Anderson

Dear Sir

On last Sabbath six persons were received to the church by Thunipent and one by Ramkrishnapent. Of the six received by Thunipent three are boys in the school for catechists, and all of them belong to Mr. Barker's field. One girl belonging to Mrs. Ballantine's school also was received. She is very young but exhibits a heart full of love to the Saviour. Her mother is dead and her father is a heathen but she is living here with some Christian relatives. The other two received by Thunipent are elderly women, one of whom is the widow of a Christian who died last year. The other woman is the sister of a blind man belonging to the church who died here many years ago, giving triumphant evidence of his belonging to Christ and of his being prepared to dwell with him in heaven.

The person received by Ramkrishnapent was a Mussulman. He was long in the employment of pious English gentlemen who instructed him in the truth, and he thus became convinced that Christianity is the true religion, and that salvation is to be found in no other way than through Jesus Christ. He has testimonials from several gentlemen of the high character for truth and honesty which

he has borne for many years. He now rejoices that he is a member of the Christian church. His life has been threatened several times by Mussulmans here, at Poona at Bombay and his native city Surat, because he exhibited a disposition to embrace Christianity; but he declares himself ready to lay down his life for Christ's sake.

Thus God is bringing new members into his churches here, and we hope that the day may soon come when these mercy drops shall be followed by a plentiful shower. We continue our daily prayer meetings, and when we read in these meetings the accounts contained in the American papers of what God is doing in America and how he is answering prayer it quickens the hearts of the children of God here, and they rejoice and give thanks for all the mercy manifested to the American churches. We earnestly long for similar displays of God's grace here. A few persons around us have manifested unusual interest in the subject of religion, and there are two or three instances in this city where wives who have been taught the truth by their husbands, are now urging on their reluctant husbands to come out boldly & embrace Christianity. This is very unusual here and it gives us hope that God is working in the hearts of men by his mighty Spirit, and we pray that we may continue instant in prayer, and not let the Saviour go till he grant us a blessing and pour out his Spirit upon many.

We are all in usual health. We have had a good rainy season and it is now near its termination. The comet is drawing the attention of all classes, and men are predicting the fall of the native kingdoms or of the great English power, each one according to his own fancies.

Yours very truly D. Ballantine

Rec'd Oct. 6, 1858.
Ans. Oct. 1.

(Copy)

Ahmednuggur, Nov. 2d 1858

W. Carey Tucker Esq.
Sec'y. of Christian Vernacular Education Society for India,
Dear Sir

Your letter enclosing the appeal from your Society reached us last month. We are glad to see that your Society is receiving the cordial sympathy of so many good men of different denominations and that the importance of giving a Christian education to the masses of heathen inhabiting this country, is felt by so many of the wise and the benevolent in Great Britain. It is a sign of the times which encourages us to hope the best in regard to India. The time to favor Zion in this land is surely come, since the servants of God take pleasure in her stones and favor the dust thereof.

No Mission in this part of India has done so much for vernacular education as our American Mission. This will appear plain from the simple list of school books prepared by the present and the former members of this Mission for use in the vernacular schools. This list, which I give below, does not include any books prepared formerly for our schools but now superseded by better books. nor does it include religious tracts. We have also omitted quite a number of small books published by the Bombay Tract and Book Society which are used as reading books in our schools, and have inserted only those prepared by our own Missionaries.

Ahmednuggur Oct. 6, 1858.

Marathee Primer	18 mo.	52 pp.	½ anna
First Book for Children	18 mo.	44 pp.	¼ "
Catechism	32 mo.	48 pp.	¼ "
Lambs Fold (a catechism for children)	18 mo.	63 pp	½ "
Scripture History	12 mo.	70 pp	1 an.
Compendium of the Bible	12 mo.	43 pp	½ an.
Summary of Scripture Doctrines	8 vo.	84 pp.	1 "
Scripture Stories. (with plates)	12 mo.	72 pp	1½ "
History of Christ	12 mo.	304 pp.	8 as
Child's Book on the Soul (Gallaudet's)	12 mo.	211 pp	4 as
Topical Questions on the Scrip. (Barnard's)	12 mo.	101 pp.	2 as.
History of the Chr. Church (Barth's)	royal 8vo.	260 pp	8 as.
Natural Wonders	12 mo.	191 pp	8 as.
The School Boy (Abbott's)	18 mo.	178 pp	3 as.
Barth's Bible Stories Old Test.	12 mo.	191 pp.	6 as
Do. New Test	12 mo.	174 pp.	5 as.
Picture Book for children (with plates)	32 mo.	32 pp.	1 a.
Life of Mahomed	12 mo.	160 pp.	6 as.
Child's Book on Repentance (Gallaudet's)	12 mo.	92 pp	2 as.
Scripture Manual	12 mo.	190 pp	10 as.
Theological Class Book (Cogswell's)	12 mo.	257 pp.	12 as.
Treatise on Logic with special reference to religion	12 mo.	41 pp.	4 as.
Music Manual	royal 8vo.	12.	1 a.
Geography with Questions on maps	12 mo.	164	4 as.
Arithmetic in three parts (including Mensuration & Logarithms)	12 mo.	186	8 as.
A small Arithmetic	18 mo.	72	2 as.
Intellectual Arithmetic	12 mo.	169	4 as.
Introduction to do.	12 mo	84	2 as.

Astronomy, with Plates, with especial reference to Hindoo mistakes in Ast. } 12 mo 45 pp. 4 as.

Natural Philosophy, (Mechanics) with plates 12 mo. 95 pp. 4 as.

Euclid's Geometry (not published by the Mission)

Marathee Grammar 8 vo. 110 pp. 4 as.

A Help to the Acquisition of English in Eng. & Marathee } 12 mo. 180 pp. 1 Rp.

Principles of English Grammar and Idiomatic Sentences in Eng. & Marathee } 12 mo. 295 pp.

The Dnyanodaya, (Rise of Knowledge) a semimonthly paper 16 pp. in each No. royal 8 vo. (-1a.) in Marathee and English, used extensively in our schools — commenced in 1842 now in its 17th Vol. 1½ Rs. for Vol.

Some of these books are published by the Bombay Tract and Book Society. All these works are obtainable at the American Mission Press, Bombay, or at any of the stations of our Mission. Copies will be sent you as you request. The price of these works is but at less than cost in nearly all cases.

I will send you with the School Books a Report of the proceedings of the General meeting of the American Missionaries of this Presidency held at this place in 1854 in connection with the Rev. Dr. Anderson and Rev. Mr. Thompson a deputation of our Board to this country. In pages 29, 30, 31, 32 you will see a report on the subject of vernacular schools which had been in operation in this Mission for many years and their results, and our reasons

for discontinuing those schools which had hitherto been taught by heathen teachers. Even before that meeting, the Mission had abandoned in great measure the plan of employing heathen teachers, and would establish no schools except such as we could carry on with the aid of Christian teachers. The first thing then to be done, was to raise up the Christian teachers necessary for our purpose. This we have endeavored to do by the establishment of a school for Catechists and teachers. You will see the object which we proposed to ourselves in the establishment of such a school, and the kind of young men who in our opinion should be taken into the school, and the general course of instruction proposed to be given; all exhibited in page 32 of the Report referred to above. You will see also the subject of a school for girls corresponding to the school for Catechists, treated of in the next page. A reference to this Report prevents the necessity of my repeating the same thoughts in this letter.

In accordance with the plans presented in that Report we have schools at Rhundungqua for the purpose of raising up teachers and wives of teachers. The school for Catechists contains about 20 young men and boys and the school for girls about 45 pupils. Nearly all of the young men in the school for Catechists are professedly pious and the remainder are all children of Christians, some of whom having commenced study very young are the brightest and most advanced in the school. The sum given for the support of each one of these three preparing to be teachers or catechists is one or two Rupees monthly;

and when a young man brings his wife with him to be instructed, we give him 4 or 5 Rupees a month. The great proportion however receive but 2 Rps. a month.
There are only six or eight girls in the girls' school who receive any support from the Mission, and each one of these has one to 1½ Rps. per month. During the two years past we have sent out six young men from our school for catechists, who are now engaged in teaching schools in different parts of our field, and the number of girls trained up in our girls' school who have been married to teachers and catechists during the two past years is also six. Of course this does not supply the demand of our own field.
I send you a copy of our Mission Report for 1857, from which you will see the condition of our Mission at the commencement of this year. God has greatly blessed us during the present year and more converts have joined our churches since Jan. 1st than in any year before. We have two native pastors of churches (both converted Brahmans), three licentiates (one a Brahman and the other two of the Shoodra caste originally) and forty native helpers of different castes. These forty native helpers include 18 teachers of vernacular schools.
The number of native churches we now have is ten, embracing about 300 native communicants and as many more baptized children, and the families connected with these Christian converts must include seven or eight hundred individuals who form now quite a large Christian population in the midst of the heathen around us.

To educate this nominally Christian population which is much scattered and is constantly increasing, demands a large number of schools and teachers. To train such teachers and to support them when trained, and to supply the schools with suitable books, is a constantly increasing burden on the Mission Treasury. Of course we shall rejoice in any assistance which you can give us in this work. The expenses of the Bungalowdanga alone are more than a thousand Rupees a year.

The pay of the teachers of our common schools is from four to seven Rupees. As they all live in villages where food is cheap they do not need high salaries.

A knowledge of English for these teachers we should consider to be only an injury, as it would tend to make them discontented with their work and with their pay also. We have nothing to do as a Mission with English education. Whenever any one of our native helpers exhibits talent and expresses a desire to learn English and we think it will be of use to him to prepare him for more effective service as a minister of the gospel we send him to the Govt. English School. Thus we have now an excellent young man attending the Govt. English School in this place. In this way an influence ~~[illegible]~~ for good is exerted upon the other scholars of that school, and at the same time we are relieved of all labor in giving English instruction ourselves. You will see therefore that we do not reject all English education for our native converts, but avail ourselves of those means for obtaining it which the Govt. schools afford, and thus are at liberty to make more efforts for the diffusion of knowledge in the vernacular tongue.

We should consider it a great injury to our work if any Society like the Christian Vern. Ed. Society were to enter this field and do any thing which would tend to draw away our most intelligent and useful young men to be students in a separate establishment. It would injure our schools and ~~[illegible]~~ discourage us in our efforts to promote education among our own people. We think it would be of much more advantage to the cause of Christian vernacular education if we could obtain help in carrying out our plans, for those plans look to preparing the people for the support of their own educational institutions themselves as speedily as may be. Any efforts made by another Society which would result in drawing off our best young men from us by the promise of greater pay whether as pupils or teachers, would be very injurious in their tendency to the great object we have in view of training the people to perform their part in the education of their own children and thus elevating them to the rank of intelligent and useful Christians. We are confident that these views will commend themselves to the liberal Christian sentiment which pervades the Directors of your Society

In reference to the preparation of school books I would say that the opinion of our Mission is generally opposed to mere translations of English works. We need books in a native dress and adapted to native associations and modes of thinking. Now we have in our Mission good Christian scholars well trained to vernacular composition, who are admirably fitted to prepare school books in character. The Theological Class Book referred to above is an admirable

text book for teaching Theology. It was prepared by the native pastor of one of our churches who is perfectly familiar with the subjects of which he treats, and who in following the English work which he had before him felt himself at liberty to bring in illustrations from native ideas and modes of reasoning, and who has therefore made an excellent work for general use in teaching native theological students. In like manner any one who will read the Dnyanodaya or "Rise of Knowledge", our semi-monthly magazine, will see how well the articles are written in Mahratta and how well fitted to instruct and interest the native reader. Many of the articles printed in this little magazine have been reprinted in the form of tracts and thus reserved for more permanent use. But we are kept back in our efforts in preparing books by the great expense incurred, and we should greatly rejoice to have assistance afforded us in this line.

Received May 2 1858
Rec'd. Jan. 11. 1859.

You will see from what is written above that we enter fully into the spirit of your proposed plan. In fact it is just the course in which we have been moving for some time. We wish to extend the blessings of Christian education through the vernacular languages of India just as fast and as far as we can. We heartily wish you success in the objects which you have proposed to yourselves in the establishment of your Society, and if you can lend us a helping hand in carrying out the same objects by means of the machinery already in operation and the materials already at hand in our mission we shall be very much gratified.

In behalf of the American Mission
Yours very truly
N. Ballantine

Shmedumggur, Nov. 6. 1858

Rev. Dr. Anderson

Dear Sir

I send you a copy of our letter to the Secretary of the Christian Vernacular Education Society for India, in London. We were glad to see the copy of your letter to Rev. Mr. Knight on the same subject. I hope that our letter will serve to set the Society right as to the views and the actual efforts of our Mission in regard to schools and education generally.

On the first day of this month the proclamation of the Queen of England declaring that the government of this country was transferred from the East India Company to the crown, was read in all parts of India. Great preparations were made in Bombay, Calcutta and in other parts of the country to do honor to the occasion. Thousands assembled here to hear the Proclamation. In this important document the Queen declares her confidence in the truth of Christianity though she disclaims any desire of imposing her convictions on her subjects. I think the proclamation will do good.

We are expecting our Mission meeting next week. Mr. & Mrs. Barker & Mr. Fairbank & Mary have come in this week on account of the meeting. They are all well. It is now an established fact that our Missionaries can reside at their village stations during the rains.

Yours very truly N. Ballantine

Shmedumggur
Nov 6 1858

Ahmednuggur, Nov. 6. 1858.
Rec'd. Jan. 11. 1859.
Ans. Apr. 19.

Rev. A. Hudson D.D.

P.S. At an meeting in June the Mission proposed to send Tirupant to Bombay for a year to assist Mr. Harding. But afterwards at Mr. Harding's earnest request the Mission agreed to send Ram = Krishnapant to Bombay for six months. He left here two weeks ago and arrived there last week and has engaged with his usual ardor in the work there. I hope that he will give Mr. Harding very efficient assistance.

Khokan Jan. 4th 1859

Revd. R. Anderson D.D.

Dear Sir,

My work is such that I can write you but briefly to day. You will be glad to know the circumstances under which I received your letter accompanying the Appropriations, & what has been the result. It came to hand on New Year's day while we were spending the day in the family of the Collector of the Nowgong Zillah, who is encamped three miles from us at Khokan. // As we were conversing freely I thought to speak of the ~~receipt of an~~ Appropriations to our mission & of the reduction of Rs. 2000 on account of the debt of the Board & the financial crisis. At that time & when we met the following day Mr. Fytlen inquired particularly into the state of our finances, & then volunteered to make up of half the deficit viz. one thousand Rupees.

We feel to thank God that he has put it into the heart of such men to aid us in a time of anticipated distress. This gentleman (C. E. Fraser Fytlen Esq.) gave on a mission Rs 500 in '57 & last year Rs. 456 for the purpose of building a chapel. //

I showed him the Report of the Board for '57 in wh. he seemed much interested, & I think he would be pleased to receive from you a copy of the Report for '58, & perhaps also a copy of your Monthly

publication for the current year. He & his lady are exceedingly kind to me & have shown me many attentions.

On the 22nd ult. another church was formed at the village of Panchagamo which stands on the Parah river 8 miles from Kotokan & 6 miles above Akwasse. It was a deeply interesting occasion. Eight of our church were represented & the new chapel was well filled. The exercises were preceded the evening before by a prayer & conference meeting at wh. a large number of appropriate & stirring addresses were made. It was a good preparation for the important occasion, & I think we felt that the Saviour was present. Mr. Abbott preached the Sermon & Mr. Fairbank gave an address & the right hand of fellowship to the Deacon, Hawkins.

On the Sabbath following two persons were received to the church by profession & the Communion was administered. The School at Panchagam is in a flourishing condition.

Kotokan. Jany 4th 1859.
Rec'd March 2.

The invoice of medicines from Mr Gordon has come to hand & I feel greatly obliged to you for giving us so generous a supply. I have almost daily medical practice & need a supply of medicines very much.

With kind regards to yourself & associates & your family from us both I am

Yours very truly
N. P. Barker

Nuwaraeliya Jan. 7th 1859

Rev. Dr. Anderson

Dear Sir

Your letter enclosing the appropriations for 1859 reached me last week. We were glad to find that you did not cut down our estimates more than Rs. 2000, as we can hope to obtain that amount in this country. Last year our donations amounted to about Rps. 2500 - C. E. Fraser Esq. the Collector and Magistrate of this district gave us 450 Rps. last year for building Chapels; and the year before 500 Rs. for the general purposes of the Mission. When he understood from Mr. Barker that our Society was unable to give us the amount we had asked for by Rps. 2000, he replied that he would make up half the deficiency. With the 1000 Rps. from him and the subscriptions and donations which we hope others will furnish us, we shall probably find no difficulty in meeting the necessary expenses of the Mission this year -

Last Sabbath seven persons were received into the first church of Nuwaraeliya. Of these two are girls belonging to Mrs. Ballantine's ~~girls'~~ school, and one is a boy in the school for Catechists. He is only eleven years old, but for several months he has exhibited good evidence that he loves the truth. He was baptized in infancy, his father being a Christian. His mother was one of the women who received baptism on this occasion. Besides this boy one of the girls had been baptized in infancy. Other persons were admitted to the church by our brethren in the villages

The prospect now is that the whole country will speedily be restored to peace and quiet. The policy of the Government in Oude is proving very successful as well as the arms of the troops, and the great chiefs are submitting without much opposition, and we hope there will be very little more shedding of blood, and that the natives generally will yield to the demands of the Govt. and give up their arms without any further difficulty. The prospect is certainly very hopeful for ~~more~~ permanent peace and order in India and greater facilities for the progress of the gospel than were ever before enjoyed.

Our brethren are all at work in the villages connected with their respective fields. All are in the enjoyment of good health. We need very much the rich effusions of the Spirit to bring those who have long halted between two opinions to a decision on the right side, and to lead others to inquire what they shall do to be saved. Oh for such scenes here as are witnessed in America.

Yours very truly

J. Ballantine

P.S. I have a nephew (J. W. Ballantine) in the Theological Seminary at New York who is determined on becoming a Missionary. He is possessed of fine talents and would make an excellent linguist. I am very anxious he should come and occupy Sholapoor 120 miles south east of this. The rail road will soon be finished to that place thus bringing it within 24 hours distance from Bombay. The valley of the Seena extends from here to Sholapoor and I wish to see this valley all cultivated by our Mission. Can you not get him to come here. I have written to him on this subject.

The telegraph will be finished from Bombay to Sholapoor as within a few days distance of Bombay. Can we not hope to see the Bombay Conference also.

Received March 2.

Lucknow Jan 1, 1859

Ahoka Apr. 5. 1859

Rev. R. Anderson D.D.

My dear Sir

I regret very much this long delay in sending my Report for 1858, but it was occasioned by sickness & could not be avoided. I fully intended to copy & send it to you immediately after returning from our tour. Mrs. Barker however was taken ill with fever the last of Feb. & for many days was very low & needed my aid almost every hour —

After a few days I too was attacked with fever & was compelled to lay aside all labor — The simple remedies used were blest to our recovery & now I am thankful to say we have regained our accustomed vigor & are

Ahmednuggur Jan. 1, 1859

engaged in our work as usual.
We are delighted with the location
of our house, as it is elevated, & we
get much better air than we ca
in the crowded & dusty city —
We look forward with much hop
& much happiness to the probability
of permanent village occupation —
I can say that we love the pla
& the work more & more —
We expect to go to Shrewsbury
after a few weeks, as Mrs. B. is
expecting her confinement before the
of the month of May —
She unites with me in sending
kindest regards to yourself & all your fa
Yours Cordially
W. P. Barker

Rev. N. P. Barker

Khokar April 5. 1859.

Rec'd. June 4.

Ans Sept 19

Ahmednuggur. April 23d 1869

Rev. D. Anderson

Dear Sir

On the first Sabbath of this month I had the privilege of baptizing four adults who were received into the Lonee Church. They were the wife and parents and aunt of a young man who was received to that church last year and who is now studying in the school for Catechists. The parents belong to a village 30 miles west from here with no Christians nearer to them than Lonee which is ten or twelve miles distant.) This place is in a very hilly district many parts of which are inaccessible except on foot or on horseback. Our native assistants frequently traverse that district for there are many persons there interested in the truth.

Last month Hanifpant visited a village about ten miles northeast from here, beyond the line of eastern hills which you will remember forms such a prominent object when looking from this place eastward; and in that village he baptized a man and his wife of the Mahar caste in the presence of their friends under interesting circumstances. This village is so surrounded with hills that no cart can reach it from here, and very few of our Christians have visited it, and those at long intervals. Hanifpant and the Christian brethren

who went with him met with a good deal of opposition from the people of the village, who at first were unwilling they should lodge in the usual rest house; but after they had remained there two or three days the people became more gentle and kind and listened with attention to the truths of the gospel. The man and woman who were baptized are unusually intelligent and energetic for that class of people and they will do much good in help among their friends and acquaintances. Indeed they are exerting even now considerable influence on those around them. Thus both on the east and west of us, we have new centres of interest and from these in time the light will spread more and more.

You have perhaps heard from Mr. Fairbank of the death of Gesoba of Simpolgaum, whose village we visited when our tour together in 1854 and whose family came out to us, as you will remember, while we rested in our tent under the shade of a small banyan tree. He died on the last Sabbath in February. The good man has gone to his rest, but his influence will continue to be felt without doubt by many who knew him when he was alive and especially by his own family and friends. One of his sons is now attending the school for Catechists.

We have received several communications from Mr. Tucker, Secretary of the Christ. Vernac. Education Society

for India in London, from which it appears that that Society fully agrees with us in regard to the principles on which we are carrying on our educational operations and is ready to aid us in this work. It says, "I had the pleasure of reading your very interesting and valuable letter of the 2d November to our Committee who were greatly pleased with it. It exactly expresses our feelings and wishes. I am most strongly opposed to our having any Institutions of our own, at any rate for the present. We ought to work through existing Missionary agencies, and we are delighted to hear that you have such good ones at work. Your Training Institution is down on my list as one of those which I think ought to be selected by our Society for assistance and for the common use of all the neighboring Missions". We quite agree that the training ought to be wholly in the vernacular. A knowledge of English unfits the men for the specific work for which we wish to prepare them."

We are trying to induce Ramkrishna Pant to remain in Bombay according to Mr. Harding's wishes, but find that he objects to remaining there on account of the expense, unless his pay is raised considerably. We shall probably have to refer the case to the Prudential Committee.

Yours very truly

W. Ballantine

Ahmednuggur Apr. 23. 5

Rec'd. June 10.

Ans Aug. 19

Ahmednuggur May 16th 1859

My Dear Mr. Wilder

I have just seen a letter from you to Mr. Abbott in which you ask him whether in his opinion my feelings or the feelings of other brethren towards you should stand in the way of your returning to India, or should lead you to decide that you had done your duty to India. I would say that I have no unkind feelings towards you. Even if I had the fact should ~~not~~ have no influence on your view of your duty in regard to your preaching the gospel to the people of India. But I assure you, I cherish no ill-will or unkind feelings towards you. I pray that God would make you useful wherever you ~~go~~ may be. I think you ~~[illegible]~~ have treated me with injustice in charging me with falsehood &c. But I am quite ready to forgive even this, for I think you made those charges against me under excited feelings. I should be glad to see you ready to acknowledge your fault in having thus injured me, because I could then cherish a higher opinion of your christian character

As to the three inquiries proposed in your letter regarding your return to India, a reply to which you request from me, I will give you my opinion with frankness. I think it would be better for you ~~to~~ remain in America.

1st. I think your health will be better in America, most likely your desease would be aggravated by coming out to India, and your life very much shortened

2. You need (especially in your state of health) the society and the influence of an enlightened christian community arround you, This is very important I think to check some tendencies

of your mind leading you frequently to do what you afterwards regret.

3 While you were in India you were always a laborious missionary, but certain peculiarities of charact prevented you from exerting that influence in the native community and especially over the native christians which you might otherwise have exerted. These same peculiarit (aggravated at times by ill health) led also to frequent collisions between yourself and the brethren with whom were associated in the mission, I have reference par ticularly to your experience in connection with Bros. Burgess, Hazen, and Munger. These things make me think it desirable that you should remain in Amer Excuse the frankness with which I have written, I sincerely desire that God may guide you in this matt to that course which will be attended with the best resu

I would add that the Prudential Committee hav never asked the opinion of the mission in referen to the expediency of your return to India, nor d do I know of any one who has volunteered an opinio to them on the subject

yours very truly
H. Ballantine

Copied from, and compared
with, the original.
James A Holme
July 13th 1859

G. Wilder

Ahmednuggur May 16. 1859.

Rec'd. July 13.

Rel. Cur.

Mr. Milder

Ahmednuggur, May 20, 1859

Rev. Dr. Anderson

Dear Sir

I enclose a letter which I have written to Mr. Wilder in reply to some inquiries which he made in a letter to Mr. Abbott and in regard to which he requested that I would send him my opinion. The general tone of his letter is such as to lead us to think that he is contemplating the possibility of his remaining in America, and perhaps desires to find some good reason for doing so. The reasons which I have presented may possibly have some influence upon his decision. At any rate it is proper that you should see what I have written to him on the subject, and I request that you will retain a certified copy of my letter when you send it to him, so that if he should make any improper use of portions of my letter you may have the whole at hand and can make it public if you see reasons for doing so. Please seal my letter and Ramkrishnapant's separately and send them to him as soon as you conveniently can. I would add that I have shown my letter to all the brethren in the division, and they approve of it. or rather I should say some have expressed their approbation and others do not object to it.

I have little doubt that ~~[illegible]~~ the feelings of nearly all the brethren in the Marathi Missions, who are acquainted with Mr. Wilder are similar to those which I have expressed in my letter to him.

Yours very truly

J. Ballantine

Mr. McGilvary

Rhinebungar May 20. 1875

Rec'd, July 13.

Ahmednagar June 15. 1859

Rev. Dr. Anderson

Dear Sir

The remarks made in your letter of last November respecting the possibility of Mrs. Ballantine's deriving great advantage from a visit to her native land and in this way so reinvigorating her constitution as to prevent the return of the tumor which had been removed by a painful operation, led me to make inquiries here as to the importance of pursuing such a course as you suggested. I wrote to the Physician who had strongly urged our going to Bombay last year to have the operation performed, when we had very little idea of the importance of such an operation. This gentleman, (Dr. Barnett, who has within three years given to the Mission from his small income nearly a thousand Rupees) manifested so much interest and so much understanding in the matter that I applied to him with great confidence. He immediately replied to my inquiries as follows; —

"My dear Sir. Ballantine. I yesterday received your letter of the 20th inst. in which you inquire what my opinion is regarding the necessity or desirableness of Mrs. Ballantine's shortly visiting America, and ask whether the benefit likely to be produced by the change would be valuable

as a protection against the return of the malady. The tumor, I am aware, was well and skilfully removed, and I am thankful to hear such good accounts of Mrs. Ballantine's health, but the nature of the malady (as I am led to view it) prominently and forcibly directs attention to those measures which alter and improve the condition of the blood and general constitution. The re-invigoration of the constitution is of the first importance. I therefore consider that an early visit to her native land would in Mrs. Ballantine's case be both useful and serviceable, and I recommend it. — (signd) J. M. Barnett, M.D.

Roma Jany. 29. 1859

He adds in a private note, "You add the inquiry as to whether I consider an immediate change to America is demanded by the nature of the case, or not. You will perceive by the enclosure that I incline in favor of a prompt move west, but I am — understand me — not prepared to state that a delay of 12 or 24 months would be dangerous. If you come to the conclusion that the trip to America had better be delayed for one or two years, you can avail yourselves of the bills."

I had not expected such an answer as this, as Mrs. Ballantine's health appeared to be so good, but after such an expression of opinion from the physician I felt that it would be wrong to let the matter rest without laying all the facts before the

Mission and asking them to request the Prudential Committee to allow Mrs. Ballantine to visit America. I had mentioned to Dr. Barrett that it would probably be necessary for Mrs. Ballantine to go home in the course of two or three years on account of the children, and asked if he thought that the return home should be hastened on account of the advantage to her health. You will notice what he says in reply to this.

At the recent meeting of the Mission the subject was brought up, and the Mission having heard the opinion of the Physician and all the circumstances of the case, voted unanimously to request the Prudential Committee to allow us to return home during next year. They also voted that in view of my proposed return to America we recommend to the Prudential Committee to remove Mr. Bissell from Tiroor to Ahmednuggur to occupy my place here.

There are several questions which come up in connection with this subject, which are rather difficult to decide. The question is, Would it not be best for Mrs. Ballantine to remain in India until the end of 1860 before going to America. If it could be done without any risk we should much prefer it. Dr. Barrett recommends her going to the Hills if she remains in this country, but I fear that this would not do her much good. It would be expensive both to the Mission and myself, and if she is to go home at all the safer course seems to be for her to go soon.

Another question is, Shall I accompany her to America? There are several considerations which favor my remaining here while she goes home with the children. Mr. Fairbanks and Mary might move in to Ahmednuggur and occupy our house and I live with them while Mrs. B. is absent; Mary carrying on the girls' school and Mr. F. spending as much of his time as he can in his own field. This arrangement in all probability would give as little inconvenience as any other and cause as little change. But it is a serious question whether I could endure such a long separation from my family. Mr. Fairbanks and Mary think I cannot, and that I should probably break down at once. I know that I am very dependent on the soothing influences of the domestic circle for my cheerfulness and for my health. A more serious cause for doubt, it seems to me, is to be found in the probable effect on Mrs. Ballantine's health. I fear that the care of these children coming upon her alone, if she goes home with them, will be more than she can endure, and that it will neutralize all the good which we hope she will derive from a visit to her native land. And then the whole business of finding good places for them after she gets to America and of making arrangements for their education and guardianship will fall upon her and will cause her, I fear, very great anxiety especially as we have no idea at present what it is best to do in regard to them

under these circumstances it is difficult to decide what I ought to do. There is no urgent need for my going home on the score of health, so far as any thing now appears, but ought I to leave Mrs. B. to bear all the care of the family alone without my help. The Mission decided that it was best to ask the Prudential Committee to allow me to return to America with my family, and leave it to be decided by the indications of Providence afterwards whether I should accompany my family or not. It has been suggested by some one here that it would probably be best for Mrs. Ballantine to remain in America three or four years in order to derive the expected benefit to her health, and that it would be most expedient for me to remain here for a year or two and return to America for her. It would doubtless be very unpleasant for me to remain in America as long as it may seem important for Mrs. B. to remain there, but with this exception there are the same objections to this course which are mentioned above to my remaining here all the time of Mrs. Ballantine's absence. Perhaps you can indicate in a few words what may be the path of duty for us. Any suggestions throwing light on the subject will be received with great thankfulness. Remember that our two eldest children here, Anna and Henry (14 and 12 years old respectively), need much the advantages which are to be found in America for their education. In respect to health

all our children have been very much blessed. We could not ask better health than they enjoy.

It is painful for us to think of breaking up and leaving our pleasant home here and our work also, and going to America there to pass through another trial of separation from our children. It is with no feelings of pleasure that we present this subject to you now. Would that we could put it off for years longer. But Providence has made it necessary to consider the subject at this time, and it is only in obedience to what appears to be the will of God that I have brought it before the Mission and now present it to the Prudential Committee.

Yours very sincerely

Rufus Anderson

Rec'd. Sept. 22

Thursday June 15.

Rec'd. Aug. 12.

V. Ballantine

(Copy)

Ahmednuggur June 18. 1859

T. Carr Tucker Esq.

Sec'y. of Christian Vern. Education Society for India

My dear Sir,

Your communications dated Dec. 18. 1858 and Jan. 25th 1859 were duly received, as also your Occasional Paper for Feb. Our Mission have just held a meeting for business (the first we have held this year), and your communications were taken up and carefully considered. The Mission passed a resolution to this effect, "That a letter be written to the Secretary of the Chr. Vern. Ed. Society for India informing him that we cordially accept the conditions on which that Society proposes to aid our training Institution for teachers."

We do not anticipate any difficulty in regard to other Societies sending their converts to our institution, inasmuch as we are so far removed from the fields occupied by other Missions, that it will not probably appear expedient to any other Society to send any of their converts to our Mission school for instruction. But if any such should be sent, we have no hesitation in saying that we shall avoid every thing which shall appear like proselyting or endeavoring to change the views which they have been taught by those who under God have been instrumental in their conversion.

The great difficulty which we anticipate in

Ahmednuggur June 15.

regard to this matter is the difficulty of procuring the men needed for instruction. We have hitherto depended almost entirely on the families of our native converts, and as very many of these were originally of low caste, it necessarily gives the character to our school, and until we have more conversions from the higher classes we fear that very few high caste boys (not Christians), will be willing to come and study in our training Institution, even though offered a scholarship there and though a hope is held out to them of employment as teachers afterwards. Our only hope this is the conversion of the higher classes by the outpouring of the Spirit of God upon the whole native community, and then we may expect to obtain a higher class of scholars than those we now have. With a higher class of scholars we should extend the range of our studies, and are prepared also to place over the school the very best training Master the Mission affords, and we have several well fitted for such work, some of whom now give a portion of their time to the business of instruction in the school. Indeed our aim is to render the school as efficient as possible with the material and the means at our command.

With best wishes for the success of your plans in behalf of the ignorant sons of India,

I remain yours very sincerely

T. Ballantine

Rev. J. Wilson D.D.

Forwarded for Rev. J. Wilson D.D. June 18/1859

Ahmednuggur, June 30, 1859

Rev. Dr. Anderson

Dear Sir

I have the pleasure of forwarding to you the minutes of our Mission meeting held at Sirur last week for the purpose of ordaining Mr. Sidooba Baporaje Pastor of the native church at that place. He passed a good examination and preached a good sermon on the subject of the general resurrection. The exercises of the ordination were very interesting especially the address made by Rev. Vinayak Ramchundra in giving the right hand of fellowship. We hope in a few months to be able to report to you the ordination of another native pastor Rev. Vishnoopunt Bhaskar now preaching in the second church here in the place of Rev. Ramkrishna V. Modak.

The Free Church Record for May (published in Edinburg) contains a remarkable letter from Rev. A. White of the Free Church Mission in Bombay, which I hope you will see. It would be well indeed to publish it in the Miss Y. Herald as it contains the testimony of an independent witness to the good results of our present Mission policy. Mr. White has been engaged for several years in teaching in the great Free Church Institution in Bombay and is therefore well prepared to give testimony in reference to the adaptedness of an English education to fit men for the work of preaching the gospel in the villages ~~&~~ in this country. He says;

"The principle of this [the Shimdunggan] mission seems to be to avoid centralization of converts as far as practicable. When in any village there are some Christians, even for a six, they are formed into a congregation, which is the nucleus of the future anticipated church in that place. It would be impossible to have an educational establishment in each ~~village~~ of these villages, and accordingly the boys and girls go in at a proper age when they have not received a sufficient education at home, a part of the year at least to Shimdunggan for education. This education is almost entirely vernacular, though those who are likely to study English with success are instructed in our language. The great object of these schools is to raise up educated teachers and preachers and members of the Christian Society. Many of the more advanced pupils after studying for their own improvement a part of the year, go out along with the missionaries the other part to aid in preaching Christ in the villages. For this work they are peculiarly well adapted. Their education is not very far advanced, but great care is taken to give them as much of the true knowledge of God's Word as possible that they may teach it with efficiency. It is often found that this work of preaching among the villages is distasteful to those who have received what we may call an English education. Alas that it should be so, but I have observed that this is the case. It is not universally so; blessed be the Lord"—

You will observe what he says about our avoiding centralization, as it confirms the statements made in the Mission letter sent you by last mail.

I have this morning received a letter from Mr. White stating that the publication of this letter of his in the Record is producing some difficulty. He says: "Some of our dear converts at Bombay have I understand, felt rather aggrieved by that passage of my letter [referring to English education]. What I obviously meant was not that the educated (in English) disliked to preach in villages for a time but that they rather shrunk from the work as that of their whole lives. I have seen evidence of exceptions existing which I gladly recognize in the letter. But do you not think the general remark true?"

I am disposed to think that not merely the converts but the leaders of the Free Church Mission in Bombay may feel somewhat aggrieved by Mr. White's frank remarks in favor of our Mission policy. I would also add that Mr. White's remarks fully accord with what Dr. Duff himself said to me in conversation when he was here in December 1855, in reference to the unadaptedness of persons highly educated in English, for the work of preaching the gospel in the villages. I gave you a full account of that conversation in a letter very soon after. I believe that these views are extending slowly but surely. I was surprised to learn from Mr. Harding a few days ago that there were but three or four Christian boys in the Free Church

Institution at Bombay, almost all Portuguese or half-caste. The days of these great institutions in Indian Missions are numbered.

I have written this not for the public but that you may understand the ~~many~~ phases of things here -

July 2d. Mr. & Mrs. Darkin left here this week on their return to their station at Ahmednagar. Both she & Mrs. Dean have got up pretty well from their confinement - Our dear Mary is suffering again from abscess in her breasts. She is out at Madaly, where she went and engaged in her usual labors before she had strength for them I fear -

Mrs. Ballantine unites with me in very kind regards to Mrs. Anderson and yourself -

Yours very sincerely
H. Ballantine

Ahmednuggur June 30. 1858.
Rec'd. Aug. 23.

Mauchunggew July 18. 1859

Rev. R. Anderson

Dear Sir

On the first Sabbath of this month four heathens were received to the communion of the first Church here. Of these, three are boys belonging to the highest class in our school for Catechists. They were baptized in infancy, and the fathers of two of them have deceased. The father of one of ~~these~~ was Yesuba, a memoir of whom was appended to the Report of the Mission for 1859. Thus instead of the fathers we now have the children, coming forward to take their places in the church of God, and to labor in the kingdom of their blessed Master.

The cholera has raged here for a month past, and has carried off many people both in this city and in the neighboring villages; but it has not been of a malignant type and very few of the Christians have been attacked by it. It is now diminishing. We have all been kept, thus far, and we hope that we shall still be kept by the mighty hand of our Heavenly Father.

Your letter of May 17th was received on the 12th inst.

Yours very truly

V. Ballantine

Received Aug. 30. 1859

P.S. Mr. Fairbank will doubtless inform you of his having received five persons to the Chanda church on the first Sabbath in this month, one of whom is a boy of the cultivator caste belonging to the school for Catechists here, who comes from Mr. Fairbank's field; the brother of the young man of that caste belonging to Toke, who was mentioned as having joined the church here last year.

Proceedings per July 18 1857.
Rec'd. Sep. 7.
Ans. Nov. 12

P. S. Lord Elphinstone spoke to me with great interest of the operations of the Christian Vernacular Education Society for India, and was glad to learn that our School for Catechists was to be assisted by that Society. We contributed 250 Rps. to the funds of that Society last year

One of Lord Elphinstone's Secretaries is Lord Dungan eldest son of Lord Cowley British Embassador at Paris.

(All these details of course you will not wish to print but I send them to you for your own information. The important facts will doubtless interest the readers of the Herald, and you must make the selection as you think best. The recognition of our native Christians and especially of the native Pastor Hemphant by the Governor was very gratifying to us and we think is calculated to do good.

N. B.

Freedmen's Aid Society 18[illegible]

Ahmednuggur August 18. 1839

Rev. R. Anderson

Dear Sir

Lord Elphinstone, Governor of Bombay, has been spending a few weeks at this place, being the guest of our excellent Collector and Chief Magistrate of this district, C. E. Fraser Tytler, Esq. Having received an intimation through Mr. Tytler that his Lordship desired to see our Mission schools, we brought them together in our large Mission chapel on Monday of last week, and at 5 P.M. the Governor with his suite came in to see them. The girls of Mrs. Ballantine's school were examined in Arithmetic and Geography and in their knowledge of the Bible. Their examination in questions on the maps interested our visitors very much, especially their tracing the different journeys of the apostle Paul from Antioch, first into Asia Minor, then into Greece, and finally to Rome. As none of the company understood Mahratta, they could not understand the verbal answers given to questions, except so far as they were explained, but their answers to questions on the maps were easily understood. The boys of the school for catechists were then brought forward and examined in Geography and Arithmetic, some of them answering questions on the globe, and pointing out the different countries of the earth and their capitals and also the different routes from Bombay to England and other ~~Persian~~ countries. These things were easily understood by all present. A few sums in Arithmetic were then done on their slates, the highest class

performing operations in Logarithms. My Theological class consisting of the young men pursuing their studies for the ministry and the higher boys of the school, were then examined in Chronology, in some questions which I have prepared for them showing the connection of sacred and profane History. // The whole examination seemed to interest the audience very much, especially when they were told that all these young men, and the boys and girls of the schools were either converts themselves or children of converts. We had also quite a large number of native Christians assembled in the chapel at the particular request of Mr. & Mrs. Dyther, and one or two of the gentlemen present remarked that they had no idea of any such Missionary operations and of such a body of native Christians being here // Dr. Giraud, the surgeon in attendance on the Governor, who has been for many years connected with the Govt. Educational Institutions in Bombay, remarked that he had attended very many examinations at Bombay, but never such an examination held entirely in the vernacular, like this. // The Governor made many inquiries about the ~~converts~~ Christians, and remarked that he was pleased to see that we did not change the dress of our converts, as a change of dress must diminish their influence among their own people // I pointed out to him Hurripunt, the Pastor of the first Church here, and he requested that I would introduce him at the close of the exercises. // The exercises were commenced by singing

the

Mahratta Hymn, "God save the Queen", and closed by singing Bishop Heber's Hymn, "From Greenland's icy mountains", in Mahratta // All the company rose and stood while these hymns were sung. The singing was conducted by Mr. Abbott. Lord Elphinstone was very much pleased with the singing of the children and remarked that they appeared to be well trained. His Lordship expressed himself as very much pleased with what he saw at the examination, not only to us personally but afterwards to Mr. & Mrs. Dyther also; so we were told. I should add that it was doubtless owing to the exertions of Mr. & Mrs. Dyther, who are deeply interested in our work, that we received this visit from the Governor and his party.

On Friday of last week Mrs. Dyther invited the girls of Mrs. Ballantine's & Miss Danar's schools and the Christian women to a great entertainment in her garden. A few also of our Christian young men went with them. In all there was a company of 150 or more. Lord Elphinstone came to see them with the gentlemen of his suite, some of whom remarked to me afterwards that they were very much delighted to see such a large company of native Christians. // Mrs. Ballantine and our children were there and also Miss Danar. Some of the things provided for the entertainment of the company were furnished at the expense of the Governor, who also gave to the institute at the same time two valuable books. // It seemed to be the effort of Mr. & Mrs. Dyther on this

occasion to show to the whole community that native Christians were the objects of their special regard. This in these days of Government "religious neutrality" was very gratifying to us.

Lord Elphinstone invited Mr. Abbott and myself to breakfast with him on Monday of this week, and he then took occasion to remark that he hoped we would allow him to contribute to the funds of the Mission. I have since received from him a donation of 300 Rs., and Miss Farrar received 100 Rs. for her schools. I had a good opportunity of bringing before the Secretaries of the Governor some of the wants of the Native Christian community, such for instance as a Divorce Law for Christians in this country. (At present no Christian in India can obtain a divorce from his wife without applying to Parliament). There are other difficulties and disabilities under which our native Christians labor which should be removed.

Rec'd in Oct. 1859.

Ans. Nov. 16, 1859.

I have been more particular in describing these circumstances, because our operations are entirely in the vernacular and the policy we are pursuing is adopted by but few Missions in this country, yet it evidently commends itself as a wise policy to those who have an opportunity of seeing the results; and secondly, because in these days when this Govt. is required to be entirely neutral on matters of religion, it is pleasant to find that there are individuals in the highest places of authority who are pleased to see the progress of the gospel in this land and are willing to show publicly their interest in the native Christians, now a large and constantly increasing body, and to help in the good work of spreading the gospel. Yours very sincerely R. Caldwell

Ahmednagar. Sept. 8. 1859

Rev. Dr. Anderson

Dear Sir

Mr. Hazen has informed me that the copy of Mr. Munger's statement in reference to the course pursued by Mr. Wilder in the matter of the Theological Class Book, had been lost and that you desired another. Mr. Fairbank has been at the pains of copying the statement again, and I now enclose it. It is a very important paper. The original remains with me.

I wrote you last month mentioning the visit of the Governor of Bombay, Lord Elphinstone, to our Mission schools here, and his donation of 300 Rs. to the Mission. Since he left here he has sent me 200 Rs. for the Poor House under my charge.

I am happy to be able to say that we continue to receive contributions from the English funds in this country. A gentleman (in Bombay formerly, but now in England) has just sent us 600 Rps. his usual yearly subscription for the support of one of our native pastors, and last evening I received 100 Rs. from a gentleman in Surat, the amount of his annual subscription. I wish we might obtain enough to relieve your Treasury somewhat. It is most probable that the amount of salaries paid to English officers here will be greatly reduced before long, as the Govt. of this country is in great financial difficulty.

We are expecting a general meeting of all our missionaries here the first week in October, at the time of the meeting of the Board. Mr. & Mrs. Harding of Bombay and Mr. & Mrs. Ward of Satara will probably attend it as well as all the members of our own Mission from the other stations. We hope to spend a good deal of time in prayer for the descent of the Spirit. May this be a year of the right hand of the most High.

Bishop Harding of Bombay has just issued a Circular calling upon the ~~members~~ members of the church ecclesiastically connected with him to engage in prayer for the outpouring of the Spirit and referring to the revival in America and the more recent glorious intelligence from Ireland in a way which I am rejoiced to see. We hope to see greatly increased union of feeling among Christians of different names in this land and more united prayer than ever before.

Yours very sincerely

D. Ballantine

Rec'd Oct. 23

Shmedumgen. Nov. 8. 1869

Rev. Dr. Anderson

Dear Sir,

Your letters of May 17th and Aug. 23d have been received.

The Mission took into consideration your letter of May 17th at the meeting just concluded and in reply to your questions would make the following statements

We are very much in need of well trained teachers for common schools. We have no common school teachers at present who can be considered as well trained for their work. We have some who understand the few branches of science which they are called upon to teach, but none have had any instruction in the art of teaching and especially of governing and managing a school. We need very much that instruction should be given on these subjects in our school for teachers

We need a Missionary who has been trained in America and who understands how to conduct such educational operations, to come out and take charge of the school at Shmedumgen for teachers and Catechists. The whole school should be placed under the same system of instruction, for all would be greatly benefitted. The higher classes should be taught and trained particularly in the art of

teaching, and all the members of those classes should be required to teach a certain amount of time every week and thus be prepared by experience for their work.

No modification of our present plans of education is necessary in order to raise up in the course of a few years a large class of teachers, except that the present amount of instruction should be increased. The only difficulty experienced would probably be this, that those who became very good teachers would desire and would be prepared probably to become good catechists or pastors, and it will be difficult to retain them in what will always be considered a lower grade of native labourers.

The Mission have just determined to form a class of native assistants at Shemdungger who shall pursue a course of study preparatory to becoming preachers and eventually pastors in the case of those who shall be acceptable to the churches. This class is to be instructed only through the Vernacular. Eight persons have been fixed upon by the Mission to form this class, all of whom have been tried as Christians for two or three years and some of whom have been native assistants for several years. These will meet on the first of April next to remain together for seven months pursuing their studies; and continue for three years, seven months in each year, before they complete the course

The studies fixed upon for them to pursue comprise nearly all the science, Christian literature and Theology that can be found in the Mahratta language. A portion of this course ~~[illegible]~~ is necessarily the same as that which would be pursued by a class of students preparing to be native teachers. No additional expenditure would be necessary for giving instruction to those thus preparing to be teachers. The only expenditure incurred would be for the support of the additional pupils attending the school, and this would amount to three or four Rupees a month for each person, including the books necessary for studying. Rps. 600 would therefore support 25 additional pupils for six months.

The Mission would have no objection to receiving and educating pupils of other religious denominations on the terms proposed by the Christian Vernacular Education Society. We do not see any probability at present that any persons will ever be sent to this Mission for education from other Missions. But should they come, we think we can teach them and prepare them for their work as teachers without exerting any improper denominational influence over them. There will be a strong denominational influence exerted unconsciously by the whole school and the course of instruction and especially the preaching at the station which must necessarily be denominational in a measure, but we think that there need be no efforts to

proselyte or had any young man to think lightly of the system taught him by those who were instrumental in his conversion or who sent him to our school.

We think that pupils who receive a particular training in order to prepare them for teachers should attend the school at least for two years, six or seven months in each year. Others might require a longer time according to the point from which their education is taken up. The probable rate of expenditure is mentioned above. It would be well to think for those young men to spend a portion of the year in teaching in some village school, and the whole time spent in studying should not exceed six or seven months a year.

We do not think that any instruction should be given in English.

We think that each person to be admitted to the school should be approved by the Mission at a regular meeting. No other restriction we think is necessary. Let the Mission decide in each particular case according to its merits. We should be sorry to be under the necessity of rejecting a person who appeared very promising and of good moral character, because he had not embraced Christianity. We think that this matter may safely be left in the hands of the Mission.

The Mission have transferred Ramkrishna Apte to the Bombay Mission to labor there in connection with the native church. It was decided in view of many considerations, which need not now be referred to, that his pay should be 50 Rps. per month, if not disallowed by the Prudential Committee.

Mr. Harding of Bombay and Mr. Wood of Satara attended our meeting and participated in the discussion of the various subjects brought up. We have reason to believe that Mr. Wood was very much pleased with these discussions and especially with the views expressed and the plans proposed in reference to our assisting the Satara Mission. We hope that we shall be able to mention some practical results in this direction in the course of a few months. If you will refer to my letter of Feb. 22. 1858 you will perceive that it was not owing to any unwillingness on our part that a Christian teacher was not sent to Satara

In behalf of the Mission
Yours very truly
T. Ballantine
Sec'y.

Rec'd. Jan. 2. 1860.

Ach Vent 5

Educating Idiot Children.

Satan Nippin.

Ahmednuggur, Nov. 9, 1859

Rev. Dr. Anderson

Dear Sir.

We have just closed our mission meeting and I send you the minutes of the meeting as usual, but it would be difficult to send you a full account of the various religious meetings held during the two and a half weeks that we spent together. You will see a very good account prepared by Mr. Bowen of Bombay in the Bombay Guardian a copy of which I have requested Mr. Harding to send you. We have never enjoyed so much religious interest in any of our meetings for mission business as on this occasion. The reason probably is that we never set our faces to seek the aid of the Holy Spirit so earnestly as at this time. And God was graciously pleased to hear and answer our prayers. Our discussions on difficult subjects were conducted with very great harmony, and in matters which seemed at first very dark, light unexpectedly broke in upon us, and we were conducted to conclusions such as we had not dared to hope for. Our native Christians were much stirred up by the exhortations addressed to them and by the accounts of revival scenes in America and Great Britain and we feel that the assembling of our native assistants from all parts of the field for the purpose of meeting together in this way, is well adapted

Received Jan. 7, 1860.

to exert an influence upon them for good. About 200 native communicants joined with the missionaries in the celebration of the Lord's Supper in the afternoon of Sabbath Oct. 30th, a larger number than ever met together before in the Bombay Presidency for this purpose.

On the morning of the same Sabbath I baptized four persons in the second church in the presence of a crowded assembly. These were two young men and their wives. One of the young men is a person named Ramji, belonging to one of the higher castes. He has long lived in Ahmedabad, working as a brazier though not belonging to that caste, and is a very skilful workman. He has been in an inquiring state of mind for more than a year, and we have been hoping for some time that he would come out and profess Christ before men. He says that his first impressions about Christianity commenced at the time of the mutinies. He told his friends at that time that all their hopes of destroying the English Government were vain, for this religion was a religion of truth and justice, and he was sure that God would not suffer it to be overthrown. This led him to inquire more himself in regard to the character of Christianity, and he began to attend our second church on Sabbath to hear instruction. At first he was afraid to come in boldly, and he would come stealthily and sit by the door. I soon observed his thoughtful appearance, and felt interested to see him so regular an attendant on the services of the sanctuary. After a time he determined to keep the Sabbath

holy and to abstain from all work on that day, but this resolution was not carried into effect without a struggle. He discussed the subject of religion with his employers who are Mussulmans, and with his Hindoo friends, and they soon found that they could not maintain an argument with him. He showed them plainly that Christ is the Son of God and the Saviour of the world. About six months ago Ramjee first ventured to tell his wife of his feelings. She became interested also and declared that she would not forsake him. She at one time said that should he not become a Christian she felt that she ought to embrace Christianity for the salvation of her own soul. The husband now became more bold and his neighbors regarded him already as a Christian. Still he had not violated the rules of caste and he was invited to dinner parties by his friends. One day he went to dine at a friend's house, when his dish was placed in another row, showing that they did not regard him as in good standing in his caste. They apologized to him for doing so, saying "You know that you are a Christian now and cannot therefore eat in the same row with us." Ramjee replied to them, that it made no difference to him where they placed him, but on this thing he would insist upon. He said that it was his custom to ask God's blessing upon his food whenever he sat down to eat, and so there in presence of that large company of Hindoos he asked the blessing of God

which all listened with great attention and no little astonishment. This was probably the first time a blessing was asked before such a company of Hindoos in a native house in Ahmedunggur.
The mother of Ramji's wife came to their house a few weeks ago and stayed with them some time endeavoring to lead her daughter to remain a Hindoo, but she found that all her persuasions and entreaties and tears were of no avail. The friends of Ramji and the principal men of his village, (which is about 30 miles to the west) came also and did all they could to turn him back but found that it was of no use. The week before he was baptized his landlord ordered him to leave his house, as he heard that he was about to become a Christian. He was then compelled to come and occupy one of the houses near the second church. A large crowd followed him when he went there, but they offered no violence or molestation, and when requested to leave the place they did so very peaceably. Ramji still continues in his former employment which is a very good one. Had he only a small amount of capital he might be entirely independent of his present employers, and soon become a wealthy man. But he is exerting an influence for good upon those around him, and there are some inquirers among his acquaintances. We feel that God has blessed us in the conversion of this man, and we look for more fruit among the working classes here

The other young man baptized the same day is a person named Godajia of the Mahar caste, and a relative of Bhagoba ~~was~~ deacon of the Dist Church. He belongs to Kinnay a village 24 miles west in the Zouce field, and bids fair to become a good laborer in that region // Several years ago while he was yet a mere boy, a Mission school was established at a place several miles distant from his own village, when he made arrangements to attend the school by going to live at a village where a sister resided two miles from the school. He would walk on every morning and study his lesson with the utmost interest, and in two or three months he learned to read in easy reading. He exhibits the same interest in his books now. He attends the school for Catechists and his wife attends Mrs. Ballantine's school for girls.

// We have had some disturbance here recently on account of the taking of water from the public tanks by the native Christians. About two months ago after advising with Mr. Dyther, our excellent Collector and Magistrate, I informed the native Christians ~~that~~ that those of them who had the right of taking water from the public tanks before conversion, were at liberty to take water from them still, and that Mr. Dyther had promised to uphold them in the exercise of this right. On hearing this some of them went very quietly and took water from one of the public tanks here

The Brahmans immediately rose in great excitement and declared that it was an intention to make them Christians by force. They went to the Magistrate and made a petition against the Christians. He told them that the laws declared that no person should lose any right by changing his religion, and he could not legally prevent any Christian from taking water from the public tanks who had the right before conversion. They then sent a petition to the Governor. In the mean time the Brahmans forced the people in the city to shut up all their shops, hoping thus to intimidate the Govt. But they found this was of no use and after three or four days the shops were opened again. Then an answer was received from the Governor in reply to their petition. This answer takes very strong ground. It declares that according to the Hindoo shastras, the caste of the Ruler is equal to the highest, and thus at one stroke of the pen places the native Christians, no matter from what caste they may have come, at as high an elevation as the highest Brahman. The ground thus taken by the Government is entirely new and as Mr. Dyer remarked, "we look in vain for any thing like it in the records of poor old John Company". The importance of the whole is to be found in the fact that hereafter the Christian convert is to be treated as belonging to the very highest class and as entitled to all the privileges which other high classes enjoy. We hope that this principle may be followed throughout the

The declaration also that the Queen not only acknowledges the Christian religion to be true but also declares herself its Defender, and the intimation thus given that she will defend as far as she is able, all those of her subjects who embrace Christianity from molestation and insult, are most valuable just now as an authorized interpretation of Her Majesty's Proclamation of last year to her subjects in India, about which so much doubt has been felt in this country. We cannot but think that this order is owing in part to the warm interest which Lord Elphinstone feels in us and in our native Christian community here, and which was first called forth by his visit to our schools when he was in Ahmednuggur in August last.

We have just received a similar order from Govt. in reference to the admission of pupils from low castes into the Govt. schools. In reply to a letter from the Mission on the subject the Educational Inspector states, that the Govt. have determined that pupils from the lower castes may be admitted into all schools entirely supported by the Govt. Where the school is supported in part by the State and in part by popular subscriptions, low caste children are not necessarily admitted upon application, but Government reserve to themselves the right to make the admission of such children a condition of their contributing hereafter to the establishment of such schools. He adds that

the Govt. undoubtedly do consider native Christian children to be entitled to the same privileges as the children of Mahomedans and other classes who do not regard caste. Now the same principle is adopted as that on which the decision of the Govt. in regard to the tanks of Ahmednuggur was founded, that Christian converts are to be considered and treated like any other class not acknowledging caste. No matter from what caste they have sprung they are to be allowed the same privileges as Mahomedans, in other words the same privileges that the highest classes enjoy. You will see from this that we have indeed occasion for gratitude to God for what he has done for us and for the prospects opening up to the Christian church in this land. //

Yours very truly

(I send copies of the petition and of the order of the Governor.) N. Ballantine

Recd. Jan. 2. 1869

Answd.

P.S. We have determined not to return to America this year and the Mission approve our determination. They have authorized us to go to the Nilgiri Hills and spend three months there in the hope that it may invigorate us all and enable us to remain still longer in this country. I hope to be back to my duties here by the first of April. I look with great interest to the plan proposed of collecting a class of young men to prepare them for becoming teachers & pastors. These young men are for the most part originally of the Chakan caste. May God give the plan success

Rec'd. 2. 1869

Union Theo. Sem. June 16th 1851.

To Dr. Anderson

Dear Sir,

Your communication of June 12th came to hand Saturday last. I was pleased with the suggestion contained in it, for it was in almost exact accordance with the course marked out for myself about a year ago. There are many things that I wish now to inquire about. Indeed I thought on Saturday it wld. be necessary for me to see you, but I have deemed it best to mention the points in a letter & leave it for you to decide whether I had better come to Boston. And first in respect to Miss N. She has been very desirous, considering her age & comparatively imperfect advantages for attending school, to prosecute her studies a year or more before leaving. That is also the opinion of her teacher Prof. Walker of Chis. who says to me in writing upon this point, "She now has the gold of sound discretion & of a happy facility of adaptation to position. Still I do advise her if practicable to stay another year ~~in~~ or more in America". As the case is, I think she had better prosecute her English studies during the time we remain here.

N. P. Barker

She has no parents & no one to look to for aid & I wish therefore to inquire whether the "Board" will be willing to aid her in prosecuting those studies. It is possible we might secure some aid from friends but I do not wish the matter left to uncertainties. She wd. probably be desirous of attending School in Brooklyn as I have some relatives & she some acquaintances there. Brother S. & myself both think we had better prosecute our studies in this city. Dr. Bliss thinks we wd. get access to the Dispensaries with no difficulty & says that in one of the Colleges most of the Profs. are persons men who wd. give particular attention to us.

My course will be to get a few Medical Books now for reading as I have time during the Summer while home & making visits to my relatives. I desire to spend several weeks in the Country in taking leave of my friends recruiting my health & so far as I can, awakening an interest in the Missionary cause. I shd. not be able to return here before the first of Sept. & perhaps not till after the meeting of the "Board".

My parents are in quite poor health now & my resources are very limited. Would the Board be willing under the circumstances to pay some portion of my necessary travelling expenses provided I wd. not pick up the means somewhere by the way? I do not know what your rule is on this point. A few months I fear will prove a limited time to prosecute a study the

may well occupy 2 or 3 years. & I feel desirous of making the most of my time & of availing myself of every facility possible. We are very busy just now. Our term closes the 18th & we desire to leave for the West very soon. We like an early answer this, or if you wish me to visit you (which I hope will not be necessary) I will like to come as soon after Wednesday as convenient.

We wish desire to prosecute our study together in accordance with your suggestion & as we have some furniture &c here, can get along quite ceremonially ~~together~~ on the ground where we have been.

Most Cordially Yours.

W. P. Barker

P. S. My address after about the first of July will be "South Wales Erie Co. N. Y."

W. P. B.

New York, June 16, 1881.

Recd. June 17.

Ans. June 17.

New York March 31st 1852

Rev. Dr. Anderson

Dear Sir,

When Bro. Ballantine was in the city a few weeks since, I had some conversation with him relative to my commencing the study of the Methodist with him when he came East with his family. He thought it very desirable for me to do so since I cannot sail with him this Spring. It was his opinion that, if I cld. learn a few weeks with him, he cld. give me an insight into the language so that I might then prosecute the study by myself. The suggestion has struck my own mind favorably & I write to know what wld. be your view of the expediency of such a course.

It wld. be no serious interruption to my Medical studies since the College term has closed.

Please write as soon as convenient, as Bro. Ballantine promised to write me from Cleveland (on his way) what time he wld. probably be at Westfield Mass.

It gives me great pleasure to say that the Lord is in our city by his Spirit, awakening his people to prayer & labor, & converting impenitent men. Daily morning & evening prayer meetings are held in many of the churches. Let us pray that this work may spread round the world. Most cordially Yours W. P. Parker

New York, March 31/52.

Recd. Apr. 1/52.

ans? April 2.

Westfield June 17. 1852.

Dear Sir.

Your letter requesting a statement of Miss Watson's case for Dr. Bell was Rec.d some days since. I shd. have answered immediately had I not thought it best to write to her & Dea. Warren first so that my statement might be more full & impartial. I did this mainly to avoid the appearance of a wish to make an unfavorable statement of her case. I shall have odium enough to bear at the best. Have not heard from either of them or from Drs. Brooks or Ogden yet. As I shall probably be in Boston next week I have decided to wait & make a verbal statement to Dr. Bell. Bro. B. Rec.d your letter yesterday & I think designs to leave here next Wednesday the 23d & as I can't run alone in the Nahuatta, we think it best for me to be with them in Boston until they sail. Then he says Mr. Abbott of Portsmouth might render me aid if I need further help. I must go on, or lose all I have now acquired, & can't therefore think of turning my attention to any thing else for some weeks to come.

Will you be so kind as to secure me a boarding place, at near where Bro. B. will be, as convenient, so that I may go to it ~~at~~ as soon as I arrive.

Miss W. was not as well as usual when she last wrote. & shall fear she is much worse unless I hear to day.

My kind regards to your family.

Most Cordially Yours

N. P. Barker

Rev. D. Anderson

Westfield, June 17, 1852

Rec'd June 18/52

Ans'd June 19/52

Northampton Peoria Co. Ill.
June 4. 1853

Rev. Dr. Pomroy

Dear Bro.

I Recd. yours of May 3rd at Chicago June 3. It was sent to Avon from N.Y. in accordance with my directions, but failed to reach there until after we left (May 9.) & I was then obliged to have it sent to Chicago. You have no doubt been apprised of our marriage wh. occurred May 8. In this as in all my other preparations I proceeded on the supposition that we shd. have to sail this Month, & that there was no time to be lost. We hoped the vessel wld. not sail so soon but felt that our only safety consists in preparing for the worst. On some account we shd. have preferred to delay our marriage, but there are other reasons why it is no doubt for the best as it is. It wld. have been much less pleasant & safe making our visits here in July & August than at present & for particular reasons it was very necessary for us to visit the region where Mr. N. had been as early as we did. If I understand you, no one need fear that any "serious inconvenience" will result from our marriage even if we shd. be detained here three or three "3 or 4 months."

We left N.Y. Friday of Anniversary week. & spent the

first Sab. at Romulus – the next at Wales with my Paren
– the last at Flint Mich. We have been pretty prosp
have been almost entirely well & have had delightful visi
The Lord has caused our cup to run over with blessings, & w
have much, very much, for wh. to be thankful. I have n
been able to shed a tear at parting with any of my Dear Friend
for I can but count it all joy that I am permitted to sy
in that glorious work to wh. I look forward with more & more
pleasure. I have spoken 2 & 3 times to attentive audiences o
Sabbath & I trust some good has been done.

Leaving Mrs. B. here with my Uncle Charles Barker,
to Knoxville 45 Ms. west, & perhaps to Montrose Lowa next week –
we return to Chicago – remain with relatives a day or two – and
visiting two of Mrs. B's Uncles in Southern Mich. shall set
Buffalo. The reports wh. Miss Watson & her Relatives
industriously circulated about my "baseness" & "perfidy", may
say for us to remain a little longer in Stykesville, Wyoming Co.
lines than we otherwise should. We must of course be governed
circumstances in regard to that, but we are anxious to get
our visits as soon as possible, so as to spend any residual
we may have with Mr. Abbott & the Mahratta if it please
Committee to have us do so —

Sec. you have occasion to write me please direct to B
as we shall not reach there probably before the 20th or 22d

Most Cordially Yours
N. P. Barker

P.S. I inclose a notice of our marriage for the "Journal" if Mr. H
has not sent you one —

Northampton, Mass.
Dec 13/53

Buffalo N. Y. Monday
June 27th 1853

Rev. D. Anderson
Dear Sir,

We have just arrived from Austinburg O. where we spent the Sabbath. Mr. B. feels that we must stop in Wyoming & Allegheny Cos to visit an Uncle & a Brother, so ~~that~~ we have decided to go there & then if possible get to N. Y. Saturday next — You may therefore address me to the Care of Mr. Merrow there. I shall be anxious to hear from that Depot as soon as it is "found" —

The character of your letter has caused us to change our plans & to decide not to visit friends in Green Co. N. Y. at least just at present. We are well & have been wonderfully & joyfully prospered —

My kind regards to your family —

In haste Cordially Yours

N. P. Barker

Buffalo, N. Y. June 27/53

Rd. June 30/53

Ans. July 1

New York July 9th 1853

To Rev. Dr. Pomroy

Dear Sir,

We arrived here from the West on the Eve. of the 6th Safe & Sound — in good health & fine spirits — Every thing will be in readiness by the 20th.

We spend Sabbath (to-morrow) in New Haven & return here from Avon to attend a generall meeting in Spring St. Ch. on the eve. of the 13th.

We design now to reach Boston on the morning of the 16th & spend the Sabbath in Portsmouth N.H. —

Please say to Mr. Dale that boxes will probably be sent by Fall River Route to his care on Monday P.M. the 11th I hope they will not need to go on board ship till I come.

You will recollect that my wife spoke to you last fall respecting a debt she owed her Brother, for aid in obtaining an Education. You remarked to her then that the Board wld. pay it in case she went out. Will you please write me at your earliest convenience, whether they will <u>now</u> <u>liquidate</u> <u>it</u> & whether the sum

if paid, must be deducted from an outfit.
The Asst. Sec tells me it is $75.00 & it will
be more convenient to get it here than at
Boston —

Cordially & Fraternally Yours —
W. P. Rankin

P. S. I find that nothing will be gained
by sending my Boxes Monday & shall
therefore leave them until Tuesday or
Wednesday — W. P. R.

N. Y. July 9. 1864
Rec'd July 11.
Ans'd July 11

Ship Arabella

o Dr. Anderson

Aug. 23. 1853
Lat. 11-20 North
Long. 28.09 West

Dear Sir.

Please send the
nclosed letter to my father &
nclose to him — I wd. write
on if I had time — We have
een greatly prospered & are both
happy as ever — Remember us
indly to your family & to Drs.
& P. with all the dear friends
Roxbury — We are having a
ne time for reading writing &c.
e Capt. has voluntarily given me
e post of Ships Surgeon wh. with
eading &c keeps me quite busy.

In haste Cordially Yours

W. P. Barker

Rev. W. P. Barker

Athens, Aug. 23, 1853

Rec. Oct. 15/55

Ans. Nov. 22

Bombay Dec. 27th 1853 —

To Rev. Dr. Anderson,

My Dear Sir;

We arrived here on the 15th Inst. in almost perfect health, after a very pleasant passage of 141 days. You will rejoice with us in view of the goodness of God when I tele you that this, our first experience of sea-life has been on the whole much more agreeable than we had anticipated. Having only one other passenger, we had an abundance of room — our fare was good — & our cooking admirable. We experienced some severe gales off Cape Good Hope in wh. our good ship (Arabella) showed herself one of the strongest & best sea-boats afloat. The clouds were remarkably considerate of our wants so that we had an abundant supply of fresh water —

The second Sabbath out I requested of the Captain permission to form a Bible Class among the Sailors to wh. he kindly & readily consented, & to my great gratification himself proposed that I shd. preach that day — We had a preaching service nearly every Sabbath when the weather wd. permit & also a Bible Class exercise. Finding that several of the Sailors did not read Mrs. B. formed a reading Class that met daily (until the weather became too cold) & made very gratifying progress —

We trust that some good has been done by the use of these means of grace. A friendly & cordial feeling soon sprang up between us and the Sailors who seemed truly grateful for whatever interest we took in their welfare. We were also rejoiced to find that we were not limited to these means of reaching them when we were in the higher latitudes where the low temperature rendered it imprudent to meet them in the open air.

Having seen that the Tracts we gave them were read attentively, we placed a large number of books at their disposal & these I assume you were most thankfully received & carefully perused. We shall ever look upon our intercourse with that too much despised - too much neglected, class of men, as one of the most delightful things connected with the voyage.

I cannot refrain from adding that I have great reason to thank God for the privilege of acquiring a little knowledge of the healing art. ~~Early~~ Soon after leaving port I was requested by the Officers to look after the sick in the forecastle. From one to three were on the sick list nearly all the time, & my daily visits to them afforded an opportunity for free personal conversation, that I cd. not have seemed by any other means. Some of those interviews I shall never forget & it was our united prayer that God wld. bless these feeble efforts to their salvation.

It rejoiced my heart to find many of them willing to engage in personal

religious conversation & Especially to observe a gradual change in the manner of improving their leisure time as well as to hear less & less of profanity in wh. some were wont to indulge.

Three of them called on us a few days since & when we went on board ship yesterday to supply those who were destitute, with Bibles, they seemed almost overjoyed to see us & we parted with the sincerest wishes for each others welfare. We can but feel that prayer has been heard in their behalf. How few these influences for good have operated upon them, the revelations of the last great day, can alone disclose.

Would that I might reach the ear of every friend of the Sailor, to urge upon them the great necessity of supplying every forecastle with a suitable library for ~~the~~ his daily use. I have reason to believe that such an outlay would result in great good.

We have been most cordially Rec.d here not only by the Brethren of our Mission, but also by those connected with the English & Scotch Missions, among whom we have already formed some valuable acquaintances. Bro. Hosen came here from Nugger a few weeks since to accompany Mr. Bissell & he remains to go up with us. We shall probably leave here Monday Jan. 2nd for Ahmednugger, as it appears to be the opinion of all the Brethren that we shd. go there & not to Satara.

Miss Tanner is to go to S. very soon to be with Mr. Woods family who are at present in Kohlpur with Mr. Wilder – We have Rec'd letters of most cordial welcome from all the Brethren in the Deccan so that we begin to feel quite at home. You may expect to hear from us immediately on our arrival at Nuggar.

Please remember us kindly to your family & also to Dea. Scudder & family whose marked kindness to us we shall never forget – Bro. Burgess with those 5 motherless little ones leave to morrow for London in the Seringapatam.

We are now in perfect health & are looking forward to our future work with the same pleasure & cheerfulness as when we waved you a last good bye off Boston harbor. May God make us wise to win souls!

Yours in Christian Love
N. P. Barker

P.S. Dec. 21/53

Bombay Dec. 21/53

To Rev. Dr. Anderson

Dear Sir,

This will introduce to you Mr. Chas. Smith who was one of the Sailors on the Arcadia during our passage from Boston.

We have the fullest confidence in his integrity & most cordially recommend him to the kindness of any of our friends —

If you are acquainted with any Officer or Member of the Seamans Friend Soc. will you please give him a note of introduction, as I believe he wishes to become employed on shore —

Respectfully Yours
N. P. Barker

Bombay Dec. 28th 1853

Bombay Dec. 28/53

Rev. Wm P. Barker

Bombay Dec. 28. 18

Rec'd Oct. 6. 1854

Ack'd. Feb. 22. 155

A note of introduction

Ahmednugger Jan. 11. 1854 –

To Rev. Dr. Anderson

Dear Sir,

We left Bombay in company with Bro. Hazen Monday Jan. 2d & arrived here Monday the 9th having spent the Sabbath at Seroor – Our stay at Bombay was rendered very agreeable by the great kindness of the Brethren of our Mission as well as by the cordiality of those connected with the English & Scotch Missions – Br. Bowen was an old acquaintance in New York. & the renewal of that acquaintance here has given me great pleasure – His former views & his ways are modified not a little, but they will bear some further amendment very well – He is doing a good work – Jan. 1st I went with Br. on board ship & to the Hospital – I was surprised at the multitude & the motley character of the inhabitants of Bombay – It appeared to me that almost every nation of the Earth was represented there & when I came to learn the number & see the faces (many of them pale & wan) of the Missionaries there, I was led to ask "What are these among

these thousands in heathenish ignorance & superstition How striking the contrast between the means used & the end to be attained! Yet much has been done. The attendance & the attention at the Mission Chapel was very gratifying - & the silent influence of the Brethren over the people is clearly seen -

In attending an examination of the School connected with the Scotch Free Ch. Mission, one thing struck me singularly, wh. was to see that several of their best scholars were converts from our Mission. It appears to me very desirable that educational facilities should be furnished as soon as possible in connection with the American Mission so that such persons may be carried through a course of preparation for the business of preaching under our influence -

Will not the Christian at home do something to enable the Board to establish a school for the higher branches of instruction in some part of this field? - It appears to me impossible to reach the multitudes scattered through these villages without a native ministry. I have been deeply impressed with the magnitude of the work here to be accomplished. Our help is in God alone, & yet He is pleased to work by means which must after all have some

proportion to the end to be attained –

We had a very pleasant journey from Bombay & are in perfect health –

Bro. Ballantine & family are quite well – He wishes me to say that your letter of Nov. 22d has been Rec'd this morning – It will be forwarded to Bro. Wood at once – I shall go with him next week on a tour through the villages – Mr. Bissell I am sorry to say is not well enough to return to Seroor yet, he having had a relapse a few days since –

We feel that we cannot be thankful that we have been brought to our journeys end in good health & cheerful spirits –

Please remember us to the other Secs. & to your family –

Most Cordially Yours
Wm. P. Barker

Ahmednuggur Jan. 11/54

Recd. March 7/54

Ans. May 10.

Bombay Education.

Ahmednuggur Mar. 23rd 1854

Rev. R. Anderson D.D.

Dear Sir,

I wrote you last Jan. 11th two days after our arrival here - Before we reached Bombay Br. Ballantine had planned to go on a tour among the villages to the North early in the month of January - He however kindly deferred going until we could be ready to accompany him, supposing we would be glad to see Nowapa x the field in wh. we are to labor - We left this place with our families Jan. 27th and were absent 20 days - My design in writing, is to give you briefly my first impression of the country we passed over on the tour -

I was particularly struck with the richness of the soil in the territory over wh. we passed. That in the valleys of the principal streams is not surpassed by any that I have seen - It is fully equal to the soil of the famous valley of the Genessee in N.Y., or of the far-famed prairies of the West - In many places it is several feet in depth, and could it be well-watered & skillfully cultivated, there would be almost no limit to the population that could be supported from it. N.B. As it is, comparatively a small portion of the land is well tilled, & yet the population of the district is very great. If ever men of enterprise & capital should come in and till the land in an ~~more~~ improved way, I think it

would soon become one of the richest portions of the Bombay Presidency. We found some cotton growing, and I see no reason why it might not be successfully raised in any part of this field. Manufacturing might be carried on to any required extent, for we crossed rivers that will afford water-power through the year. There is reason to believe that it will not remain many years longer unemployed. The rail-roads in progress in this part of India cannot pass far from us, and when completed will furnish an additional stimulus for developing the resources of this ~~rich~~ soil.

The taxes wh. the English impose upon the land are not burdensome here at least & there is very little likelihood of their being increased.* Government has accomplished much already for this region by building the best of carriage roads, & by this and other means has increased the real wealth of this people.

This field I regard then, as an important one not only for what it is, but in view of what it may, and doubtless will, be before many generations shall have passed away.

I was also impressed with the marked readiness, and even desire, of the people to hear the truth.

In almost every village we were urged ~~to remain~~ to remain several days. It was often painful to leave men pleading thus earnestly for the bread of life, & go on to other places. In some villages they were around our tents constantly to receive instruction.

And although I could understand scarcely a word of the language, there was no mistaking their wants, for their faces would light up with joy on hearing that

Sahib & Mendame Sahib had come to visit them once more. Our visit came in the midst of the harvest season, & yet Mr. Ballantine seldom failed to have an audience wherever we went. In the case of some who were thus interested to hear, I felt that the word spoken would prove a savor of life unto life.

At the village ~~of Ranjhungam~~ we found a Mahar who took the pledge to keep the Sabbath 2 or 3 years ago, and who has kept it ever since. He cannot read and has received very little instruction, but seemed determined to follow all the light he had, & to seek zealously for more. He does an extra amount of labor on Saturday that he may have the Lord's day to himself, & secured work for a Brahman who employed him, except on condition that he might do so. He walked 6 miles to Dedgaum to spend the Sabbath with us, and remained until late Monday morning. Nothing could exceed the rapt attention with wh. he listened to every thing said concerning this new way. The great burden of his inquiry was, "What must I do to be saved?" We have good hope of him. Some others came & pressed the same inquiry with equal earnestness.

The appearance & demeanor of the native Christians pleased me much.

They seem to love each other, & their pastor, fervently. I doubt if a spiritual shepherd ever shared more fully the confidence and love of his flock. They showed that they love the place of worship. Many came 4, 6 & 8 miles to attend the Communion at Wudalay Sabbath Feb. 5th. There were 45 present & among them were 26 native Communicants.

judging from my brief acquaintance with the native assistants & teachers, I should think them men of exemplary conduct, whose influence is most salutary over those around them —

Sakhiram especially appears to be a man of large experience & good shrewdness — He accompanied us in all the tour —

On the whole I can say that my expectations have been more than realized in reference to the encouraging condition & prospects of this field, although I had heard much of it before coming, & had my hopes raised to a high pitch. It was evident at every step of the tour, that God had placed the seal of his approbation on the efforts of those who have been, and still are, engaged in sowing the good seed of the kingdom.

But not all is then bright & cheering. Many villages are still given up to idolatry. There is much land to be possessed & to get possession of it, will require many years of patient, persevering toil. I feel however that past experience & present indications will enable us to go forward with cheering hopes & expectations.

I am convinced that the little knowledge I have of the healing art, will be of great service to me and to the cause. Already has it given me access to some houses & I trust to some hearts. At Nowapa it will be especially advantageous, as we shall then be 36 miles from any medical aid. With a few months additional study with special reference to the diseases of this climate, I feel that I can go forward & prescribe with a good degree of confidence.

While at Nowapa we decided upon the place

that will be most eligible for a building site, viz. the fort which is already in the possession of the Mission. It is on the highest ground in the village & we were all much pleased with the location. Newape seems to be much under the influence of bigoted Brahmans of whom I should judge there were a great number. The great temple of Mohum Raj was thronged with deluded worshippers. But the more I saw of their idolatry and degradation, the more was I impressed with their need of the Gospel. By the blessing of God on our labors we hope soon to be engaged there in making known the name of Christ. We returned to this place with greatly improved health & with motives before us for devotedness to our work, that we could not have had without having first seen our anticipated field of labor. Nothing untoward happened to us on the journey, & we feel that we cannot be sufficiently thankful for the privilege of witnessing what the Lord has done around us.

We are now engaged in the study of the language under favorable auspices. Fortunately for us Br. Bugeh's new grammar is in our hands, & we have a Pundit of large experience in teaching, who is the very personification of patience & perseverance. We are feeling somewhat the debilitating & depressing effects of the hot season, but hope by daily systematic, and vigorous exercise, not to suffer seriously from it.

I assure you, we are anxious for the time to come when we can make known to this people in their own language the unsearchable riches of Christ.

Since our return I have had an English preaching service at the Cantonment near Blingan, when I have an audience of about 80 attentive listeners.

Last week I began a Friday evening meeting under very encouraging auspices. There were about 30 present & there is reason to believe that the Soldiers will soon become deeply interested in the study of the word of God. I am happy to find that the influence of several of the leading men among the military here, is decidedly in favor of Religion.

With kind regards to yourself and the other Brethren at the Mission House I remain

Yours in Christian Love

Wm. P. Burke

* I should have stated in this connection the Native Brahmin has been lessened one half within two or three years.

W. P. B.

Rec'd Mary 20/54

Ans. Mar. 23/54

Ans. 326

Rev. W. P. Barker
Seroor June 16. 1854
Recd. Aug. 21. 54
Ackd. Feb. 22. 55

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Seroor June 16th 1854

Rev. R. Anderson D.D.

My dear Sir,

On our passage from Boston to Bombay, we became much interested in one of the Sailors of the Arabella by the name of Clark Smith. He is a Swede by birth, is about 18 years of age & of very affable manner. He was one of Mr. Baker's Bible class on the way & persevered in learning to read English through many difficulties. We were very much pleased with his whole deportment & have the fullest confidence in his integrity. He was a constant attendant on my Bible class & Sabbath services & I trust he is not far from the Kingdom of Heaven. I have given him a note of introduction to you with the promise to

inform you of the fact before
arrival in Boston - I was sor
fied under the necessity of troubl
you at all and the multiplicit
your labors - but he requested a
to some one connected with the Lean
Friend Soc. & as I knew no such a
I then requested you to give him a
to Father Taylor or any other friend
Sailor with whom you may chance
be acquainted - This Sailor rather
leave the Sea & engage in some other
employment -

We were all overjoyed at the recei
your letter, acquainting us of your
intention to visit us before the clo
this year - Br. Ballantine will
to-morrow - We are rejoiced to that
Thompson is the man chosen to acc
us you - We hope you will be a
to spend several days in the Upper
& that you will by all means
time to visit Acwaipe Nudaly & o
places North - It is a most
delightful & promising field of

missionary labor. As Mr. Ballantine
and I were riding over these extended
& fertile plains last winter, I said to
him. "Let us write home at once and
urge one or more of the Secretaries to
come & see this broad & populous land."
I trust you will not feel obliged to
delay to attend the "annual meeting" for
it will of course mean to finish up
a long journeying before the "cold
season" which is (here at least) terrible —
Here allow me to make a suggestion
— or rather ~~make~~ an inquiry —
Can you not associate with you-
self a third person, from among the
enterprising Boston church, who can
teach, or better still, take daguerreotype
portraits of some of the native Christians
whom I have seen here, wd. be very
interesting to your readers & copies
of pictures placed in the Missionary rooms wd. be
invaluable — Views of places & buildings
seem to me wd. be even more valuable
than those of individuals — I do not

think a good artist wd. lose any thing by making a considerable outlay for the purpose of daguerreotyping Lucknow. I think much good might be by the exhibition of India scenes at home. As an additional pecuniary inducement wd. mention that there are hundreds English flattered over the country who would be glad to employ an artist at almost any price —

You see that I am in Lucknow with Bissell — he came down 2 days ago on account of my health which has not been good since the middle of April. The extreme heat affected my health unfavorably & I have accomplished very little since that time, though I have kept up my Lecture & Sabbath Service with the Soldiers. My health is improving slowly but I have great reason to be thankful that I was able to study medicine, or at least get some knowledge of Physiology wh. no Missionary should be satisfied without. Mrs. Barker is quite well. He expects to remain 3 or 4 weeks. Br. Wilder was very ill with the Dysentery last Saturday — I hope to hear again before the Mail closes. Mr. & Mrs. Bissell & their 2 little children are quite well & write with Mr. B. & myself in kind remembrance to yourself & family.

Most cordially Your W. P. Barker

Ahmednuggur Nov. 6. 1854

To
Rev. R. Anderson D.D.
and
Rev. A. Thompson,

Dear Brethren,

It was with
unfeigned pleasure that we heard last
Sunday Eve. of your safe arrival in Bombay.
After hearing of the terrible Cyclone
which passed over that place on the night
of the 1st we felt great apprehension for
your safety - We greatly rejoice that the
Lord ruler the winds & the waves has
brought you safely hither - and we
embrace the first opportunity afforded
us to welcome you to this the land of
your adoption, & to our hearts -
We hope to have the pleasure of seeing
you here in a very few days - and this
meeting I assume you we have looked
forward to with much interest, since
hearing of your intended visit -

Although we have been only a few months in this field, & have not yet fully got on Missionary ground we yet feel an increasing interest in our work & rejoice more & more that we have been permitted to engage in it. I regret that we have been so much interrupted in our study of the language on account of my poor health during the summer yet with diligence I hope we may be able to commence touring after a month. I hope you will have it visit Nowsheri, & Amrgabad if possible. It appears to me that the subject of the wider extension of our operations ought to come prominently before the Convention. God by his Providence has gone before us & opened a large field for the spread of the Gospel placing it under the protection of a Protestant government, so that we may be entirely unmolested in our work.

Is not this an indication the Church & our Society ought to heed

Most cordially Yours H. P. Wat

long to see these numerous and populous villages around us supplied with the precious word. May we all come together to devise liberal & wise measures for the spread of the truth!

Judging from what little I have already seen, I think the day is not distant when a large reinforcement of laborers will be imperatively called for in this promising field.

A few days since I read with deep interest the Education Despatch of the Viceroy of India of Sept. 7th. I arose from it with a personal feeling that a brighter day is dawning upon India. The first want now is efficient men of the right stamp to carry out the designs of those who framed that excellent document. Want of time & strength will not permit me to enlarge this to day. Again we welcome to India dear brethren with all hearts.

Most Cordially Yours

Wm. P. Barker

Rev. W. P. Barker,

Aberdeen, Nov. 6, 185

Rec'd. Nov. 8, 1854

Most Cordially Your W. P. Bar

Ahmednuggur March 30. 1855

To the Secretaries of the
A. B. C. F. M.

Dear Sirs,

The report of my first year of labor in India will necessarily speak more of things seen, & impressions received, than of what I have been able to accomplish. The greater part of my time & strength have been given to the study of the language, in wh. I have made some progress, although by no means as much as I desired. The failure of my health in the first part of the year, obliged me to lay aside my books almost entirely from the middle of April, until the first of October. The cause of this was twofold - viz. the extreme heat, & the unusual length of the hot season - and, the attempt to do too much before getting thoroughly acclimated. Such a "hot season" has not been known here before for many years. For 8 months scarce any rain fell to cool the heated air, and the drought continued from 6 to 8 weeks longer than usual. Lakes & reservoirs of water dried up, wh. had not been known to fail but once before within the memory of the oldest native inhabitants.

A few weeks after my arrival in Ahmednuggur I commenced an English preaching service, once on the

Sabbath before the Presbyterian Soldiers at the Military station near the City. In this I soon became deeply interested, & after a little time, added to it a weekly lecture. These services I continued to conduct until the middle of June, when my waning strength compelled me to discontinue them, & they have not since been resumed. I hope good was done by those English services, but I doubt if it was wise to engage in them. Aside from their being too great upon my strength while passing through the process of acclimation, they were (as I now think) an interruption to my progress in the language.

My present view of the duty of a new Missionary is, that he decline all requests to preach in his vernacular, & that he submit, trying though it might be, from the first, to hear preaching in that language wh. is to become with him the medium of imparting instruction.

From the first of Oct. until the present time my health has been improving, although I have yet regained the mental & physical vigor that I had before leaving America. The Deccan is a healthy region, & both Mrs. Barker & myself are becoming well acclimated.

I have spent considerable time in visiting the villages in the neighborhood of Ahmednuggur in company with Mr. Ballantine. The first week in January last, we attended a Pilgrimage at Kolhar 36 miles N.E. from Ahmednuggur. It was attended by thousands of people, some of whom came from places 40 to 60 miles distant. This Pilgrimage is performed in honor of the goddess Bhawâni, who is supposed to have the power of inflicting or warding off the Small Pox & other Cutaneous diseases.

We ~~then~~ saw Hindooism in its worst form; & the impression it made on my mind, will never be effaced. As many as 25 or 30 persons, of whom the majority are females, swing on the hooks every year at ~~that place~~, & we saw scars on the bodies of a few of them wh. showed that they had submitted to the ~~operation~~ rite for one or five years, ~~in succession~~.

The swinging was going on briskly when we arrived. I will not detain you with a full description of the rude machinery by means of wh. the deluded Hindoo is enabled to ~~perform his vow to~~ submit to this barbarous rite. In many ~~instances~~ cases, the separator is made to revolve around a post fixed in the ground. Here, however, the post was firmly fastened to a rude cart drawn by four bullocks. The horizontal pole, to each end of wh. a devotee was attached, was turned around by five or six men who stood on the cart. It was truly a sickening sight to ~~witness~~ behold them swinging to & fro, high in the air, as the hideous machine was drawn at a quick pace over an uneven road, ~~and that too~~ while their whole weight was thrown upon the two hooks wh. were passed through the integument of ~~the back~~. The rotary & onward motions commenced simultaneously; & as soon as they were fairly under way they became apparently much elated, & regardless of their perilous condition, while they stretch their hands together & bowed their heads, as acts of worship. They also took from a bag tied around the waist pieces of cocoa nut & sugar cane, & threw to the admiring ~~bystanding~~ crowd below. These are looked upon as ~~being~~ peculiarly sacred, & are sought for with great avidity. || They swung usually from

fifteen & twenty minutes, (4) & after the books were withdrawn a copper dish was placed in the hands of each one, containing sweet-meats, flowers, & a few small lamps in which & burn oil when they entered the temple. With much parade they then went to make their offering at the shrine of Bhawani. Each was preceded by some sort of music, while a piece of colored cloth was carried over the head of each as a canopy by four men.

Many, & perhaps most, of those who swing, render themselves partially insensible, by chewing some intoxicating leaf or drug. In front of the temple is an open space surrounded by a wall. The first thing that attracted our attention on entering this was a pool of blood, near which stood a Mussulman with a large knife in his hand. He said he had already killed one hundred lambs, kids & goats that day, & several more were brought to be sacrificed during the few minutes we remained.

By one blow with his powerful arm, the head of the victim was nearly severed from the body. The blood was allowed to flow into ~~the~~ the pool, as an offering most acceptable to the goddess, & the body was carried away to be dressed & eaten. This last operation was going on briskly around numerous fires kindled in the immediate vicinity. This is <u>one</u> of the many ways in which these people contrive to make their meritorious acts contribute to their sensual gratification. The Hindoo would consider it a great sin to kill the victim <u>himself</u>, but he has no conscientious scruples at employing a follower of Mahomet to do it for him.

Besides the multitudes who had come thither for idolatrous purposes, there were a large number present to buy & sell, & get gain. Nearly two (2) acres

of ground were covered with wares of various kinds exposed for sale. That immense gathering afforded an opportunity for making known the truth, wh. it was very desirable for us to improve, for we were able then to reach the ears of people whom we could not meet at their places of residence without travelling several hundred miles.

Sakhiram, Yasooba & Bhagooba, three of our best & most experienced Assistants accompanied us, & rendered much aid in preaching. As soon as our tent was pitched, wh. we had brought to shelter us during our transient stay, we went to the place of gathering in front of the temple of Bhawâni, to meet any who might be disposed to listen. Attracted by the presence of Sahibs who were a curiosity to many of the throng, a crowd of people soon gathered around us. Presently a company of one hundred were seated on their beds on the ground, while many more were standing around them, so that our audience numbered between two & three hundred.

"They listened very attentively for an hour; although, as usual in such ~~gatherings~~ meetings, persons frequently interrupted the speaker by asking questions or raising objections". No 2

Similar ~~assemblies~~ ~~gatherings~~ ~~collected around us~~ came together several times during the day & evening. And they offered a truly picturesque sight when ~~seen~~ beheld by the light of the full moon; for then the white, flowing dress of the natives contrasted strangely with their dark complexion. It was a scene, ~~that~~ for a painter or a Daguerreotypist ~~might desire to introduce~~ Mir

At a late hour ~~the~~ the missionary retired to rest. Our repose, however, was not undisturbed, "for the murmuring of that vast multitude, ~~as heard in our tents~~, was like the sound of many waters"+

Mr Ballantine & Barker often

We ~~frequently~~ found companies of people gathered around the native musicians, who were singing & chanting Hindoo poetry, & accompanying the voice with some sort of ~~hum-drum~~ music. These assemblages afforded an excellent opportunity for preaching. In several instances, after the heathen singers had expended their stock of poetry, one of ~~our~~ the assistants repeated some ~~poetry~~ verses of his own composition wh. treated of religious subjects. This served to attract & retain the interest of the people, while much important truth was communicated. Mr Barker says "The majority of our hearers, ~~it is true~~, listened from mere curiosity; but a few heard the Word with joy & were evidently profited by it. At one time 30 or more followed us to our tent for the purpose of receiving more full instruction. This was emphatically casting the seed broadcast, yet we feel that some good was accomplished. How much was done, the revelations of the last great day alone can disclose.

I came from that Pilgrimage deeply & painfully impressed with the degrading influence of heathenism, & with a stronger desire to labor for the spiritual enlightenment of this dying people.

On the 31st of January last Mr. Ballantine & myself with our families set out on a tour to the field North of Ahmednugger. We were absent 31 days & during that time more than 30 villages were visited by us, or by Vishnoopunt & Rugoba, the assistants who accompanied us. In almost all of them we found a goodly number of attentive hearers & saw much to encourage us, in the prosecution of our work. The Spirit is evidently operating upon the hearts of the people in that region, causing the seed to spring up which has been sown there.

While we were absent on this tour we selected a site for a Mission dwelling house at Khoker 40 miles N. of Ahmednuggur wh. is to be the place of my future labors. We have taken measures to have one built immediately, & I hope to remove thither within a few months.

The great event of the year with us, was the visit of the Deputation, & the General Meeting of all our Missionaries, male & female, excepting the aged Mrs. Graves. The Deputation were with us from Nov. 17. until Dec. 26. I accompanied them & Mr. Ballantine in Nov. on a tour of eight days to the villages where there is the greatest degree of interest.

It was an exceedingly interesting & profitable journey. We feel that it was a great privilege to be permitted to attend such a gathering within the first year of our residence in the Mission. The discussions in the Gen. Meeting on a great variety of subjects, by those who had come to us, & by Missionaries of large experience, gave us views of our work such as we could not have gained by many years of labor. I trust the knowledge gained by these discussions will prove to be an ~~[illegible]~~ item of no small importance in our preparation for the work we have to accomplish here.

Often during the twenty days we were together, we were permitted seasons of ~~[illegible]~~ social & religious intercourse, that I am sure, none of our number will ever forget.

A few facts have been impressed upon my mind by what I have seen & heard during the past year —

I. I have been gratified to see how much is being accomplished by our native Assistants. Several incidents came under our notice while we were in the villages, showing that the teaching and the consistent example, even of a comparatively ignorant Christian helper, had been blessed to the good of his neighbor. In two or three instances men came to us from places several miles distant to receive instruction. Some of them had never seen a Missionary, but had heard the Story of the Cross from our native Assistants. I cannot refrain from bearing testimony to their consistent Christian character, & their fidelity.

The two newly Ordained Pastors of the Churches in Ahmednagar are proving themselves worthy of the trust reposed in them. They are zealous, faithful to their duties, & have I think, a just appreciation of the responsibilities of their station. Their Ordination has served to incite others of our young men, to desire to fit themselves for similar stations, & I trust the time is not far distant when a large number shall have the requisite qualification of mind & heart to fill the holy office of the Ministry.

II. I have also been impressed with the great importance of the labors of Assistant Missionaries.

In my estimation a <u>single</u> Missionary is <u>less</u> than <u>half</u> a Missionary. Such are the opinions & the habits of this people, that it is impossible for a man to get access to the female part of the population. The women of the villages flee from us in terror, while our wives find no difficulty in getting them to hear

It is painful to see the extreme degradation of woman in this land, & we regard the training of the mothers & daughters as a very important part of our work. It is a department of labor in wh. I rejoice to say we have increasing encouragement to bestow time & strength. Whatever is done for them, however, must be accomplished mainly by female Missionaries -

III. It has been exceedingly gratifying & encouraging to find that we are so fully protected in our work. I think we felt less fear in the regions where we have been touring, than we should on the prairies of the Western States - An efficient & well regulated Police Force are distributed over the whole region, & in all my journeyings I have not felt a shadow of a fear for my personal safety -

God by his Providence has truly ~~[illegible]~~ prepared the way before his people here by placing this land under the protection & control of a Protestant Government. He seems by this fact to call loudly upon his Church to go in, and preach the Gospel to its perishing millions -

This is a land of the richest soil. It has a dense Multitudinous population. It is a goodly land. But alas it is cursed by the worst forms of idolatry & superstition! Will not many come over the seas & help us, that we may take possession of it in the name of the Lord of Hosts?

Very Affectionately Yours

W. P. Barker

Ahmednuggur Mission

Rec'd. May 26.

Acknd. Aug 29. 55

T

Skingway 15. April 1855

To Rev. R. Anderson D.D.

My dear Sir,

I write you to day from the travellers bungalow in sh. we stayed the first night of our tour in Nov. last. I left Ahundzuyu with Mr. Ballantine at 5 P.M. yesterday (Saturday) & reached here at 9.

At Sun-rise this morning we met between 40 & 50 in the Church, some 15 or 20 of whom were women.

All of the ch.-members were present except Bolajee & wife of Kudumba, & Ludoo of Nandagaon, who is in school at Nuggur.

An audience listened attentively for an hour or more, no one making reply, or causing disturbance.

At 9 O'Clock the ch. met in in the Bungalow to attend to a case of discipline.

Transcriptions
Rec'd. May 26.

Lukshiman one of the members of this Ch. who was admitted by profession Feb. 4., & has been at School in Ahmednagar, was caught in Adultery a few days since, with a young widow woman in the city -
He confessed his guilt before the Ch. this morning & was suspended. Br. B. read 1st Cor. 1st chap. & gave some instruction appropriate to the case, wh. I am sure they will not soon forget - Shivram offered an affecting prayer for the Church & this brother by his side who had fallen into sin - Lukshimans father & the father of the widow-woman, were present - It was an occasion truly painfully impressive -

After this came Trimbuk, (the Brahman whom you saw here) with his school, wh. were examined in reading &c - He has now 14, of whom 10 were present, & showed good proficiency. Two of them I was glad to see, were

sons of the Patel of Nandgaon, fine looking boys they are too –
This teacher & ~~Lak~~ Shiveram are doing a good work here – one among the higher – the other among the lower caste people – S. is faithful to his work – I love him more & more, as I see more of him & his remarkably amiable, consistent character –

While I write a young man has come in who wishes to be received to the church. He appears very well indeed, & we think he did. he placed in School at Nyger –

This afternoon Shiveram brought to Mr. Ballantine two women to be examined in reference to their faith in Christ – We are pleased with the appearance of both of them. One of them though ignorant, seems very determined in her efforts to become acquainted with the truth –
The other is quite intelligent, & is

the mother of the young man above mentioned. It is really cheering to see some of the women in these villages becoming interested for their own salvation & that of their children.

At 5 P.M. we met again at the Chowdie about 30 hearers. A child of one of the church members was baptized. It was not quite as well clothed as the one that was baptized at Midaby in Nov., for this had not even a cap on. Br. B. discoursed upon the parable of the Prodigal son. Lukhiman listened with fixed attention & I hope he will sincerely repent of his wanderings & return to his father's home.

Besides this preaching much instruction has been given to individuals, & some have been personally urged to come to Christ.

It has been good for us to be here to day & I feel that somewhat has been done to further the good work among this people.

Monday Apr. 16.

We drove in from Slingway this morning before breakfast & enjoyed the cool morning air very much.

I love this work among the villages more & more, & never return from one of these excursions without stronger desires to go again.

A few weeks since I began a Sabbath service at Blingen, under encouraging auspices. There have been from 70 to 75 present including 15 or 20 children.

As I cannot yet give a formal sermon I read & make remarks on some passage of Scripture, & read the hymns & then Siddon of Leroor (whom you & Mr. Thompson will recollect) gives instruction. He studies his discourses well & speaks with animation. The majority of our hearers are very poor, but they listen attentively.

I visit the School at Blinga two or three times a week wh. is taught by a son of Ruyoba the native Assistant at that place - My class in music meets twice in the week, & are making very encouraging progress in learning the theory as well as the practice of music -

Circumstances beyond our control have delayed the building of our house at Kdoker, still we hope yet to get something done before the rains - Our application for the ground was a long time in the hands of the Collector, & since we have received permission to build, the Contractor has not been able to go out to K. on account of a pressure of other labor - The site we have chosen is the highest ground on the South side of the village & not far from it - We are much pleased with it, & indeed it is a much better

place than the one we at first tried to get from the Patel — We are now glad that he refused to let us have it —

We removed to the house wh. Mr. Hazen occupied Mch. 24. & since that time Mrs. Barker has had the care of the school of small boys here. She has also a class of 8 or 10 girls in Mahratta & English — Among them are Anna Ballantine, & Hemiprabha daughter —

We are all usually well, except Miss Tamar who is suffering from swelling in her ears & throat. She is however much better than she was a few weeks since —

Our new Pastor are faithful to their work & we see many things here to encourage our hearts —

Your visit here, & the "Meeting" have evidently given an impulse to our work, that has been productive of great good —

Rev. W. P. Barker.
Shingwauk, Apr. 15, 1855

All our Missionary Circle unite
with me in love to yourself & Mrs.
Thompson - Please remember Mrs.
Barker & myself to Mrs. Anderson
When you write to her.

Rd. May 12/55
Ans. June 15

As ever Cordially Yours
W. P. Barker

Ahmednuggur June 1st 1855

Rev. R. Anderson D.D.

My Dear Sir,

Your letter to Br. Ballantine, in wh. you acknowledge the receipt of mine, reached Monday Eve. while our Missionary brethren were seated around my table. We were rejoiced to hear of your health & prosperity, & especially of the needful changes at Jaffna appearantly being effected with less labor than you & we anticipated. — Almost immediately after reading your letter, we bowed in prayer & gave thanks for these encouraging tidings.

Strange my letter was a whole month on its way – I hope this will be borne on more rapidly else it may not reach you at all.

The Cholera has begun here at Khoker, but we must wait for the grass & grow before we have a shelter (a roof) & then we cannot finish the house before Jan. next – I think however it will make little difference down here, for we shall pitch a tent, probably in that Mahomedan burial ground, as early as Oct. tent, & commence operations there in the surrounding villages –

I long to go out there, but yet feel that something is accomplished while we remain here – Mrs. H. I have now been studying under the Pundit 3 months, ~~[illegible]~~ do

[illegible] has scarcely a day's interruption.
[illegible] strength occasionally gets a
[illegible]tle below par, from the effects
[illegible] heat - but though "faint," we
[illegible]ll endeavor to keep "pressing" -
[illegible]om 40 to 50 attend Sch. Services at
[illegible]ligan & the school has improved
[illegible] perceptibly within a few weeks
[illegible] numbers & proficiency -
Over 40 attend my singing class
[illegible]nday & Friday evgs. and most of
[illegible]m are making satisfactory progress.
I have endeavored to make
[illegible] necessary morning rides before
[illegible]eakfast profitable to others as
[illegible]l as myself, by visiting the
[illegible]umerous villages lying within
[illegible] 5 miles of this city -
The people, especially the lower
[illegible]ses, seem ready to hear what is
[illegible]oken or read -

Lakhiram & Boonbee have just
returned from a month's tour
the villages N. E. of Nuyan. They
visited 40 villages & their report
full of encouragement & interest.
I shall try & persuade Br Ballan
to translate their verbal report
for you, or the Herald, or both —
He did. Employ an Army of s
labourers to advantage in visiting
the surrounding villages.
A Pagi is here from Bombay
will be married in the Epis
Church (necessarily) week after
next — If I am rightly
formed the Bishop told you our
story & A Pagi's another, & also
the standing of the two men so
what different — Such* is the
Church — The native inferior
* I mean such their binding rules.

e circumstances of this wedding
t the Church of Christ is not
in the fullest sense -
is unfortunate that they shd.
tract such things, or rather that
n shd. be such things for them
to intrude -
last Sat. Eve. Br. Ballantine
sided at the meeting of the "young
ns debating Soc." of Nagpur. & gave an
llent, practical, address on the
bject under discussion viz. "What
the duties of the young men of India owe to their
untry" - I hope you will be
le to see it at some time -
he subject for the next discussion
"Whether Gov. are justified in
luding a part of Community from
benefits of Education" - I leave

been requested to preside & I
rather reluctantly consented to
so - May the Lord give me
strength to plead the cause
the poor, oppressed, ignorant, M
& Mangi who are excluded
thro' caste in this Presidency &
in Bengal -

Kindest regards from Mrs. B
myself to Mr. Thompson & to y
family when you write them
My time is very much occupi
just now, so that I am obliged
write in haste & not at ease.

As ever Cordially & Truly

W. P. Barker

Rev. W. R. Thompson
Montreal, June 1, 1883
Rec'd June 15, 1883
Ans'd June 15.

Rev. W. P. Barber.
Ahmednuggur, July 21, 1855.
Rec'd at Calcutta, July 31. –

Ahmednuggur 21. July 1855.

Rev. R. Anderson D.D.

My dear Sir,

Your letter from Madras June 15. acknowledging the receipt of my last, came to hand June 25. Our hearts were made glad to hear that you had been so wonderfully prospered in all your abundant labors & that you & your companion were in such good health. I returned from Seoon day before yesterday after an absence of days to attend Mission meeting. Mr. Ballantine family went with us, as they were needing a change, for they have not borne the trying confinement of the last season quite as well as they did last year. The weather was cool & we & we have returned feeling greatly benefitted by the journey & the delightful visit with our dear brother & sister.

Mr. Barker I am sorry to say was
able to go with us - She has been
fearing for some time from a local
rule that would not allow her to
so far - She is however slowly recov-
ering & I do not think we have reason
to fear anything serious or protracted
[Mr. B. had a miscarriage at Mudaly
Feb. while we were on the tour, & the
difficulty appears to be the result of it
Mrs Farner is usually well, indeed much
better than she was last winter - She
however showing the effects of advance
age much more than when we came
in Ahmednuggur Jan./54 —

Br. Ballantine is to send you the minutes
of our meeting, so that you will know
what we have done - The decisions
the advice of our "Gen. Meeting" made our
work comparatively easy - I was
much gratified with the way in which
& Sister Bissell are carrying on their work
in the village of S. & in neighboring villages
They are certainly devoted to their work
are happy in it - We have 2 Sem-

the Chapel on Sabbath, & a Bible Class
the School room. Two persons united
d the Church last Sabbath. one of whom
Gungaram teacher of the village School.
Ch. see a very gratifying improvement
many things since I visited Lenoor a
ar ago. I can hardly express
gratitude at finding my health so
uch better than it was last year. It
almost perfect now. O for a heart
consecrate every new accession of strength
ayor to the service of my Lord & Master!

The Bhimpur Station was given into
care a few months ago & I am not
little troubled with it. The place seems
beset with thieves & house-breakers.
r & windows have been broken open 3 or 4
ferent times & I fear the place will be
constant source of care & expense.
have not consulted with the brethren here,
with Mr. Mungen in regard to it, & can there-
express only my private opinion in reference
what had better be done. Unless there
prospect that Mr. M. will return here
, I think the house had better be sold,
at some little sacrifice & sold at once.

Rugobe has already gone to Chandas & I hope his family will soon follow him for we strongly suspect that the depredations have been committed by his son Dodi who is teaching a school there — Neither Mr. Munyan, or we, have any confidence in him. Furthermore if Mr. M. should be released from Satara (a thing wh. I fear may not happen very soon, for Mr. Bugek gives us no encouragement that he will return) it appears to me that he will be more needed in Jolua than in Blinyan, for I learn that the Ch. Mission have their Fixed, & for aught we know, their heart upon that place — I have spoken to Bugek in regard to Blinyan because I think you ought to have all the facts in the case.

My great work still is the study of the language, but we shall be off ray to Kloko immediately after the rains.

I am glad of the interest you express that Northen Field & you may be afforded. I shall try to give you from time to time every thing of interest in regard to it —

May God & Mr. Thompson be greatly prospered on your journey, & be permitted to reach your home in safety & richly laden the goodness of God! As ever yours

Cordially & truly W. P. Bad

Bombay 3rd Oct. 1853.

Rev. D. Anderson.

My dear Sir,

You will have heard through Mr. Hazen before this of our being in Bombay on account of Mrs. Barker's health. She became quite reduced in strength before the close of the last season, & in Aug. it was deemed by her physician in Ah. (the excellent Dr. McKewen) & by all concerned that we shd. come here to secure the best & most skilful medical advice to see also if a change wld. not have a good effect. *

The result has been the answer we came for. She improved very much by the journey, & has found that although she

was not in immediate danger,
she yet needed the most skilful
treatment. Her health is
improving day by day & we hope
be on our way to Mr. & Mrs. K
within a few weeks at farthest.
The climate here in the rainy season
we find to be very relaxing & consequently
depressing. I am keeping myself
with studying the Mohatta with
Candidi & learning a deal of native
the two left daily, and in teaching
singing in Mohatta three evenings
a week. I hope we shall
able to pitch our tent at Kloker
overseer the building of the house,
that we can enter it by Jan. 1st.
The Harem with their little ones are
usually well. They are very busy
their work, but another man is
here very much for Mr. & Mrs. Trum
so much occurred with other

[illegible] Dear, that he has
[illegible] time & strength left for
[illegible] preaching. So far as
[illegible] the people outside are
[illegible] - secular & altho. Mr. Munger
[illegible] that he has much substantial
[illegible] in his work. Mrs. M. is not
[illegible] well & I believe they design coming
[illegible] for medical advice
[illegible] for a season. Mr. Wilder
[illegible] obliged to leave K. for his health &
[illegible] go a voyage to sea & may go to the
[illegible] Sandwich Isls. — I hope you will
[illegible] able to send some of those 100
[illegible] young men to this field, when we
[illegible] becoming so few & feeble —
[illegible] are glad to hear you were so pros-
[illegible] in your visit to Calcutta —
[illegible] may you be prospered & preserved in
[illegible] your journeyings & brought safely
[illegible] the bosom of your family once more.
[illegible] B. rather wish me to be commended
[illegible] Mrs. Anderson —

Yours Cordially N. P. Barker —

Rev M. P. Barker

Oct. 3. 1855

Buffalo

Rev Lindsay Dec. 18

Acka. Feb. 12.

Rev. W. P. Barker 367

Kobe Dec. 29/55

Rec'd March 11. '56.

Rev. R. Anderson D. D.

Ans Nov. 20.

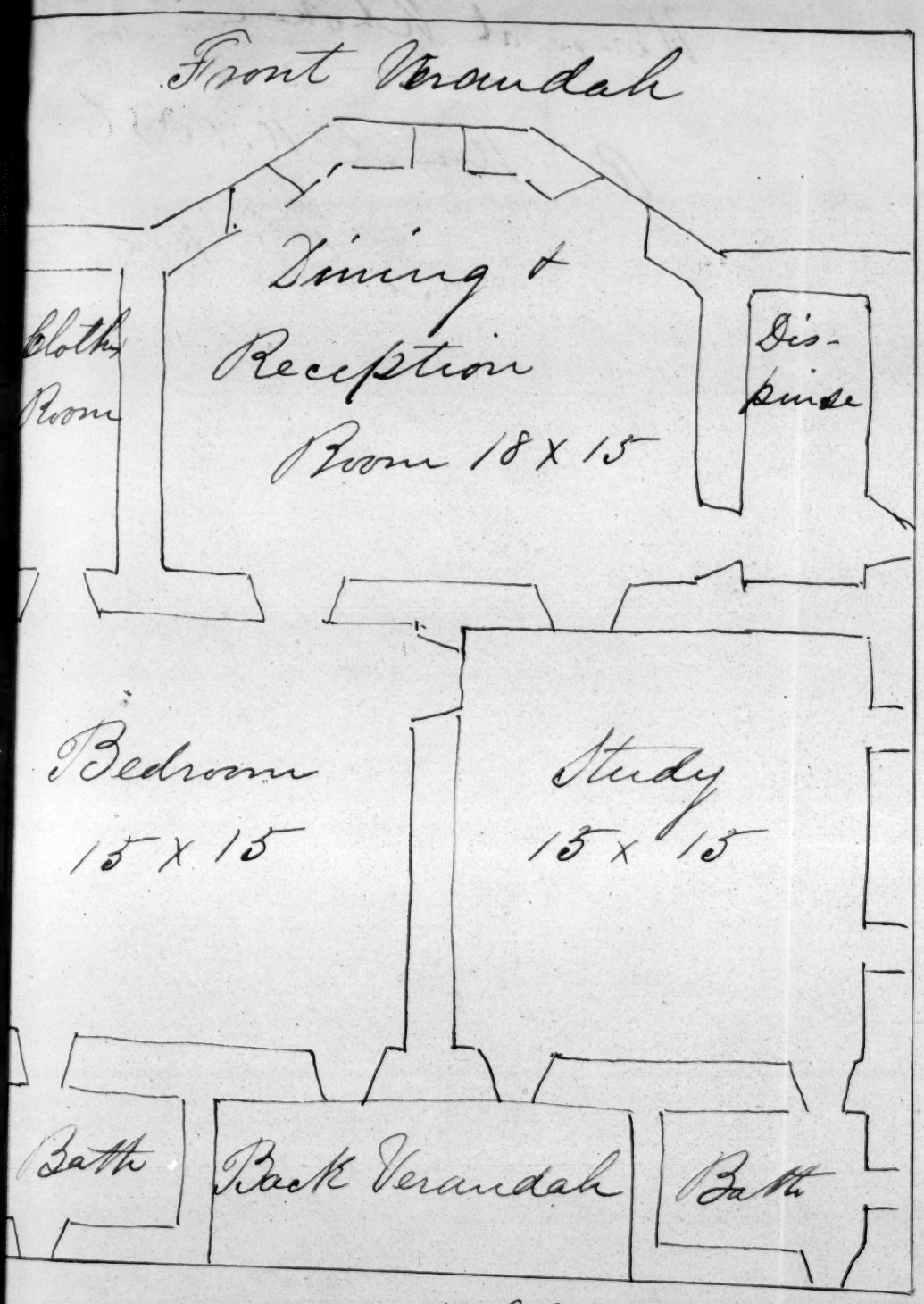
My dear Sir,

I have the great pleasure to announce to you that we arrived here yesterday in safety and perfect health, richly laden with the goodness of God. Unfortunately the mail closes so soon after our arrival that I have only time to announce the fact of our now entering upon the work among the numerous villages to which we have been looking forward with such interest. I wrote you from Sunday Oct. 5th. We arrived at Hong Kong Nov. 23rd. Mrs. B's health was improved by the "change", & the excellent medical advice we received in London. The walls of our house are fast going up & it will be ready for us by Feb. 1st. I think

Until that time we shall live
in tents — I will endeavor
write you next mail of our
reception here &c. I expect
meet all the Christians in the
Klondike here to morrow. (Lebdes)
Our tents are pitched in the
Mahomedan burial ground wh. you
mentioned as in East of the village
We left Ah. the 26th just one
year after you & Mr. Thompson
leave of us for L. Ludia — Our
regards to him & to all your fam
& also to the other Secretaries —
Come out & pray for us that
may be the means of doing
good among this people —

Yours in the best of bonds
W. P. Barker

P.S. I sent this open to Mr. Mac
as I cannot write him before
mail must go W. P. B.



Plan of the Mission House at
Ahmednuggur Mission
walls of unbaked brick 2ft thick
= door = window. Covered
with a thatched roof.

Nagpur, Jan. 10th 1856

To the

Secs. of the A.B.C.F.M.

My dear Brethren,

It gives me the highest pleasure to announce the fact that we have fairly commenced our labors here. We arrived the 28th of Dec. last, on the third day after leaving Ahmednuggur.

It was to us an especial occasion of gratitude to God that we were permitted to close up the Old Year, & begin the New, by thus entering upon our chosen work in this rural region. The last Sabbath of Dec. was a day of peculiar interest to us, & one ~~indeed~~ that which we can never forget. The members of the Church at Mindaley,(1) with their families & friends, to the number of 70, met us in the forenoon, in the little ~~Chowrie~~ Chandi here, & gave us a most cordial welcome. Some of them could scarcely refrain from shedding tears of joy at meeting us. These Christians do love their teachers & guides; & with few exceptions they look up to them with filial confidence & a teachable spirit. It was exceedingly gratifying to see that assembly, seated on the earth-floor, & listening with fixed attention to the instruction which we endeavored to give in stammering, broken language; & surely no Christian heart could fail to be touched at the sight of such a company, bowing their faces to the ground, & worshipping not idols of wood & stone, as in days past, but the Only Living & True God.

(1) The Church at M. (two miles from Khoka) was organized in Feb. last. It now numbers 33 members, having since its formation been diminished by the excommunication of two & increased by the addition of four by letter.

The first Sabbath of the New Year was, if possible, an occasion of still deeper interest to us & to the Christians here. Since nearly all of them are obliged to walk from two to seven miles, in order to meet for worship, & could not, therefore, assemble on Monday, it was decided to observe the Sabbath as a day of prayer for the conversion of the world. They fervently prayed that God would pour out his Spirit, & convert their idol families & friends, & gather into his Church all these worshippers. We were glad to see them listen with so much interest to such promises of God, in reference to the future of his Church, as are found in the 60th Chap. of Is. & the 72nd Psalm.

It was peculiarly gratifying to find them deriving encouragement from what God has already done in this land. Two or three spoke with much animation on this point; and one man, who had formerly brought water from the Ganges as an act of worship, mentioned a large number of places, such as Bombay, Poonah, Ahmednuggur, Nasick, Malijaum, &c, in which Churches of Christ have been formed since his recollection. He dwelt on these & similar facts, not only as furnishing seasons for thanksgiving, but also as occasions for hope & incitements to prayer. The burden of their petition was, that more labourers might come forth from Christian lands to tell the Story of the Cross to their benighted countrymen. God grant that this prayer may be speedily answered!

Gesooba, the excellent & experienced Native Assistant who has been stationed here, aided me in giving instruction on these occasions. In the afternoon of each Sabbath, the people assembled for a Bible-Class exercise, & gave gratifying attention to the exposition of Scripture. Since we are sure that all who love the cause of Christ will rejoice with us at our being permitted to commence our work here under such favorable auspices.

Our chief labor at present is that of feeding the flock of Christ, & our prayer is that we may have grace to lead them in green pastures & beside the still waters of his love.

There are two experienced Catechists ~~two men~~ in this field, & four Christian Teachers, who have recently entered upon their work, & are proving themselves efficient helpers.

These all read well, & have a very good knowledge of the Bible, having been taught in the School for Catechists in Ahmednuggur. I have a Bible Class of from 60 to 80 in my tent every afternoon, & Mrs. B. has a class of women who are learning to read, & are committing to memory the Lord's Prayer & the Ten Commandments.

It will be seen that we have not come to an entirely new field of labor. The villages in our immediate vicinity have been visited more or less every year by the ~~Missionaries~~ brethren stationed at Ahmednuggur, since the establishment of the Mission in 1831. They have expended much faithful labor in this region, & it has been productive of fruit. It is our privilege to come in & gather that fruit, & to watch over the Church which has been gathered by their efforts. This however is only a small part of our appropriate work. The good seed of the Kingdom sown in this vicinity has only here & there taken root. A few give evidence of a saving change - a few more are we hope sincere inquirers - but the great mass of the people are yet unaffected by the truth, & treat with indifference the offer of Salvation. Our success has been confined almost entirely to the despised Mahars. It is emphatically true here, that to the poor the gospel is preached, for we cannot easily get a hearing among the rich. The worldly Cultivator - the Covetous Trader & the Self-righteous Brahman are joined to their idols. There are thousands around us who have never heard of the Saviour, & yet other thousands who have heard only to reject & despise him.

Oh for strength & wisdom to warn them of impending danger & to tell them their remedy!

A word in regard to the physical characteristics of this field. Kholen is a small village of about 300 inhabitants, & is situated midway between the Parak & Godavery rivers, & 18 miles from their junction at Loka. The soil along the valleys of these rivers & their tributaries is from two to four feet in depth, & will compare favorably with the best soil in the the Mississippi valley. Few of the people have the ability or the energy to water & till the land properly; &, therefore, large fields of the richest soil lie uncultivated. This whole region, so far as I have yet explored, is dotted over with villages, wh. are on an average not more than 2 or 3 miles apart. no R

They were all once surrounded by high walls & massive gates, for protection against robbers; but these have now nearly all fallen down, & thus giving to the villages a dilapidated & ruined appearance. defin

Fortunately gates & walls are no longer needed, since a well organized & efficient English Police force enables the people to live in perfect security. ~~We lie down & rest at night without the least fear for our personal safety.~~ ~~Man has God in his Providence~~ no permit ~~caused them~~ men to rule over this land, who will fully protect the Missionary in his work. no R

A house for us to live in is now in the hands of the contractor & the walls are fast going up. These are laid with sun-burnt brick & are about 2 feet thick in order to secure the requisite strength. The roof is to be of thatch, since this is much cheaper than a tile roof, & a better protection against the heat. For the present we are dwellers in tents which are pitched in a fine grove of trees, &

in the midst of an old Mohammedan burial ground. We hope to move into the house by the middle of Feb. or at least before the weather becomes very much warmer, for the heat even now, in the midst of the cool season, is somewhat trying at mid-day — Our nearest Post Office & our nearest white neighbors are at Mt. Mednugger (40 miles) & we are obliged to send a messenger thither twice a week to bring our mail — our bread, & other such articles of food as we cannot obtain here.

We are at present employed in giving instruction to the few whom we can gather around us at Kloker, & in visiting the villages near us. We have been able to visit one or more nearly every day, since our arrival, & we have already found much to encourage our hearts & strengthen our hands.

As this ~~being~~ is the busy harvest season we usually go out on these ~~little~~ preaching excursions in the early morning, so as to meet the people before they go to their fields. I succeed ordinarily in getting from 12 to 20 men together, & Mrs. B. has about the same number of women, to listen to the truth. This is laborious work; but we can ask for no more delightful employment than that of pointing the dark-minded, but inquiring heathen to the Cross of Christ.

We beg a remembrance in the prayers of all God's people, that our coming hither may not be in vain in the Lord.

As ever Yours
Cordially & Truly
W. P. Barker

Rhokar Jan. 10. 1882.

Rec'd. March 10.

Ans Feb. 13

Rev. H. P. Barker 364

Newafe Feb. 22nd 1856

Rec'd. May 10.

Ans'd Feb. 13

To
Rev. R. Anderson D.D.

My dear Sir,

I rode over here from Kloker (12 miles) this morning & am spending the day in the house where we with Mr. Thomson & Mr. Ballantine stayed one night in the Autumn of 54 — I have thought of you & Br. T. often this morning, as I have not visited this place before since that time — Will you not allow me to give you occasionally a social, free & unofficial letter, in wh. I may say things of wh. we wd. speak were we to meet face to face — Our last overland mail very tardy so that your letter of Dec. 26th from London did not reach Kloker till Feb. 19th.

We were rejoiced to get the news it contained concerning yourself personally, & all that concerning your interview with the Secs. of the Ch. Mis. Society —

Kokoan Jan. 10. 1856.

I ride almost every morning to some village before sunrise - give instructions half an hour to an hour, & return to breakfast before the heat becomes insupportable - In this way I have visited nearly all the villages within 6 or 7 miles of Khoka, & some of them several times -

Riding a few miles on a fine horse & through the fresh air is decidedly a fine health restorer & preservative - I think it very fortunate that our place of residence changed from Newpe to Khoka - The work there is much more congenial than it could be here, & it is much better while we are acquiring the language & be among those who will listen attentively & who are disposed to hear patiently our grammatical blunders - The site chosen for the house at K. we like very much - it being the highest ground in the vicinity - The view from it is very fine - I think the cost will be 100 Rs. perhaps 150 Rs. beyond the Appropriation - Some delay has been occasioned by the counting in

to wall in the centre of the house.
the earth of wh. the sun-burnt brick was
made was not as strong as we hoped,
therefore the wall cannot be carried
up than 14 ft. high with safety - On
acct. of this more wood work will be
wanted than we at first expected -

I brought my thermometer with me
morning & find the heat some 10° & 18°
here than in our tent - I think it
may be well for us to come here & stay
until the home is finished & that
will give me the opportunity (wh. I must
use) of visiting the villages in this region.
Good, I trust, may come out of an
apparent, evil, as not unfrequent thing
this world - Perhaps the "Special
Meeting" of the Board will furnish an ex-
-plification of this truth - We rejoice
that you were looking forward to that
meeting from London with so much
pleasure - I am sorry that some of our
friends in Am. seem so anxious to
bring the Deputation in the wrong, that
must needs "strike" before waiting
"hear" - But I am wandering from

my subject - We feel that we
abundant reason to bless God that
has called us to such an interesting
field of labor - & one so congenial
our tastes - I rejoice also most of all
that our labor promises fruit - When
I have been the Mohan listen very
well & in at least 8 or 10 villages
are asking for teachers, Christian teachers
Even now in the harvest season ~~[illegible]~~
~~from~~ my audiences number from 15
& within a month I shall double
to gather many more - I have
success among the Liger Caste - A
them I met with much abuse -
After breakfast this A.M. I went out
the town to give instruction & met a c
of Brahman men & boys - They listen
few minutes & then commenced
shouting so that I could not be heard
As I turned from them a troop of
followed me a long distance through
streets shouting "Padre Sahib" & throw
dirt & small stones - Among them
some who were formerly in Ramhin
School here - The place seems
over to idolatry just now - Yesterday
great feast commenced for the Brah

is to continue four days - This is a
ly feast & the annual expense (to
vernment !!) I am told, is Rs. 14.00 —
t the Mahars here ask for a teacher, &
hope we shall soon be able to give
m one -

Ahmednuggur March 1st.

was thronged with visitors the day I
at Sitrapur & found it difficult to
te at all - I rode home the same
ning - The heat continued to increase,
Mrs. B's strength failed so rapidly, that
concluded the only safe course was to
t once to Ah. & rest till the house
be occupied - An thoughtful adviser
Ballantine, also urged us to do this -
r. B. performed the journey without very
t discomfort by lying down in the
hoch fandi, & we reached here yesterday
ning the third day from Khoka -
is already feeling much better for
g able to get away from the burning
wind & the glare of the heat at
day - I trust nothing will prevent
going out again next month -
find Miss Tamar quite well, but a
thinner & paler than when we
in Dec. last - The Ballantines are
ing in the N. E. field - They expect

to arrive here the 5th Wednesday next.
He is to organize a Church at Shan
to day of wh. Sukhiram is to be the
Pastor. Another will probably be
at Dispanum soon. We enter th
they meet with much encouragem
in that region. There seems to be a
growing interest there. I can see
our Teachers & Catechists are making
their influence felt.

Our united kind regards to your
& family & the other Secretaries.

I remain as ever
Yours very truly
W. P. Bark

Ahmednuggur June 5th 1856

Rev. R. Anderson D.D.

Dear Sir,

I sent to the Rooms some account of the commencement of my labors at Khoker, on the 12th of Jan. last, & in a letter to you dated Feb. 22nd & March 3rd, promised to give you some further account of visits to the villages in my field. My time has been too much occupied with travelling & preaching to allow me to fulfill that promise sooner.

You are aware that we were obliged to come in to Ahm. at the end of Feb. because the extreme heat wd. not allow us to live in tents. The house was completed about the middle of April, & I went to Khoker soon after, and spent nearly a month, thus making three months of labor then the present year. The Monsoon burst in this region while I was there, & for this reason it was thought not advisable for Mr. B. to go thither. My own stay was cut short by the same cause. I am convinced from the little experience I have already had, that it will be unwise for us to attempt to live at our Station in the rains.

During my three months stay at K. I visited 22 different villages, and some of them several times, so the whole number of visits amounted to 70 — In January last we went on a tour of 10 days through the Western portion of my field & on the way visited several large & important villages.

We first pitched our tent at Balapoor, a large place 7 ms. from K., & situated on both sides of the Barah River.

The following extracts from my journal of the tour, may not be uninteresting.

"Balapoor Sab. Jan. 20th" The events of this day will not soon be forgotten, & I trust the revelations of the judgment will show that its labors have not been in vain.

At 7 A.M. we went to the Mahar Chandi on the other (North) side of the river. Met over 50 who listened attentively. Fifteen of them were women, who felt more free to come, because a Madam Sahib was present. The singing of a hymn appropriate to the Sab. served to secure attention & to direct their minds to the sacredness of the day. This was followed by reading the Scriptures & giving instruction by myself & native assistant. Many questions were asked during this part of the exercises, but in a spirit of honest inquiry that was rather pleasing than annoying.

All were perfectly quiet during the last singing & the closing prayer. An interesting gathering. Family devotion & breakfast over, I went to the Chandi near our tent on the South side of the river, & met a small company to whom I gave instruction for nearly an hour. Returning through the fields to my tent, I met a farmer who said he had never before heard of the Saviour, & who evidently knew nothing of the way of Salvation. He listened with anxious interest to the Story of the Cross. I shall never forget the earnestness of his inquiries in regard to the way of Life — He walked together more than a mile conversing about these "glad tidings" & he then brought me to his wife but who stood in a clump of fruit trees. Here were 4 men & the same No. of women gathering fruit, to whom he invited me to tell the same story that he had heard. All listened with good attention as long as I had strength to talk to them.

In the afternoon this farmer & a Carpenter from a neighboring village, came to my tent for religious conversation. At 5 P.M. I went to the weekly Bazaar wh. is held in Balapoor on Sabbath. At least 2000 people were gathered there. Yesooba (the Native Assistant) & Ahylajee (teacher at B), accompanied me, & we soon had an audience around us. A young Brahman seeing my Testament, asked what it was. I opened to the title page, & allowed him to read for himself. No sooner had he read the name of Jesus Christ, than he began to swell with rage & to revile the name of the Saviour.

At first we received much abuse, but after a time succeeded in quieting them, so as to give instruction to a few who were anxious to hear. This quiet however was of short duration, & on turning our faces homeward we were assaulted with a shower of dirt & small stones - but no one was injured - Satan seems to have many of this people completely under his control. Oh when shall his power over them be destroyed!

This has been a day of great privilege - the privilege of telling the story of the Cross to many who I have reason to believe have never before heard of a Redeemer.

Monday 21st. Left Balapoor at 8 A.M. for Kolhan 8 miles. Just outside the village passed a Hindoo temple & a Mussulman Pir, or sacred place. Saw men walking around the temple - thus performing their morning devotions.

Stopped at Ookulgaum on the N. side of the Parah & 2 miles from B. Gave instruction in the Chandi, for 3/4 of an hour to a company of 40 men women & children. I did not desire a more attentive audience. They begged me to send them a teacher & said one did have a school of 20 or 25 children. Passed through two other villages (Gullimb & Futtybag) before reaching Kolhan. Country level & soil exceeding fertile - Saw several

well, for irrigating the land, in process of building from wh. I judge that an enterprising people inhabit this region. At Ave P.M. we were again comfortably settled in our tent ~~[illegible]~~ at Kolhar. Soon the ~~Patel~~ Head Man, Head Writer, & a teacher with eleven of his pupils, came to ask for books. All seemed friendly.

This is a large & important village & the school is supported entirely by the high caste people. The Mahars here are importuning for a teacher.

<u>22nd</u> At sunrise had an audience of 50 Mahars at the Chandi. I spoke to them of the New Birth. They listened quietly for a time, but being unaccustomed to hear, seemed unable to fix their attention long. I cannot be too thankful that my parents & teachers taught me to sing. The singing of a hymn had a magical effect in quieting & re-collecting the noisy, scattering company.

Br. Ballantine arrived from Ahm. with his family at 9½ A.M. & are to accompany us several days. A joyful meeting indeed. This is the season for the annual pilgrimage to Kolhar, in honor of Bhuvanee (the goddess of certain diseases) & this P.M. the hook-swinging commenced. Saw the hooks inserted into the backs of 2 or 3 persons. Horrid, horrid sight! [For some acct. of this pilgrimage see Herald for July 1853] The number who swung on the hooks was less than half what it was last year. This is owing in part to the efforts of Government to put a stop to the practice. We are glad to learn from the Magistrate of this Collectorate, that it will doubtless be soon prohibited. Thousands have come from the surrounding villages to day, to witness a tithe part in the worship of the goddess whose temple stands in a fine open space just outside of the village walls.

At evening we went to the place of gathering, & found several acres covered with the people – their beasts of burden, & their different kinds of conveyance. A strange sight was that as seen by the light of the full moon. Mr. Ballantine & Richardson spoke to a company of full 600 – those who were near sitting on the ground, while those who were outside remained standing. Thus we continued our labors till a late hour. I trust good has been done among this mixed people to day –

23rd Met great crowds of people at Kobban this morning, many of whom listened with encouraging interest. The ladies succeeded in getting together good companies of women. One woman who had come on the books yesterday said she had suffered a great deal of pain. They endeavored to convince her that all such penance was in vain & that the only way of Salvation is through Christ. Many persons came to our tents to purchase books. This P.M. we have come on 4 ms. to Patree a village also on the N. side of the Parch.

24th This morning at Patree & Satal, on the opposite side of the river, we with our wives & assistants, met 4 different companies, simultaneously, numbering in all about 150. Few however manifested any interest. Here we left the river & turned Northward. Riding on before the rest of the company I met the principal men of Loni (4 ms. on our way) who said no Missionary had ever been there but once before. They were exceedingly ignorant, but were glad to hear the Truth.

After passing two other villages we came to Astagaon (8 ms. from the river) a large place with 2500 inhabitants.

We have found a great deal to interest & encourage us here to day - Mr. B. & I. held a discussion 2½ hours with a large Company of Brahmans & Mahomedans, & with good results - The debate was upon scientific subjects in part - such as the causes of Eclipses &c. They were bold & self-confident at first, but were soon obliged to confess their own ignorance & the glaring incorrectness of their Sacred Books on those subjects - At the same time I met 15 or 20 very fine, & intelligent appearing Mohamedans in the Chandi - They begged of me to send them a teacher & said if I wd. do so, they wd. build a house for his School & another for his family - This Eve. we met an attentive Company of 25 at the dwelling house of a friendly Mohamedan. Mr. B. & I. discussed with them the Doctrine of Transmigration of Souls & kindred topics - Many questions were proposed, but in a spirit of honest inquiry, that pleased us much. The closing exercises of reading the Scriptures, Singing & prayer were deeply impressive - It was a solemn scene - All seemed to feel in time of prayer, that we were truly in the presence of the Deity - We learn that there are a large number of villages in the immediate vicinity - I have to day felt almost overwhelmed with the magnitude of the work, God has given us to do. Oh for strength & wisdom, & zeal! May our zeal ever be according to knowledge! -

<u>25th</u> This morning we went to see a Mohamedan woman said to be possessed with a Devil - We found her very weak from protracted illness & strangely excitable - A little knowledge of Physiology revealed the cause of

her strange imaginings, & whatever else, her superstitious friends called a Supernatural power. When the cause of her condition was explained to her, she became calm, & rational in conversation almost immediately. She was told to pray to Jesus Christ to heal her, & she promised to do so. The ladies met a fine company of Mohatta women in the town this morning. Just as they were coming away, a woman in front of whose house they were sitting, came bringing a piece to pay for the instruction they had received. She knew not what to think when it was refused, until she was told that the good news of Salvation is without money & without price.

Greatly encouraged & delighted with our visit at Altagamu, we turned our faces Eastward & came on 4 miles to Wankoordi where we stopped to dine. There we witnessed a strange & revolting sight. A child had fallen dangerously sick, & its mother, grand-mother, & several other female relatives were endeavoring to propitiate the God of Cholera & the Goddess of Small Pox. They first presented offerings to the idol of the former in a temple near the village, at the same prostrating themselves many times before it. This done, the mother - another woman & a girl about 12 years of age set out for the temple of the Goddess, & paced over the whole distance (half a mile) by measuring their length on the ground. Poor deluded creatures! As they paced on tents they were obliged to stop & rest often from extreme fatigue. So intent were they upon these foolish ceremonies, that we tried in vain to direct their minds to the Great Physician. A large number of high Caste people came to our tents for instruction during the few hours we were there.

This P.M. we came on 6 miles to Gondrowmee a village that has been often visited by our Catechists, & where there is some interest. Several persons came to our tents to attend evening worship. To-morrow we proceed to Mudaley (4 miles) where we are to spend the Sabbath.

27th. Lord's Day. An interesting day to us, & to all the Christians here. The Patel of the village had requested me to visit his sister, who had been sick for several months. Mr. Ballantine accompanied me, & after prescribing for the sick woman, I retired to give her an opportunity to instruct the dozen or more of women belonging to the collection of families in the house.

On the way, I, with his whole heart, engaged in a brisk discussion with a company of Brahmans. The chief speaker affirmed that all the native Christians became such for the sake of worldly gain. Fortunately we were able to cite many instances of converts in our Mission to disprove this. This P.M. 40 persons came around the table of our Common Lord. This was the first Communion season since the formation of the Church nearly a year since. A feeling of responsibility pressed upon me at seeing gathered there the flock of wh. God has been pleased to make me the Overseer. May He who has called me to this work grant Wisdom & Grace!"

These extracts will show you something of the kind of labor required & the encouragements we meet with in our rural field. After returning from this short tour, I usually visited some village in the vicinity of Khoker every day - going out on horseback, so as to meet the people about sunrise. This enabled me to give instruction for an hour or more, & yet return before the heat became insupportable.

In this way all the villages within 4 miles of Kloker, & several others 6 or 8 miles distant have been visited. Two services were sustained regularly on Sabbath - one at the Chandi & one in my own house. My audiences steadily increased in number & interest. During the latter part of my stay I had the pleasure of seeing some new-comers from distant villages. Among them were several who I have reason to believe are inquiring the Way of Life. There was a good degree of solemnity in those Sabbath gatherings - so much indeed, that the presence of the Spirit could not be doubted. My faith is strong that the Master will give me some souls from among that people.

I cannot close this letter without calling your attention, & the attention of the Prud. Com. through you, to the needs of the rural population around Ahmednuggur. There are within a radius of 5 miles of Ah.r 15 villages with an average population of some 300 than making over 4000 who can be reached at all seasons of the year. Here are enough to occupy the whole time & strength of a Missionary with the aid he can secure from the young men who are studying here. Mr. Ballantine's hands are full & more than full with other labor, so that he has no time to look after the spiritual wants of these thousands who are not sufficiently interested to come to the city on the Sabbath to receive instruction. I can testify from actual observation that this is a most interesting field of labor & one that has promise of speedy fruit.

I was employed during the 6 weeks we were visiting

for our house at K. to be completed, in visiting these villages, & am at present engaged in the same work. My audiences have varied from 30 to 80 & sometimes they have numbered 100. Last Sabbath I went with Liddoo (the licensed preacher from Lenoor) to Tap, 8 miles on the road to Poonah, & had an attentive audience of 50 high caste people; & the Sab. before, at another village, we had 85 Mahars of whom some listened to our message with fixed attention to the end. I have been repeatedly urged to come again, & in almost all these villages have been importuned to send them a Christian teacher.

In behalf of this people, many of whom are anxious to hear the truth, I wish to beg & urge that the Committee will if possible send a man here at once to labor among them. I regard this as a most desirable location, & the mission should find an abundance of labor among her own sex. This morning I had an audience of 50 Mangs just outside the wall of the city - 20 of whom were women. They asked me to come & preach to them every day. I did not desire to have a more attentive audience. Thus do hundreds, (I might say thousands) virtually plead. "Tell us O Christian, tell us of this God". I beseech of you make no delay, but send us help speedily.

My kind regards to your associates, & all my acquaintances at the Missionary House.

Very Cordially & Truly Yours
W. P. Barker

Rec'd. Aug. 6.

Ahmednuggur June 6. 1856

Rev. R. Anderson D. D.

Dear Sir,

It was my intention to add something in the accompanying letter in reference to the Report of the Deputation, & the Resolution of the Special Meeting which occurred in a few weeks ago. A full statement of our views (or at least 5 of our number) goes to you by this mail, so that only a passing remark seems necessary & that I think it best to add in a private note -

I am pained to see that so much feeling was manifested at the meeting against the Deputation, & that so much misapprehension prevails in regard to the part they took in our Gen. Meeting" - I have never once thought the Deputation exercised any undue authority over us, & I am more & more convinced that you rendered us invaluable aid in all our deliberations - I feel confident we are now on the right track. It will cost me a great struggle to leave my preaching labors & engage in teaching -

I do love my present employment
more I think, than any other in
I ever been engaged - While thus
employed I feel that I am doing
work for wh. the Master has call
me to this land - It is almost
needless to say that I have no sympa
with those who have criticised so
unjustly your action while with us
I trust the result of the whole
matter will be to call the attention
the Christian mind directly to the
& woes of the million of heathen
India - I look back with so
delight to my intercourse with you
& Mr. F. while you were here, & am
grieved to find that any are bring
against you twain, a "railing accusation
Please remember me especially
Mr. Thompson & to Mrs. A. who was
so kindness & sympathy to me in day
of trial I can never forget -

You will rejoice with us to learn
that we are now in almost perfect
health - The Lord has been pleased
again & again to grant restoring
mercies & I trust every new ac

strength has been consecrated to
him & this work - My own health
now much better on the whole
than it was before I left America ;
since that God with me for this -

I am pained to say (inter nos)
that one of our number seems very
persistent in opposing & "cross divining
among brethren" - His last attempt
was an article in Dr. Wilson's "O. C. S."
attacking furiously, billiously, the Report
of the Ahmednagar Station for 55 -
it is signed "Inquirer" but we can easily
see. We quote it - It shows a very
morbid mind, & a bitter spirit - Its animus
will prevent its doing any injury
with intelligent readers - Of course
we shall take no notice of it. (at least
directly) - He has returned to Kolhapur
but his health is very poor, & I fear
will break down entirely in
a little while) -

Our beloved & devoted Sister Munger
has been brought near the verge of the
grave, & though now better, yet her
recovery is still doubtful from all
we can learn - Br. Munger is indeed

sorely chastised, but his letters
a spirit of remarkable Christian
resignation.

June 7th. Why has it pleased God
take another from our feeble band
We know not now but shall know
after. Tidings received on this morn
that Mrs. M. died last Tuesday
3rd) at about 11 A.M. She was safe
Heaven. I think I have never know
a person who had more fully the spi
of Him who went about doing goo
May God prepare us all to meet
Heavenly place! But our dear Br.
a widower, how lonely how desolate
now be. He thus wrote to Br. B
on the day of her death.

"The conflict is over
The best beloved of my heart is with
Jesus. She departed this morning
a few minutes past eleven. My home
desolate. My heart is crushed. Bu
filled with the joys of Salvation. He
I rejoice. My help is in God. Pray
Love to all. Very sincerely Yours

S. B. Mungen

some of us here thought it best for
to go & stay with their afflicted Br.
Mrs. Graves for a time. But it may
better for him to come here & for
to reside with some acquaintance in
tana. I trust we shall all be
cted wisely. I hope nothing will
event Br. Wood fr. returning soon. It
ems on earth that there is so poor
prospect for reinforcements.
have spoken of another man for Alt.
t me say in addition that if this exci-
& exciting state of things here continues
Br. B. will very much need aid & sym-
thy too. The burden of care & anxiety
on him has been very great for many
weeks & the end is not yet.
God is placing the seal of his approba-
tion upon our labors here, but this
has brought (& may continue to bring)
lawyers & much anxiety. I think Shabo
ess will be baptized within a few days.
t I will not add more, for you no
ubt will learn from Mr. Ballantine

all that is passing - Mrs. B. was for
time quite worn out with anxiety &
lost nights, but is now much better.
is surprising that he endures it so
well - Some of the Authorities here
true Christian men, & for this we ha
great reason to thank God. Here it
for their friendly aid & indeed counsel, th
poor converts would be in the condition of
in the lion's den, & even worse -
Several young men who were known
inquiring have been cowed & distant
& withdraw them from these Christianizing
influences - God grant that they
"preach the word" as did those who were
scattered abroad by reason of the persec
at Jerusalem! The leaven is indeed
spreading & many of the Heathen are
ning to feel that a Divine power is
work among these inquirers -

We shall remove to Kloken
soon as the rains are over - They
commenced much earlier this year th
usual & we hope may therefore be ov
sooner. Our native helpers the
are doing a good work. I am great
pleased with their zeal & fidelity.

we are some inquirers in every
llage where they are stationed. It is
to feel that the work will not
p in our absence, for our helpers are
ting among all the villages around
hoker. My singing class here (two
nings in the week) is well attended &
are making pretty progress in the
of Sacred Song. I am still en-
d a part of the time in studying the
nguage. It is a well-spring of constant
to be able to use it as much as to
the simple story of the Cross to these
people. Mr. B. is employed in teaching a class
girls - another of women, & one of the
ty converts from the Kemer caste,
ulga).

Best love from us both to you
your family.

In the best of bonds
Your Truly
N. P. Barker

a

Rev. W. P. Barker

Ahmednuggur June 6.

Rec'd. Aug. 6.

ans'd. Nov. 20

Writing

Rev. R. Anderson D. D.
Sec. A. B. C. F. M.

367

Wilder

Extract from a letter written by Rev. W. L. Barker to Dr Anderson, dated

"Ahmednugger June 6. 1856.

X X X I am pained to say (inter nos) that one of our number seems very persistent in efforts to "sow discord among brethren." His last attempt is an article in Dr Wilson's "O.C.S." attacking furiously, billiously, the Report of the Ahmednugger Mission for 55. It is signed "Inquirer" but we are sure Mr W. wrote it. It shows a very morbid mind and a bitter spirit. The animus will prevent its doing any injury with intelligent readers. Of course we shall take no notice of it, (at least directly.) He has returned to Wolapoor but his health is very poor and I fear he will break down entirely in a little while."

in Western Indian mission
to Mr. Widder.

Mr. Ballantine, June 7. 56
Mr. Hazen, " 10. "
" Barker " 6. "

Attest in O. C. Stevens

Rev. W. P. Barker.

June 6. 1856.

Mr. Milne's newspaper
attack

Khoker Nov. 29th 1856

Rev. R. Anderson D.D.

Dear Sir,

The labor of moving and the work of village preaching, have prevented me from giving you at an earlier day some account of a short tour made in October. The rains ceased to fall, & the water in the rivers subsided, about the middle of the month, so as to render touring practicable. It was very gratifying to be able to go out & live in tents so early in the season.

I left Ahmednuggur Oct. 17. & was absent 15 days. Two Assistants accompanied me, viz. -- Rugoba, who was long a companion of Mr. Munger on his tour, & Kapurbhai the young Mahrattan convert who, with Shabor Dajee, united with Ramkishnapunte church in June last. Our first stopping place was at Shingvay, where we met Shivram (the Deacon) & several members of the church, for religious exercises. We pitched for the night at Sunda, a small village four miles from Shingvay. "The tent was well filled at evening worship, & at sunrise the next morning we met an attentive company in the Mahar quarter of the village. We found the people of Sunda very friendly & not wanting in hospitality"/

On the morning of the 18th (Saturday) we moved on to the village of Gukoo, 12 miles distant, in a N.-Westerly direction - There we found much to encourage our hearts. A few Mohans from this place had been to Ahmednuggur to ask for books & to request the Mission to send them a teacher - From this circumstance we had been led to expect much there, but our expectations were far more than realized - I reached Gukoo, on my horse, at 9 o'clock A.M., and nearly all the time until noon was spent in conversation with inquirers, while waiting under the grateful shade of a tree for my baggage - They received me with the greatest cordiality, & did every thing in their power for my comfort - In the evening, the tent was filled with a company of interested hearers. When they arose to leave, at 1/2 past 9 P.M. they said they had not yet taken their evening meal - After supper they repaired to the Chowdi, & remained till midnight with the Catechists ~~(H. & R.)~~ conversing on religious subjects. —

The Sabbath (Oct. 19) was a deeply interesting day - I shall not soon forget its labors & its joys - My soul did greatly rejoice in God at what we were permitted to see -

At sunrise 30 men & 10 women assembled in the Chowdi to receive instruction - An occasional question was asked, but nothing occurred to call off the attention of the people from the customary exercises of reading, singing, preaching & prayer -

No. 9. In the evening, a still larger company met in the same place, & such was the interest manifested,

that the services were continued till a late hour.

The Spirit of God had evidently been at work among that people. I found that five or six of the most prominent men among the Mahars had ceased to worship idols, & had for some time been in the habit of meeting daily in the Chowdi for reading the Scriptures & prayer. One of them appears to be a young man of most lovely character. He reads very well, & his attitude in time of worship was remarkably reverential. I cannot doubt that some of them have already passed from death unto life. We found at least one evidence that they were living godly lives, for they have already begun to suffer persecution.

P.S. They suffer much from the Patel of the village, (a wealthy & a very wicked man) & also from others of their own (the Mahar) caste. In reply to some persons who threatened them with violence in case they persisted in forsaking their old religion, they said, "Why should we fear you, who, at best, can only injure our bodies? We ought rather to fear & obey Him who can destroy both soul & body". They are endeavoring to (next page)

We were much pleased with the appearance and the story of one of the inquirers, an old man who came to our tent // Some of his neighbors had chided him for not conforming to Hindoo rites, as he had formerly done: Among these rites was that of making a yearly feast for the crows, under the supposition that the Spirits of their ancestors had entered them after death. This old man had begun to inquire whether these things were so, & demanded

proof of this belief in transmigration, shrewdly saying, "I do not see any resemblance between these crows & my ancestors. - Show me one that resembles my deceased father, & I will feast him"//

No 3// These men are enduring their trials without a murmur, & do even rejoice in tribulation - They importuned me to send them some one to instruct them & to teach their children. Two days since, a teacher went there to establish a school, & I have just ~~now~~ received from him the names of nine men who are ready to embrace Christianity. - Surely the Lord is at work there//-

// On the afternoon of the 20th we pitched our tent at Kothar 6 miles from Gulwa on the banks of the beautiful Parah - This is a large village (lying on both sides of the river), & is the place of the great annual pilgrimage & hook-swinging in honor of the goddess Bhuwanee - Here also we were received very cordially, & were importuned to send them a Catechist or teacher - Said they, "We are ignorant, We are in the dark, & how can we learn without an instructor? You visit us so seldom that we forget what you say before you come again" - Our hearts were cheered by seeing many indications of good in this important place.

No. Par

At Arulee 6 miles below Kothar, on the Parah, we found several persons inquiring, & earnestly desirous to know the truth. We met large companies of Mahars, in private houses, two successive evenings, ~~and~~ there was no public place of gathering - It was good to be there -

two or three persons manifested quite as much interest as any we met at Gwloo. With one consent the people urged us to come again.

The Saturday following we arrived at Kloker where we spent the Sabbath. About 45 persons assembled in the Bungalow for service both morning and evening. The Patel of a village on the Godavery, some 25 miles from here, came to spend the Sabbath & receive instruction. He evidently knew very little of Christianity but was (as may be seen from his own words) well acquainted with the practical part of Hindooism. "I have been" said he, "on long pilgrimages to Juggernath, Benares, & other holy places, and have given hundreds of Rupees to religious teachers, hoping to reap great benefit by these acts. "But", added he, with much earnestness, "I have gain nothing by all these pilgrimages, & these presents to Goroos. It is all for naught. I am an old man. I shall die within a few days, & now can you not tell me how I can be saved?"

I pointed him to the Saviour & told him there was Salvation in none other. He listened attentively at the Sabbath services, & said repeatedly that he had no confidence in Hindooism. May the Spirit of God enlighten his dark mind, & bring him to an experimental knowledge of the truth as it is in Jesus! This man has visited me once since. He seems to love the society of Christians. Can any earthly joy exceed that of directing such an inquiring soul heavenward?"

to

"We pitched our tent" On the night of the 26th at at Pimpulgaum, mid-way between Kloker & Newase. I have never spoken to a more attentive company than we met there. The Mudlas presented, through their head men, an urgent request for a teacher. N.B. It was painful to feel obliged to go on our way & leave men so anxious to hear the truth. "

"You will rejoice to hear that there are encouraging indications in the large & wicked village of Newase. Nasoti, who was for a long time teacher of the school for Catechists in Ahmednuggur, moved to Newase last month, & is doing a good work there. Two or three Brahmins - several Mahomedans, & one Sonar (Gold-beater) come to him daily for instruction. The good influence of Ramkrishnapanth teaching there is very apparent. I trust God has chosen many souls to Salvation in that strong hold of Satan. N.B. May He speedily bring to naught the idolatrous worship in the great temple of Mohun Raj, which stands, as you will remember, in the centre of the town."

[I gave you, in Feb. last, some acct. of a visit to that place. It chanced to be on a day when 1200 Brahmans were feasted. I was shamefully abused by them.]

"The last place at which we gave instruction, was the village of Pimpulgaum, in the Chanda field. You & Mr. Thompson will no doubt remember seeing Yesooba, who there gave such a glowing account of his religious experience.

He is a man of wonderful energy of character & uncommon devotion to the service of his Master. All the people of his village (both high & low caste) respect him, & he is exerting a good influence over them. He is training up his family in the nurture & admonition of the Lord. We spent a delightful evening at his home, where we met nearly all the Christians of the village. It rejoiced our hearts to find such burning & shining lights scattered abroad among so many villages in the great valley of the Godavery.

We returned home praising God for what we had seen during those few days, & feeling more desirous than ever before to engage in preaching to that multitudinous & rural population.

It was particularly encouraging to find so good a work begun in places that had been so seldom visited, & some of which had scarcely been visited at all except by our native catechists. This is a fact that augurs well for our future success.

The inquirers at Guhoo & Ambee said they had gained their knowledge of Christ chiefly at the pilgrimage at Kolhar, whither Missionaries & native helpers had gone from time to time to give instruction. "Not by might, nor by power, but by my spirit saith the Lord of hosts".

I can add only a few words more & these are words of cheer. Since we arrived (Nov. 14.) we have received urgent requests almost daily, to visit villages in the vicinity of Kloker, & from many of them I have received the names of persons who are desirous to be admitted into the Church.

We shall no doubt have a large accession at our next Communion season. The Lord is graciously granting an abundant harvest. May He give us wisdom to instruct & guide the increasing flock!

In Christian love

Yours Cordially & Truly

W. P. Barker

Rev. W. P. Barker
2

Recd. Jan. 30. 1888.

Mr. Cuyler, Knight 2

Rev. W. P. Barker 379

Rev. W. P. Barker 369

Rec'd. Jan. 14. 1857

R. 1.

Shingoaz 13. Nov. 1856

Rev. R. Anderson D.D. Corr. Sect. &c

My dear Sir,

We are spending a few
ours in the Bungalow at this place
here you & Mr. Thompson spent a night
only two years ago - Mrs. Barker is with
& we expect to reach Kholen to morrow
next day - I have good news to
l you of a growing interest in some
lages in my field - I have neither
me nor the
convenience to day, to write all I
like to, but cannot let the mail go
thout sending you something - You
ll have some extracts f. my Journal
n - It gives me pleasure to ~~tell~~
some report of a tour so early in the
son - In company with 2 Assistants
oba & Kapambhai - I went on a tour
15 days to Gulwo. Kolhar, Kholen,
wade & several other villages - We reached
Chinnagam Oct. 31st greatly rejoiced by

What we had seen & thereby God
the evidence furnished that His Sp
was at work in these quiet villa

[Rajambhai you will remember, is the
Mahomedan convert who was baptized at
same time with his friend Shabroo D
At Ewloo, six miles S.E. of Kolhar, we found that 5 or 6 of the
leading men among the Mohamedans had
& worship idols & had begun to me
daily in the Chowdi for reading the Scr
Conversation & prayer - Some of them
good evidence of having been born aga
They are represented by the Patel of th
village (a very wealthy & very respected m
by many other, but we found them
ing in tribulation, & submitting to it
truly Christian methods - They urge us
send them a teacher -

At Kolhar (in both villages) we fou
much to encourage us - We had large
attentive audiences among the Mohame
importuned us to send some one to
& guide them - There is a simil
condition of things at Ambee, Gokulf
Balapur & other villages on the Panch
We spent one Sabbath at Ewloo & anot
at Kholkar - Both were days of great
interest to us & all the native Christians

We learn a few days since that Mr. Wilder was very ill, & that his physicians had urged his leave at once for America.

He spent a night at Pimpulgaon, a village mid-way between Khoher & Sewafe, & found the Mahar very willing & keen, & very anxious to have a school at once.

Manoti commenced his labors at Sewafe about the middle of October. He found him busily employed in giving instruction to some of the high caste people who come to him daily for conversation. He did not expect to find the people than so friendly. The good influence of Ramkisha's fourth instruction is very apparent. I trust the Lord has many souls chosen to salvation in that wicked town. There is a flourishing school at S. Jatmatej, so that Mr. can give his whole time to preaching.

You no doubt remember Lesoba of Pimpulgaon near Chandag. He spent a most delightful day & eve. there. The old man is doing a good work & is training up his family in the nurture & admonition of the Lord. It is most interesting & cheering to see how the truth is spreading among that moral population. I cannot doubt that the Lord of the vineyard has a large harvest in store in that broad valley. Returning home I had another grand view of the top of "Pisgah" & one that awakened some pleasing associations. I shall never

forgot the time when four of us
together there & invoked the blessing
God upon that great plain swarming
a heathen population - My thoughts
turned toward you on your last birthday
I thought how very appropriate were
words in my "Daily Manna" opposite that
"Thou hast dealt well with thy servant
Lord, according unto thy word."

Your letter to the Mission of Sept. 13th
Rec'd Nov. 8th I am glad Mr. T. is
come to the village - Labor among
certainly has more promise of fruit
in our cities - You mention my
in connection with Bombay, but I
circumstances will not call me to
there, & I think they will not, at
Mr. Bissell's health will oblige him
to the coast soon, & besides he is
better prepared for that work than I am -
Climate of Bombay does not agree with
nor with Mrs. Barber - Her health
are hoping to say is improving, but
is not very strong, & her physician
her to visit the "Hills" next hot season.
I agree with his opinion, but should
go to Ahmednagar, I shall remain
Khoker in all probability - He can
look for a more inviting field of labor
we have there - Your cordially & truly
N. P. B.

Our kind regards to all your family & to Mr. Thompson -

Rev. N. P. Barker 370

Ahmednagar Nov. 29. 1856

Rev. R. Anderson D.D. Rec'd Jan. 30. 1857.

My dear Sir, Aug. Nos 2 & 14.

I note for a that
letter fr. Sangamner (Nov. 13.) when we were
on my tour. I have time to
add only a line & the accompanying acct.
the tour in Oct. This is Mrs. B's
first introduction to our new home.
She is delighted with it & especially with
the location wh. is the very best in the
vicinity. The weather is now cool &
fine for touring. We expect to leave next
Monday (Dec. 3.) on a tour to Balapur. Amber
& other villages along the Panch as far as
we can. I have taken pains to give
a little anecdotes in this letter, thinking
they may heighten interest the reader of the
Journal or Dispatching. Such incidents are
occurring & are noticed almost every day.
Mr. Ballantine is selecting & organizing
Sch. at Lonee & day. They are to
start for Bombay about the 12. inst.
Mr. Hazen has written asking me to

come to Boulogne & stay with him pr
Mr. Bibell cannot remain there long
there till the rains - He seems to
the Prud. Com. design to send him a
Associate permanently, while I gath
fr. your letter that they only design
send some one there in case he is o
to go to Am. - Which of us is right
I sincerely hope nothing will call m
away fr. this lovely & inviting & pl
field - Mr. Wilder asks us to
& take his place while he goes home
I have replied that I presume no s
change can be made without the con
the Prud. Com. or the members of the
concerned, or both - I fear the poo
man will not live to see America
He has been very sick as we learn
letter fr. Mrs. W. written afterwards
without his knowledge - In writi
asked him if the Prud. Com. m
not have made some provision dur
Kolaskow - Mrs. Barker unites
me in sending much love to you &
family & our mutual Roxbury acqua

Affectionately Yours
W. P. Barker

[illegible] - [illegible]
W. P. B

Rev. W. T. Barker 371

Rec'd. May 20.

Mahableshwur

March 31. 1857

Rev R. Anderson D.D. Corr. Secy.

My dear Sir,

I send herewith Report for my Station for 1856. It is brief, but contains I trust all that is necessary – May the Zeal of the Church spare you to read the winter & spring may more years come!

You will be sorry to learn that we have been obliged to leave our home & dear flock of our charge, & spend "hot season" at a health Station. Mrs. Barker's health was so low however that her physician & all our living advisers urged the change, & path of duty was plain.

I wrote you last fr. Khoka Nov. 29. & gave some acct. of a very

interesting town in the north of
We continued to labor in our field
with little interruption until the
last of Jan. when the state of
Bs health compelled us to return
Shrewsbury. We remained there
till Feb. 23. when we left for
this place, arriving March 6th.
Mrs. Bs health has improved rapidly
since our arrival, and she is now able
to teach a small class daily & attend
in her accustomed round of duties.

We believe God for the uncertain future
wh. we may sojourn in such a place
as this. I believe you are
aware of the cause of Mrs. Bs ill
health some two years since.
In Jan. last she was threatened
with another miscarriage, but the
physician gives us encouragement to
hope that if she takes care she may
through one confinement. She
enjoys permanent good health

M. P. B.

ing our absence fr. the Station
the affairs are in the hands of
Ballantine - Lines coming here
have been hard at work studying
the Pandit & preaching in Marâthi,
ing positively declined to preach in
glish - I am more strongly
than ever of the opinion that if one
lecomes an effecting Marâthi preacher
must limit himself & involving
that language - Let me tell
inter ~~us~~ that we heard some
miserable Marâthi preaching in Poona
the Scotch Mission who has been
there 30 years in India - The cause
this evidently is that he gives a large
of his time to teaching & preaching in
glish - The Scotch native Ch.
Poona number only 35 - Their great
English school does not appear to be
producing immediate fruit to say the
- I shall endeavor to send
soon some acct. of our tour
Dec. & Jan. last -

Jan. 18. Six persons were receiv
into the Ch. at Kloker, of whom
were baptized & one who had been
immersed was restored - The 6th
been baptized in infancy -
Mrs. Bissell & her four children
here & Mr. B. is expected back
Persian gulf within a month -
The Hazens & Mrs. Harding are
next week & Mr. & Mrs. Wood are
expected soon - Mr. Wilder is
quiet these days, & says he is
for permission fr. the Prud. Com.
home - Mrs. Graves is quite
but is almost uniformly cheerful
he enjoys her society much. He
conversation is in Heaven. Am
Warmest Christian Salutations
Mr. Thompson & all your family

Yours Affectionately

M. P. Bark

M. P. Ba

Rev. W. Anderson D.D.

Dear Sir,

I send you herewith an
ect. of our tour in Dec. & Jan. last.
ly Lichfatta studies & not preaching wd.
not allow me to send it & you earlier
as I wd. gladly have done. My tongue is
getting "loose" & I can now stretch the tongue
with considerable ease. Mrs. B. I am
happy to say still continues to improve, &
instead of being carried in my arms daily as
she was fr. Jan. 14. till our arrival here,
she now walks 2 or 3 miles a day. Mr.
Hagen & Mrs. Bidell seem also to be gaining
strength. Mr. Bidell's health I think was
much improved by his voyage to the gulf. but
he still looks thin. Mr. & Mrs. Wood came
here last week. His nervous system was
much affected by the heat, & she also needed
the change. Since I commenced this
letter, I have seen yours of March 3rd in wh.
you acknowledge the receipt of my letter of Nov.
29th. We are glad to receive the Sabbath-notices
for a well, & when you get a little richer,
I shall ask for an Sabbath-notice for a Sickel.

Rev W. S. Barker.

Mahableshwar, April 29. 1857

Rec'd June 17/57

We are starting for home, & besides some of the high Caste scared will step into Mahan Chowdi - We are all off to remain at Khoken instead of going to Kolapor - I have just had many Cs from Mr. Wilder that he expects to sail from N.Y. direct, by a fine ship that leaves Bombay about May 11th. He has not been so well for a few days, & I fear the journey will be a hard one for him.

Our Mission are getting out a Circular, by way of ref. we hope to raise funds in this Country - I trust we shall not lose time any of our helpers for want of support - There is little doubt, we shall succeed -

Mrs. B. joins me in love to your family

Cordially Yours

W. S. Barker

Mahableshwar
April 29. 1857

Copied June 19

Mahabuleshwur April 29. 1857

Rev. R. Anderson D.D.

Dear Sir,

I wrote you from this place March 31st sending a brief Report of the Khoken Station for 1856, but have not, until to day, found leisure to give you an account of our tours in Dec. & Jan. last.

Those tours together with one of 15 days in Oct. (of wh. I sent you some account in Nov.) occupied 50 days and during that time we visited 60 different villages, & several of them 2 or 3 times. Nearly all those villages lie on the Panah & Godavery rivers, & more than half of them we had never visited before, so that, to us, these were for the most part tours of Exploration.

We left home Dec. 3rd, and after re-visiting 3 villages where I preached in Oct., pitched our tents for the Sabbath at Balapoor, a large village standing on both sides of the Panah. At sunrise Sabbath morning I met a large company of men in the Mahar rest house, while Mrs. B. met the women in front of their homes.

Lakoo - A Mahar Inquirer.

I am sure you will be interested to know something of Lakoo, a Mahar, who was one of my audience that morning. He came to Khoken a few days before, expressly to converse about his soul, & never have I heard a person inquire with more earnestness "What must I do to be saved"? — Said he, "I have been trained up in the Hindoo religion,

but I find in it no hope of Salvation - I have been in a station of authority, & have oppressed many of my neighbors in a very wicked manner - Again & again have I extorted money from them, by threatening to throw them out of Caste - I have been a very wicked man, & now wish to know how my sins can be pardoned". He said repeatedly, "I am in darkness & want light". "I have come to see if you can show me the right road - About a year ago I learn, from Mr. Ballantine, that it was wrong to worship idols, & I have not worshipped them since - But my soul is not at rest, & now I beg you will tell me what I must do to secure salvation". All this was said with the earnestness of a man who was determined to flee from the city of destruction for "Life" - He listened with the most intense interest to that morning discourse in wh. I tried to answer his inquiries - ~~He has since visited us, & we feel that we have good grounds for hope in reference to him.~~

An aged Gosavi

Early the next morning ~~Yakoo~~ he came to the tent bringing with him an acquaintance from a distant village - He was a gosavi or religious teacher of three score years, in whom we at once became deeply interested, since he gave evidence of being a sincere & earnest inquirer after the truth -

"This story of Christ is all new to me" said he, "for no Missionary has ever been to my village, & I wish to know what your Scriptures say about Salvation".

He spoke with the greatest apparent sincerity, & listened to our instruction, as a criminal condemned to death, would listen to the terms of pardon - That was one of the happiest hours of my life in which I was permitted to direct the feet of that aged fellow pilgrim into the strait & narrow way.

Bazaar at Balapoor

The weekly Bazaar at Balapoor is held on Sabbath afternoon; & we availed ourselves of the opportunity it afforded to reach the ear of many from the neighboring villages. Our reception there however was far from cordial. About 200 gathered around us at first, but we had addressed them only a little time, when a vile fellow came forward & dispersed our audience.

A dozen or 15 Brahman boys also offered much abuse & threw stones & dirt at us. In a more retired place however we soon after had an audience of 30 persons, among whom were some inquirers.

Heavy in body, but rejoicing in heart that so many were ready to hear the word, we returned to our tents to invoke the blessing of God upon our labors.

On the afternoon of Monday the 8th we moved 2 miles down the river, & next morning visited 3 villages which were not far distant.

Idol Worship at Bermerter

At one of these we found evidence that we were indeed in a land of idolatry, for just as we arrived we found a man performing his daily worship to an image of the god Krishna. The image was about 16 inches high, & elaborately carved. The idolator said he had purchased it for a few quarts of grain of a man who chanced to find it in the river. It stood in a niche of a square pillar that was erected before his door, & on the top of the pillar was planted according to the usual custom the "toolasee" - a sacred tree. The worshipper first mixed some "gunja" or paint in his hand, & daubed it on the idol & also on the tree. He then went into his house & put the mark on his forehead, & several others on his breast & arms.

This circumstance furnished a text from which to preach to him, & 10 or 12 of his neighbors, on the folly & wickedness of idolatry.

Pudhegamm. & four Inquirers

On the 9th we pitched ~~[illegible]~~ at Pudhegamm & in the evening spoke to an attentive company who assembled in our tent. After the regular service four men, who wish to be received into the Church, remained to converse with us. We were much pleased with their sincerity & the evidence they gave of having been born again. Next morning I met 30 men in the Mahar quarter, while Mrs. B. at the same time gave instruction to nearly the same number of women. All there heard the word gladly, & we left feeling much encouraged, especially since we received an earnest request to come again, & to send them a Christian teacher.

Maloonj. Superstitious notions.

At the village of Maloonj, 2 miles farther down the river, we met in the afternoon of the 10th a a company of 20 Brahmans, who came as they said to buy books, but really to see what these "new-comers" would say, & to engage in discussion. We found them very ignorant, & as is usual, (especially with the ignorant of that Caste), exceedingly arrogant. They were thoroughly astonished at hearing ~~[illegible]~~ some facts in Astronomy that struck at the foundation of the Hindoo Scriptures.

Next morning I mounted to the top of a tower, built for defence against robbers before the days of English rule, & from it had an extended view of the field we were traversing. On that high place, I gave instruction to some 20 men of the Cultivator Caste who seemed very friendly.

In the course of the conversation, the remark was made that Missionaries had gone to Ceylon, & that many ~~[illegible]~~ of the natives of that island had become Christians. They were greatly surprised to hear that Ceylon was like the rest of the world, & that its inhabitants were men. "Why" said they, "our Shasters tell us that the houses in Ceylon are of golden bricks, & that its inhabitants are giants, as tall as this tower", (at least 40 feet). This is not an exaggerated specimen of the painful ignorance of the great mass of this people. Truly they sit "in the region & shadow of death" ——

Bhendapoor & the Native helper there.

A native helper, Mahadoo, who is stationed at Bhendapoor, (2 miles below) came up & met us, & invite us to his humble dwelling. We complied with his request on the 11th, and spent a truly agreeable, social day with him. He is a faithful laborer, & with a generous warm heart, he gives from his little store to supply our wants.

His wife is entirely blind, but she said to us that the "eyes of her mind had been opened", & that she found great joy in teaching a small class of women, the Commandments, the Lords Prayer & passages of Scripture that she had committed to memory. Mahadoo has religious exercises in home every day, & his influence is decidedly for good. One of his neighbors who has been instructed by him, gives evidence of piety & asks for baptism. Others also are inquiring.

About 40 men & women assembled for religious exercises in the evening, & about the same number of women met Mrs. B. to receive instruction ~~in~~ the next morning. A truly Christian influence is established there.

Kirldee. The heat

We spent the 12th at Kildee, a village that we visited then for the first time & where the people received us gladly. Unfortunately ~~the~~ we could find no good shade, & the heat became exceedingly oppressive. To lessen its intensity, we were compelled to take down the sides of our tent & to sit quite out of doors.

Panchagamm. Sketch of Hankoodas, a Converted gosavi.

At 5 P.M. Saturday the 13th we pitched our tents at Panchagamm, under the shadow of a Hindoo temple, where we remained until Monday morning. We shall never forget our visit to that place, & ~~I am sure~~ you will rejoice with me for what the Lord has done there.

On arriving we met Hankoodas, a recently converted "gosavi" or religious teacher, & when he grasped my hand, there was no doubting his joy at seeing us. He is well known in all this region & during the many years that he has been exercising his

vocation, had made about 400 "disciples", among whom are many men high in authority. He has visited almost every important holy place in India, & has expended more than 200 Rupees for idols & relics from sacred shrines. A part of these he had disposed of, but the remainder he brought to me saying that I might send them to America as evidence that the labors of the "Padree Sahibs" had not been in vain.

In answer to my inquiry how he made "disciples", he said the ceremony was not unlike that of Christian baptism. ~~that~~ It was performed by sprinkling water on the head and thighs, & giving the candidate milk to drink. They were also required to make a feast for himself, his attendants, & the people of the ~~disciples~~ village, at an expense of from 50 to 100 Rupees.

He was accompanied in his journeyings by several followers, one of whom was employed to read to him the Hindoo Shasters, (for he cannot read himself) large portions of which he has in this way committed to memory. He said he found no difficulty in defraying the expense of all this returns, because that "people were ever ready to supply all his wants".

Wherever he went his disciples, & thousands of others, treated him with almost divine honor. "In many ways" said he, "I have deceived my countrymen by inducing them to trust in false gods, & even in myself, for protection from evil. I have led many of them in an evil way, but now, having ~~[illegible]~~ as I trust found the right path, I wish to devote all my powers, & the remainder of my life, to the work of telling them of the Saviour".

We were rejoiced to find that he had entered upon this work with commendable zeal. He speaks openly for Christ in his village, & wherever he goes. The consequence is, that he is sorely persecuted. The "head man" of his village, has threatened to drive him away, & would no doubt do so, did he not fear the Authorities. He meets with constant abuse from his old "disciples" who have made

strenuous, but unavailing, efforts to re-convert him to Hindooism. He has borne all this reproach for the name of Christ with wonderful meekness, not having returned railing for railing. This man accompanied us for several days on our tour, & rendered us important aid. P.S. He is now learning to read preparatory to being employed as a Catechist, & he will soon receive baptism. He is very poor, having given up all his emoluments as "gosavi"; his trials have been great in numberless ways, and nothing but the grace of God can keep him from falling.

We had religious services six different times during our short stay at Panchagamm, our audiences numbering from 25 to 60. We were glad of these opportunities to make known Christ to those who for the most part were ignorant of Him. Gladly would we have complied with the earnest request of the people to remain much longer, but that was not practicable, & besides many were waiting at other villages with open arms to receive us.

Newape Loka &c. } Leaving Panchagamm the 15th we moved down the Panch to its junction with the Godavery at Loka. On the way we visited 3 villages, one of which was the large shire town of Newape. I found much to justify my hopes respecting that important place, as expressed in my letter to you of Nov. 29th. Maroti & his wife are both doing a good work there, & the Lord is evidently blessing their labors.

It is a Hindoo superstition that the place where two rivers meet is a peculiarly holy place, & we found a striking evidence of this fact at Loka. Temples & images of the gods abounded on every side. Many of them were very costly.

Temples at Joka. On one side of our tent stood a temple of the god Ram, on the other one of Maha Dave (the great god), & behind it, a large, uncouth stone image of Gunputti, thickly smeared with red paint. In the temple of Maha Dave was a "holy man" in a state of almost perfect nudity sitting in the ashes, a miserable disgusting object, & yet there were found those who did him reverence!

The principal part of the village stands on the tongue of land between the two rivers, & on the highest part of it has been erected one of the most splendid temples, or rather collection of temples on this side of India. Much to our surprise we were permitted to see it, since some persons in attendance seemed proud of the opportunity to show us something so wonderful.

We entered an open court wh. was surrounded by a high & massive wall, the outside of which was elaborately carved. Then we found ourselves surrounded by a number of stone images & edifices, to which the people are accustomed to come daily for idolatrous worship. In front of us was the temple of Maha Dave, one of the most elaborately carved edifices I have ever seen. The front part is surmounted by a beautiful dome, & above the inner portion, or Sanctum Sanctorum, a conical point rises high into the air. Before the door lay couchant a splendid stone bull (or "Sundee") & just within was a large turtle, also carved in stone. We were not permitted to enter the sacred precincts, but from the entrance, we could see in the inner recess a dim light burning before the image of the "great god". All around this structure were carvings in relief in solid stone, of gods, men, & animals, in positions & relations to illustrate the Hindoo Shasters.

There were peacocks, monkeys, tigers, elephants & divers other animals, some quarrelling - some playing, & some in deadly combat. Many of these images were still wet with paint or water that had been left on them that morning as an act of worship. The number of these images was fairly bewildering & their beauty surprised us greatly.

Several women were walking around the temples with their heads uncovered, repeating "mantras" & stopping occasionally to make obeisance to some image, or to dip their fingers in "holy water". They were devoutly intent on this their daily devotion, & no one was allowed to interfere with, or question them. As we turned our steps away from ~~the place~~ these temples on which so much labor & treasure had been expended, I lifted my heart in prayer that the day might speedily come when this people should give with even more liberality & alacrity for the erection of churches of the Living God.

Loka is a large place, & is occupied almost exclusively by Brahmans, who of course are jealous of any attempts to propagate Christianity there. We however had frequent opportunities for discussion, & shared the very great pleasure of meeting some young Brahmans who are as we believe, earnest, though not yet open, inquirers.

We were much pleased with their intelligence & sincerity. Severe trials await them whenever they shall come out openly. May the Lord give them grace and strength to follow the light they have!

We left Loka on the morning of the 19th & followed up the South bank of the Godavery about 30 miles, preaching in a large number of villages that had

seldom been visited before either by Missionaries or by our Native helpers - By fording the river often we were able to visit the villages on both sides of it, & they are not, on an average more than two miles apart - Many of the people had never seen a "Sahib", a "Madame Sahib", or a tent before, so that we were objects of great curiosity - An bullock cart was often surrounded by a crowd of wondering spectators as soon as we halted, & it was usually a long time before we could sit down ~~to do any thing~~ without having from 30 to 40 pairs of eyes staring at us -

Incidents. Readiness to hear -

At times we were annoyed by their inquisitiveness, & then again amused, by such things as the children trying to pick ~~off~~ the white spots off from "Madame Sahibs" dress, or by their calling my little lass instead a household god -

But with all their rustic simplicity, it was not difficult to gain their attention to our message, & in fact some of the most pleasing incidents of our 50 days tour occurred in those places - It was our custom to hold meetings in the tent at evening, & usually, after the regular service was over, persons remained to inquire of us more fully concerning "this new way", so that our gatherings did not break up till midnight - The Spirit of God was evidently present at many of these meetings, & we have reason to hope that some souls will be saved through the truth here imparted - More than once our tents were thronged nearly the whole day with eager listeners, & often we were compelled, from sheer exhaustion, to send them away. We were repeatedly urged to remain longer, & to come again, & to send a Christian teacher - With only one exception we never failed to secure audiences of attentive hearers, varying from 10 or 15 to 80. That exception was the large village of Poontumba on the Godavery, & which, like Loka, is considered a "holy place" -

Poontumba -

I counted 25 temples on the bank of the river within the distance of half a mile. The place seemed to be given up to Idolatry. We found not one light that there was a Government School, from which I hope good will come in due time.

"It is a cause of rejoicing that Government is taking up in earnest the work of establishing vernacular schools in every village, & in addition to these, English Schools in all the large towns. We are thus relieved from the necessity we might otherwise feel, of turning aside from our more appropriate & more delightful work of preaching Christ, to that of teaching this deplorably ignorant population to read.

No. 2. A great thing will be accomplished in reference to the work of evangelization, when the Bible, & the yearly increasing store of our Mahratta literature, are ~~spread abroad~~ easily & cheaply accessible to the common people. We have been much gratified to find a growing desire for knowledge in the places we have visited."

We found at Poontumber a flourishing school of 75 boys which is supported in part by Govt. & partly by the people. The teacher, a Brahman, treated us in a friendly manner & gave us much information concerning that, & the surrounding villages. We however received much abuse from some of the scholars & from other villagers.

Annual Pilgrimage at Kolhar

Leaving the Godavery we crossed over to the Panch, in order to attend the great yearly pilgrimage at Kolhar. It occurred on Fri. & Sab. the 10th & 11th of January. As usual, many thousands flocked together from all the neighboring villages. Satan calls these multitudes together for his own wicked purposes, but we have found evidence that God has made this gathering together a means of good to some souls.

Many, whose villages ~~are~~ ~~in out of the way places~~, have never been visited by the preacher, have said to me that they first heard the truth, & became interested in it, at these pilgrimages - We aim to have a large number of ~~our~~ native helpers present at those gatherings, so that the Word may be spoken to as many as possible -

No. 8 There were in all 20 persons, male & female, who had come now to Pyongyang for the purpose of imparting instruction on the most important of all subjects to that idolatrous theory - Among them were Kishnoskent & the four young men who were baptized in Shanghai in June last. They had been with us during the last 10 days of our tour & had aided us very greatly in our work. They manifested an intelligent & ~~an~~ untiring zeal in preaching Christ to their countrymen. Several times during the few days they were with us, they were so intent upon preaching to those who came to inquire, that they did not find time to take their usual mid-day meal until near sunset. May they ever find it as their meat & drink to do the will of our Lord & Master!

A Moonlight Meeting

Our first preaching service was at a moonlight gathering on Saturday evening. The presence of white persons never fails to secure a large audience on such occasions, & so it proved in this case. Mrs. B. & myself had scarcely time to select an eligible place & seat ourselves on the ground, in true native style, before we had nearly 600 persons gathered around us. Of these ~~some~~ perhaps 150 sat on the ground, & the others stood closely packed around them. It was a scene for a painter's pencil, as reflected by the light of the full moon, for the swarthy faces of our audience contrasted strongly with their white & flowing garments.

No. 9 They all consented at our request to listen in silence

for a time, a thing which we have heretofore failed to persuade them to do. And to our gratification they kept their promise well. Vishwanath, the most experienced of our helpers present, spoke for 3/4 of an hour of Christ & Him Crucified with great appropriateness & power. He then sang the Hymn "One there is above all others", & then gave an opportunity, according to previous arrangement, for discussion. An intelligent Brahman was chosen from the crowd to propose questions on their behalf, & this he did, for the most part, in a very fair & candid manner. (Occasionally however, he was so clearly vanquished in the argument, that he became nettled & repeated questions that had been already answered).

This discussion lasted for another 3/4 of an hour & was conducted mainly by V. who gave evidence of a happy faculty for imparting instruction, & of remarkable self-control.

We returned to our house at a late hour, weary, but rejoicing that so good an impression had been made. After invoking the blessing of God upon the truth spoken, we retired to rest, but not to sleep, for the noise of that immense throng came to our dwelling like the roar of many & troubled waters. Several acres of ground near us were covered with a motley & promiscuous gathering of men, women, children, horses, bullocks carts &c &c. Singing, dancing, shouting & feasting continued through the livelong night & the morning sun arose upon a weary & excited multitude. Without, it seemed very little like a day of sacred rest, but within there was a hallowed peace & a calm, assuring the soul of the Saviour's presence. We found it good to commend ourselves to Him & to seek His blessing in a special manner on the labors of the day.

The disciples each went forth, two & two, to give instruction. My task was to meet a company of about 100 Mahans, one fifth of whom were "Gosaibis", or religious teachers. I read to them the fourth commandment, & occupied nearly an hour in giving an exposition of that, & some other passages of Scripture. After this followed a discussion which was carried on in a very friendly & satisfactory manner. Mrs. B. & some Christian female helpers, at the same time met a company of women who listened extremely well.

A regular preaching exercise was held at our stopping place which was unusually well attended. In the P.M. the crowd rapidly dispersed to their homes & before the hour for retiring all was comparatively quiet.

Encouragement, & its Cause. — It was remarked by us, & by all our assistants who had before visited this pilgrimage, that there was a much greater readiness to hear the Truth this year than ever before. Our audiences were far more quiet & we usually had them entirely under our control. The moonlight meeting on Sat. Eve. was a remarkable one in that respect.

This marked improvement was due in part to the abolition of hook-swinging. Thanks to the beneficent Govt. that here bane away, that disgusting & cruel practice has been suppressed, & is now like Suttee & Infanticide severely punished. Its abolition will be a great help to us in our work. But this is not I think the only cause of the improvement, that so much gladdened our hearts. It was due not so much to the absence of fanatical excitement, as to the actual presence of the Spirit influence, inducing a real desire to know the way of Salvation. Hundreds were present from the villages we had just visited, who came, in part at least, to hear our message.

he could not have asked for a more delightful & hopeful close of our season for touring //

The Ingathering // This laborious, but precious 50 days of seed-sowing, was followed by an occasion of joyful ingathering, ~~of which, long as my letter is, I must tell you something~~ - On Saturday ~~the~~ 17th the Synod met at Khokan & examined candidates for admission to ~~the Lord's~~ the membership -

Nine presented themselves of whom six were received // Two of them were from Gedhoo - one the "young man" (a reader) & the other the "old man", (who referred to feed the crows) of whom I wrote you Nov. 29th - A third was evidently the fruit of Bekas labors at Bhoker - the fourth a man who had been excommunicated a year before, & the other two were a man & his wife who are in our employ -

The next day was a happy Sab. to us & our little church - // These were the first additions to our number since we removed to the Station, & we then for the first time gathered around the Communion table - We had taken the precaution to enlarge our place of worship (the Mahan rest house) two fifths, by tearing down a wall, so as to give us the use of an adjoining room - More than 70 persons met ~~then~~, from 10 different villages, quite filling our enlarged space - Nanti came from Arwahe, & he & Nishwadent aided me in the preaching exercises - There was a good degree of solemnity, especially during the administration of the Ordinance of baptism & the Lord's Supper //

Thanksgiving Monday the 19th was truly a social, & a joyful day with us all - Two things led us to feel the propriety of observing it as a day of thanksgiving big. God's goodness to us as a church in adding to

our number, & the safe arrival, only a week before, of the new missionaries, for whom we had been long praying. At 11 A.M. we had religious exercises, in which Manoti, Vishwopant, Shahor Dajee, Capurubhai & several others took part. It was good to be there. Among all our N.E. & N.B. thanksgiving days, we can recall none, in which we shared greater pleasure than in this."

Such, my beloved brother, are a few of the interesting incidents connected with the labors of the last touring season. "I love this work more & more. I rejoice, that God ever put it into my heart to engage in it, that you sent us here, & that we are here. No doubts will at times arise in the mind of every one, whether he is in the path of duty, but I can assure you, I have never felt so certain that I was doing the very thing the Master wants me to do, as when engaged in telling the story of salvation to these heathen who know nothing of it, & who, (since they cannot read) can never know it, unless they learn it from the living preacher.

No. 5. The Lord is surely giving us great encouragement in our work. To Him be all the praise."

In Christian love

Yours Cordially & Truly

M. P. Barker

Mahableshwar, April 25. 1887

Rev. W. T. Barker

Rec'd. Dec. 4.

374

Ahmednuggur 13. Oct. 57

rec'd. Jan. 8

Rev. R. Anderson D.D.

My dear Sir,

You will be inter-
d to know that on the 9th instant
there was added to your large family.
the evening of that day Mrs. Barker
e liveth to a daughter, & it gives me
t pleasure to add that mother and
ld are both very well.

The Lord has been very gracious to
in the matter of health, having
on know, granted us again & again
ring mercies. Mrs. B. derived great
fit from going to the Hills, & since our
n has been unusually vigorous.
was able to take her usual drive
ruark on the morning of the 9th even,
every thing progressed so favorably
. we had no need to call a physician
Anne & Mrs. Ballantine only were here.

Mukhlisan, April 28. 1857

Rev. H. C. Gordon

Rev'd. Geo. H.

I am sure that you & Mrs. Fa
will unite with us in praising
for His goodness to us & ~~that~~ we
that you will join fr. prayer. we
sure that He will give us grace to
up this immortal spirit for ever
ness & an Eternity of happiness
We are very happy in the possession
this precious treasure & we mean co
crate it wholly to the benevolent Giver

We arrived here fr. the Hill
the 12th of June, & soon after I se
for Kloker but the heavy rains at t
West had raised the rivers so that the
crossing was impracticable & I turned
back - ~~fr. Ratoori~~ - We had very h
rains here a few days since, but
think the monsoon is now over &
we can go to Kloker after a few w
Since June, I have had a regular
service at a ~~Hindu~~ Chowdi just
the city & in the Cutcherry here

village 3½ miles away, on the Lessor
, where there has been a growing interest.
ete - I trust one or two times have
been again. ~~He ought, I think, to~~
~~a school at that village (Kerpauw) soon.~~
There is much ~~encouragement~~ visible en-
gement & labor among the rural
ulation around this city. I trust the
fruits of our remaining here during the
monsoon season will work for good to
. We have reason to believe
our field does not greatly suffer on
ut of our long absence - The Spirit of
Lord is there at work as is evident
the results of our faithful catechists.
~~being almost every Month trying of~~
~~cases of inquiry or hopeful converts.~~

But we long to be among the
of our charge, & although we have had
on acct. of the unsettled state of
country, ~~yet~~ all is now so quiet
we shall not hesitate to return as
n as circumstances will permit -

We are rejoiced to see Mr. Abbott & his family here so safely & after su[illegible] a prosperous passage - He enters heart[illegible] soul into the work -

I think favorably of the project of ting our Missions into one. I feel the[illegible] of a more intimate acquaintence w[illegible] the Brethren at other Station - I [illegible] think each Station shd. be left to ex[illegible] independent action in minor matte[illegible] else the working of the plan will [illegible] cumbersome & inconvenient. We [illegible] not to be too dependent upon ea[illegible] other, for a "crooked stick" will oc[illegible]casionally get into the "pile" & make t[illegible] I hold up both hands for occupying Sho[illegible] But you must send us more men befo[illegible] can do it - I trust you had [illegible] stirring meeting at Providence last [illegible] & that you reached the heath & p[illegible] of many men of wealth by the Aff[illegible]

Yours Cordially & Truly

N. P. Ba[illegible]

Rev. W. P. Barker 375 ✓

Rec'd Feb. 22. ✓

Sent, Satal Patree

Jan. 2nd 1858 —

Rev. R. Anderson D.D. Ans. Nov 1.

My dear Sir,

As I have no Mission
ffer by me, please accept an unofficial
tter for me to day — I write you at a
illage 4 ms. above Kolhan on the banks of
e beautiful Panch. These are really two
illages, Patree on the N. & Satal on the S.
nk of the river — I think you have
mmed for the Report of our Mission Meeting
June last that Mohunna has been
tioned as a sort of Catechist at Satal, on
pay of Rs. 4 per month — He is nearly blind,
as not to be able to read, but he has a
with him much of the time who reads
r him — There are three other villages very
ear here, & in these five "blind Mohunna"
doing a good work — He has long been
nown as a warm-hearted Christian & he
deeply interested in his work — He
anifests much zeal combined with an
nusual amount of good judgment —

The Mahars of these 5 villages with
consent ask for a school to be located
Satal, wh. is central, & where there is a
bazaar - Since arriving here yesterday
seen some of the most prominent men
reason to believe that the people will
ready after the busy harvest season is over
build a house for a teacher, in connection
wh. shall be a room for a school - They
make the brick & build the walls, but we
have to buy the wood & pay the carpenter
There is no interest in my field nearer
place that I am aware of, but there are
villages that I design to visit between the
Sangamneer (20 ms. N.) wh. is an important
place, as large as Rahoori - For the present
however I must be content to labor near
home -

You will be sorry to learn
that on account of the unsettled state of
things in this region, I have been unable
move to Khokar as we intended - We
our goods packed & conveyance engaged
the 22nd ult., with the design of leaving
the next day, but that evening we heard
a gang-robbery had been committed at
& were told by persons well-informed that

not be wise or safe for us to go at
present // All our Missionary, Colonel Dove advice
Eld. yet advised us to remain // & accordingly
removed to Bhingar // leaving the house
we had occupied for the Abbotts who
in very close quarters in Mr. Fanan's
house — // I very much fear we shall
be able to remove to K. this year at
least before the rains — The Authorities
unwilling that families shd. go into the
districts just now — // We have reason also
believe that some individuals have a
special grudge against us, & we shd. be
quite at their mercy shd. they plot evil
against us, for a single fire-brand wd. soon
be our "Shuttered" Bungalow, roofless —
Meanwhile, however, I hope to spend most
of my time until the rains in my field
having Mrs. B. & the little one at Bhingar //

I left Alse the 29th ult. in
company with Cassumbhai, & have this week
attended the pilgrimage at Kolhar. There were
few people present compared with former years,
& the affair was hardly worthy the name
of pilgrimage. The hook-swinging wh. was
the attraction to multitudes has as you are
aware been prohibited by Government, & besides

few people dare to travel when robbers
prowling about this part of the country.
There was very little excitement there, &
had good opportunities of giving instruction
Audiences so quiet that we were able to
conduct the exercises with singing & prayer.
The Mission, as you will see, have stations
Sgagie, one of our most promising young teachers
there, p. the first of this month. The are
spend to-morrow (the Sabbath) at Kolhan, & on
I shall call the school together. There
new interest springing up there, & several
p. that place will no doubt be soon admitted
to the church.

I design as soon as I can find
leisure to send you an acct. of a tour with
too weeks
Harding a short time ago. We visited Kha
on Sabbath Dec. 6. five persons were admitted
to the Ch. by profession, one of whom were
Harkoodas the gosavi of Ponchagarum. I
sorry to say however that a man & his wife
who had long been members of the Ch.) were ex
communicated for marrying a son according to
Hindoo custom, & for falsehood.

Never have I felt stronger hope or more
in my work. In many places there is
promise of abundant fruit. Kind regards
all your family in wh. Mrs. B. wd. join were
with me. Yours Cordially & Truly W. P. Ba

Rev. W. P. Barker 376

R. I. Res'd. April 12

Bhingar Feb. 22. 1857

Ans Apr. 14

Rev. R. Anderson D.D.

My dear Sir,

I send herewith a
ory for the children, my first con-
bution to the Dayspring, & hope it
may be thought worthy of a place in that
er — It may be necessary to
"Ahmednuggur Mission" in connection
th Khokar, as the latter place is not
well known —

I note you briefly Jan. 4. while on a
— It was the longest & the most
esting one I have yet made. As it
n seemed quite safe to remove my
ily to Khokar I remained out 45 days
visited nearly 50 villages — You may
hear some acct. of that tour & also
Station Report for 57, soon —
I believe the Bheels & the North

have been nearly all "accounted fo
so that we can probably move with
safety in a few days – It is a great
to be away so much from our field –
As Government are constructing a
road fr. Ahl. to Mallijaim, I trust
the time is not far distant when
Shoola & the Pareth shall be bridged
that we can remain at Khoka
the rainy season – Mr. Munger
present at our Mission Meeting Cas
Neck – To morrow Messrs. Abbott & Fa
with myself go to Rathoori to select a
for a Bungalow – The work is pr
on our hands – There is a growing n
in the western part of the Khoka
& we shall soon need another Missionary & a
for him there – Please excuse brevi
I hope to write you fully soon –
Our united kind regards to your fam

Your very Truly
W. P. Ba

Bhingar
March 6. 1857

Rev. R. Anderson D.D.

My dear Sir,

I wrote you on the 22. ult. sending a letter for the Foreign Day-Spring, & now I send the Report for the Kloker Station for 1857 —

I feel sad to day — Our way is hedged up so that we can not remove to our dear rural home — Until yesterday, we expected to leave next week, but then an authoritative letter came saying that "ladies should not go" to reside at places so near the disturbed Nizam's dominions.

My family must therefore remain here, while I go out again alone — This is a great trial to us, but we

Shingar March 6, 1887.

Rec'd April 30.

Ans. Nov. 16

Bhingar April 22nd 1858

Rev. R. Anderson D. D.

My dear Sir,

I have spent about sixty days of the last cold season in touring, & knowing your deep interest in the work among the villages of the Godavery valley, have thought you would be glad to see some extracts from a tolerably full Journal kept during those days — I have no very startling facts to relate, but feel sure that the simple story I am about to tell will bring joy to the hearts of those who pray for the progress of Christ's Kingdom among the people of our charge. Mr. Harding & Cassumbhai were my companions on the first tour of two weeks —

We first visited the village of Guhoo, about wh. there is some account in the Herald for April '57 —

Guhoo 30 Miles N. N. Ahmednuggur

"Nov. 28th — Again by the blessing of God have we been brought to this village around which so much interest has clustered within the past year. Many prayers have been offered that the poor Christians here might be strengthened to endure the persecution to which they have been subjected by the "head man" of the village, & other high caste people. I have reason to believe that none have been left to deny the Master or to return railing for railing — The improvement among the Christians within the past year is very manifest. The pupils in the school have made good progress in reading and in Arithmetic —

As yet the school has been held in the "rest house", where there have been frequent interruptions from travellers, & the teacher has lived in very close quarters for want of suitable accommodations. The people have shown us a spot of ground on which they wish to build a house for the teacher & his family to reside in, & for the school. They say "We are ready to make the brick & put up the walls, for this we can do with our own hands, but we want the Mission to make the roof & the doors".

We have just called on the "head-man" who received us quite cordially. The hint he has received from the Magistrate, that his persecution of the Christians is displeasing to Government, appears to have had a salutary effect.

Thirty persons gathered in the "rest house" this evening for worship.

29th Sabbath. Spoke to 40 persons this morning from the words "All men have sinned", & was aided beyond my expectations from a higher source & by the good attention of the audience. I pray God the Word may be mixed with faith with those who have heard it. Was pleased to see that about one third of my hearers were women, for it is seldom we find this people overcoming the foolish Hindoo custom which does not allow both sexes to meet in the same place for instruction. Alas how deplorably painful is the condition of the mothers, wives & daughters of this land except when they are brought under the influence of Bible truth! The day has been chiefly spent in conversation with inquirers who have come to the tent to be instructed more fully in regard to this "new way".

One of them, a man 50 years of age, has come six miles to receive instruction & this, the teacher says, he is accustomed to do every Sabbath — This man, & two others, give evidence of having been "born again" —

Dec. 1st Tuesday. Last Eve. we held a moonlight meeting at Dewulali 2 miles from Igatpuri. It is common for this people, many of whom are inveterate talkers, to sit around a bed of coals in the evening, & talk over the village gossip & discuss religious subjects — We stumbled upon a company of 25 Mahars who were thus engaged, but who said they would gladly hear us — We read to them, by the brilliant light of the moon, from the tract entitled "Good Tidings" & spoke of Christ as the way of Salvation —

A Moonlight Meeting —

Mr. Harding & I, Arraigned as Culprits.

While at breakfast this morning an urgent request came from the "head-man" and several influential Brahmans that we would come & see them — Elated with the hope of securing a fine audience among the high caste people we quickly despatched our meal, & hastened to accept the invitation — Judge of our surprise when we found ourselves arraigned as culprits before a large company of bigoted Hindoos, for the crime of quenching our thirst from one of their wells — We had gone down the steps that led to the water & had "touched it with our hands, & (forsooth) it was defiled"! We waited in silence until the village writer (a Brahman) had exhausted his vocabulary of abuse upon us, for having rendered the "water of the well unfit for use", & then sat

about showing the ridiculousness of the charge –
Calling to mind the injunction to "answer a fool according to his folly", we ~~[illegible]~~ brought the laugh of crowd upon him.
Soon, however, a "learned Brahman" came forward as the champion of Hindooism, & a long discussion followed concerning ~~the~~ character of Christ, & ~~the~~ nature of sin and defilement – A large number of all castes were present, & I trust it was not in vain that we were called to suffer abuse from ~~those~~ who ~~took~~ delight in reviling the name of Christ – // To day our patience & forbearance have been put to the test by a company of impudent Brahman boys who have come to us (as they say) to purchase books.
They bought one & stole three – We soon discovered the theft & ~~told them~~ we hoped they would derive great benefit from reading the stolen books – Upon this humiliating discovery they lost much of their proud bearing & went away quite crest-fallen.

Rhokar Dec. 4th A day of varied experiences in which the pleasurable & the painful have been combined in a way calculated to make a lasting impression on our minds – We now have the assistance of Hurripunt, pastor of the first Ch. in Ahmednuggur, who reached us two days ago –
At early dawn we made an excursion to the large village of Bhokar about half an hour's walk distant –
A nucleus for an audience was already gathered around a bed of coals in an open place, & soon 40 persons, representatives from all castes, had assembled – The leading men of the village were present & received us with much cordiality. They had heard that something was going wrong in Bengal & the N. West, & inquired what was the recent news concerning the Mutineers –

Hurripunts Address at Bhokar

This furnished a fine text for Hurripunt, who delights in similes, & for 3/4 of an hour he spoke with great pertinency & power, showing that we have all rebelled against the Government of God, & that we need to seek for pardon & reconciliation. We cannot flee from Him whose laws we have broken, as many of the "rebels" are able to flee from their pursuers. Destruction will surely overtake us unless we repent. But we must remember that although we are so great sinners, yet He is our friend & freely offers pardon to all who will accept of the conditions He has established. This address was listened to by all with close attention.

We next held religious exercises at the house of our Native Catechist stationed at Bhokar, & then set our faces homeward, thanking God for the manifest improvement in that place since my first visit to it three & a half years ago.

Painful Experiences. Hypocrites in the Church.

The afternoon has brought with it Experiences of a very painful nature. The Church met to attend to the first cases of discipline that have come up since we assumed charge of it. The investigation has resulted in giving us fresh knowledge of the depths of depravity in the human heart.

The persons implicated were a man & his wife, the heads of a large family, who were among the oldest & apparently the most substantial members of the Church. One son has for some time been employed as a teacher in his father's village, & another younger son was one of the most promising young men in the school for Catechists in Ahmednagar. Several witnesses were examined, & it was proved that the parents had urged this son to be

married according to Hindoo, idolatrous rites – had made all the arrangements for the marriage ceremony – & had given some grain & several dollars in money to meet the necessary expense. And yet both the parents solemnly declared that they knew nothing of the wedding until all was over! Oh, it was a painful, painful spectacle – one that I pray we may never witness again. It is hardly necessary to add that they were excommunicated by unanimous consent – It cost the young man a great struggle to testify against his parents, but strength was given him to tell all the circumstances.

6th Sabbath. // The Lord of the vineyard has graciously heard our prayers for the enlargement of this vine. Yesterday the Church met again, & six persons were examined for admission to its privileges – Of these five were received, the sixth being deferred on account of defective knowledge, although he gave good evidence of conversion –

In Old Mans Theology –

One of them, an old grey-headed man of decrepit appearance, when asked how sin came into the world, although God hates it, said, "He made man holy & gave him good & just laws, but man broke them, & what could God do"? He often got a shrewd & occasionally an amusing answer from these unlettered people –

This has been a deeply interesting day to us all. The mud-floored, flat roofed "rest house" was filled with an attentive company, who were representatives from ten different villages, some of which are 15 miles distant. Three of the persons admitted were baptized & one of

them was Harkoodas the gosavi of Panchagauv. It was not without peculiar emotions on the part of pastor, candidate, & people that this solemn ordinance was administered to one who in the name of heathen divinities had performed a similar rite in the case of several hundred "disciples" — He gives good evidence of piety, having several months since given up all his emoluments as gosavi, & having for a long time patiently suffered bitter persecution for the name of Christ. He is persevering in his efforts to learn to read, & has already committed to memory some of the most precious portions of the Bible — //

Hiniphut spoke with great point and appropriateness this morning, taking for his subject the story of Ananias & Sapphira — It was painful to feel how applicable that story is to the case of the man & his wife who were excommunicated, & who have been acting the part of hypocrites these many years — May they be led to see their awful sin, & brought to sincere repentance!

A goodly number gathered around the communion table this P.M. & we found it a pleasing & profitable thing to account the acts of love & kindness we had received from God during the 10 months of our unwilling separation —

A Monthly Concert in the evening was a fitting close to the labors & enjoyments of this sacred day — We are glad to find the people of our charge are growing into the habit of giving systematically, though it be from their "deep poverty" for the spread of the gospel —

We reached home from this tour the 8th of Dec. & after an important Mission meeting of three days, we set about the work of preparation to move to Khokar, but were prevented from going by hearing news of a gang robbery at Khokar — But of this I have before informed you in a brief letter of Jan. 4th — Fortunately however there seemed to be no obstacle in the way of itinerating without my family, & accordingly I set out again for an absence of 45 days being the longest & in some respects the most interesting tour I have yet made — My companions were Cassumbhai, & a Mahar Catechist who is stationed at Khokar —

We began our labors on the last day of the Old year among the people who had gathered at the annual pilgrimage at Kolhar — There were not more than half the usual number present this year — This was attributable 1st. to the absence of excitement since the abolition of hook-swinging — 2nd. to the fact that Government required all persons leaving their villages, to travel, to procure "passes"; 3rd. to the hard times consequent upon the severe drought of July & August & 4th. to the presence of robbers in this region, who taking advantage of the disturbed state of the country have already plundered several villages —

We remained at Kolhar four days & had fine opportunities for preaching, although as usual we met with some opposition & received some abuse —

Those people, however, who have some knowledge of the way in which our Catechists enforce the claims of Christianity, are more careful how they engage in discussion than they were formerly —

More than once on this tour were our helpers asked, by strangers, who they were – On being told that they were Christians, the reply was – "We will have nothing to say to you – You Christians always get the victory" //

A good work has begun at this place – One man the head of a large family has been admitted to the church and others are inquiring – After the pilgrimage was over, the Mahars came together & a fine school was formed, at least on paper, & the teacher at once entered upon his work. He reports that many of the adults are quite enthusiastic in the matter of learning to read, saying that after their labor is over in the fields they will meet for an evening school.

(The following is from my Journal)

Jan. 3rd 58 "Our tent is pitched to day on the bank of the Parah, under the dense shade of a huge banyan – A peculiar stillness pervades the place, & a sweet and hallowed peace has taken possession of my breast, giving a lively foretaste of the bliss of the Eternal Heaven Sabbath. The Saviour has been very near, & communion with Him has been sweet & precious to my soul – Among that interesting company who assembled this morning at the "rest house" were the sorrowing husband & weeping children of a woman who died last night – The circumstance gave impressiveness to the appeal from the words (Ja. 4:14) "What is your life &c – It has seldom been my privilege to address an audience who have listened with such fixed attention. In a left formal manner

instruction has been given from the door of the tent in the heat of the day, & this evening, at the request of the Christian residing here we have met the people at his house — It has been our privilege to preach Christ to many willing listeners to day"—

Jan. 5th "In a common country cart we are slowly moving down the beautiful Parah preaching in the numerous little hamlets that are scattered along its banks. Our tent is pitched to day in a place really delightful for situation. There are three or four inquirers in this village (Ambee) & we met with a very cordial reception — This evening after the people had returned from the fields, & had made & eaten their unleavened bread, they assembled in the largest private house to receive instruction — We spoke till a late hour of the things that concern the world to come, & there was a good degree of solemnity in the audience — Among our hearers there chanced to be several men & women from villages beyond the Godavery in the Nizam's dominions — They "had not heard this story before" but listened with deep interest & begged we would come & preach in their villages, as soon as the country should be sufficiently quiet"—

12th Tuesday — "After leaving the Parah & spending a Sabbath at Khoker, we have to day reached the village of Khanapoor on the Godavery — Here we have had some very unpleasant experiences, that have been exceedingly trying to the patience — Thus far on our tour we have found good shade trees, under which we could pitch our tents & be tolerably comfortable

Trying Experiences at Khanapoor

during the heat of the day - Here, however, we found no such grateful shade & therefore made our way into the village, hoping to find a shelter in one of the "rest houses" there. At the gate we met a Sepoy (a Hindoo) who said we could go into the Mussulman rest house, & soon the place was prepared for our reception by a friendly Mahar. As we were about to take possession a Mussulman Sepoy came saying that was a place of worship, & in great anger forbade our entering it — Others of the same caste were much exasperated - Thinking it unsafe to arouse their ire in these excitable times, we quietly withdrew towards another rest house, hoping there to find shelter from the piercing rays of the sun - At the entrance we were met by the Hindoo Sepoy & a large number of the Hindoo population, who refused us admission — I reasoned with them saying that my health, if not my life, would be sacrificed if compelled to remain outside, & begged them to give me a shelter for a few hours until the heat should abate - But all to no avail - I found myself dealing with men emphatically "without natural affection, implacable, unmerciful" -

"This" said they "is a temple sacred to worship - There is the image of the monkey god, which will be defiled if Christians are permitted to enter the place" — With vile words, taunts & jeers they endeavored to drive us from the place - Many of them in their rage would have resorted to violence had they dared to do so - I was already suffering from the increasing heat, & was debating in my own mind & consulting with my assistants what to do, when a poor Mahar came forward & kindly offered us a room in his house -

Here we have passed the day in a room 6 feet by 10, & have reason to be thankful for the opportunity of meeting & becoming acquainted with the Mahar people, some of whom to our great joy we find well deserving a place among our list of inquirers — This evening a goodly number have met to receive instruction" —

Since the above was written, I have ascertained that our ill treatment at Khanapoor was solely the result of their hatred of Christianity // A Govt. Official had stopped in the rest house from which we were excluded only a short time before and no one made any objections, but they knew for what purpose we had come, & determined to drive us away —

I visited the place again a few days since, & found an encouraging state of things among the Mahars —
Nine out of eleven families have ceased to worship idols, & three of the most influential men among them observe the Sabbath, & with a few others attend daily on the instructions of a teacher recently stationed there — They are sorely persecuted by the village authorities, who in addition to personal abuse, keep from them a part of the customary pay for their services —

These wicked persecutors are quite ignorant of the amount of aid they render us in testing the sincerity of inquirers after the truth — As yet these three men bear their trials meekly, & they will no doubt soon be admitted to the Church — We spent about a week in visiting the villages wh. are thickly scattered along the Godavery in the N.E. part of the Rhokar field, & then crossing over to the South border, preached in 20 of the villages that lie on the Parah. In almost all these places we met with a

Cordial reception, & found good & attentive audiences —

We were however especially pleased with the appearance of things in some large villages nearly 20 miles N. of Khokan that we visited on the latter part of the tour —

A school was established at Astaganw where all the Mahar Caste gave a written agreement to renounce idolatry — observe the Sabbath, & attend regularly on Bible instruction —

This is one of the largest villages in my field, & at a Sabbath service (Jan. 31st.) more than 100 men Women and children assembled to hear the Word — Our visit to that place will long be remembered by myself & my Assistants with great interest —

I have been pleased to see while on these tours, the manner in which a knowledge of the truth is spreading among the Mahars, to whom for the the most part we preached —

The families in the different villages are intimately connected by marriage, & since they frequently visit each other, the instructions of the Missionary & the Catechists are communicated to many with whom they never meet —

Often have persons ~~remarked~~ said to us that they had heard something of Christian truth from a neighbor, or from a relative or acquaintance residing at a distance — Social & family relations are doing much, very much to spread the leaven of Divine truth —

Again I have been impressed with the imperative necessity of training up teachers & Catechists to satisfy the wants of numerous villages that are pleading for some one to come & instruct them —

We need to seek out a place in school every pr
Christian both male & female, and prepare them
teacher & readers — This appears to me to be
means of meeting the wants of this numerous
tion — I trust therefore that in whatever oth
section you may see fit to cut down our appro
you will not find it necessary to stint us in
the means for raising up an efficient corps
Native helpers — There are about 100 vill
are visited from time to time by myself or the fir
Christ connected with this field, & among these are
villages that ask for some one to give them daily

It is painful to be compelled to tell them
not a single teacher to spare — I am happy to
however, that some half dozen men of promise a
to commence studying as soon as we can be
means to support them —

May God incline His people to give for this
desirable object! What Christian can fail to
at the thought that doubtless many are passing
a hopeless eternity because of the want of a few
dollars to educate persons to teach them the w
of life & salvation —

I remain as ever
Yours in the bonds of Xtian lov

W. P. Barke

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Rec'd. June 24.

love.

Parker

Rev. ~~L. Bissell~~ W. P. Parker

Rec'd June 24.

Bhingar April 22nd 1857

Rev. R. Anderson D.D. Secy. Nor. Bd.

My dear Sir,

I wrote you Feb. 22nd sending an Article for the Evening Day Spring, & on March 6th sending the Report of my Station for last year. I send now some account of what has transpired last cold season. Many things have been omitted that I wanted to speak of, for fear of making it too lengthy. The delay in sending these journal-extracts, has been occasioned by the pressure of labor on my hands at Khoker & the neighboring villages, wh. I have been visiting for a few weeks past. The expense of keeping conveyance has very much increased of late, so that I have been obliged to sell my horse, & since my family cannot go to Khoker (as I have before told you) I leave my gari here for them. A common country cart however suffices very well for me, & with it I carry on my work in the hot season in the following way. Taking my servant with me I leave home at 4 or 5 P.M. — go to a villa

say 6 or 8 miles distant – take my meals
without chair or table, in true oriental style
meet the people, usually at a private house
sleep in the cart, & return home for breakfast
in the morning – All this at an
expense for conveyance of about 30 cents a day – Thus
the plan works admirably – The number
of inquirers & candidates for admission to
church is increasing in my field with
~~the~~ encouraging rapidity –

I came in a few days ago from Kho
ana to return to-morrow – At the Annual
meeting just closed we have taken measures
for diffusing of the Pulpit & for selling
(the Bhingan) house, in accordance with
wishes of the Prud. Committee – We all
approve of this course – I am about
to try the experiment of remaining at
my station during the rains –
Mrs. B. & our little ones are quite well
Our united kind regards to yourself
all yr. family –

Yours Cordially & Truly
W. P. Barker

Khokar Sept. 1st 1850.

Rev. R. Anderson D.D.

My dear Sir,

I wrote you April 22nd sending some account of Tours in the Cold Season. March 6th I sent a Report of my Station & Feb. 22nd a letter for the Lodhi Darshing, all wh. I hope have reached you before this —

// You, & all who pray for the progress of the work of the Lord here, will be glad to learn that perfect quiet has been restored & that the fear of robbers wh. for so many months kept my family in Ahmednuggur, has now passed away. I am no longer alone here — The rain ceased to fall the latter part of July, & I resolved to try the experiment of removing my family hither even though the rivers were not fordable — That experiment

has been successful. We arrived here safely on the 13th of Aug. rejoicing in the hope that the problem of our being able to live here in the rainy season was tolerably satisfactorily settled.

If we are blessed with health (& we are so abundantly at present) I think we can stay here through the year, & in this prospect we are greatly rejoiced —//

We came 32 miles on the fine road leading from Ahmednuggur to Toka, & then four miles of common road brought us to Newasse where we were able to cross the Parah in a small boat by taking all our baggage off the carts. Only 12 miles of common road remains between N. & this place — I have no other fact of special interest to communicate, except that we are having a little trouble in some places arising out of the existence of Caste — Please excuse brevity as I am very much occupied, & believe me ever

Yours Cordially & Truly W. P. Barker

Rhokar Sep. 1. 1858.

Rec'd. Oct. 21.

Ans. Nov. 16

Nhokar Apr. 5th 1859

To Rev. R. Anderson D.D.

My dear Sir,

I wrote you briefly Jan. 4th giving some account of the formation of the Church at Panchegamm, & now write to give you some reminiscences of a tour with my family in the Western part of the Nhokar field.

We left home Jan. 17th & returned Feb. 19th having preached the Word in about 30 villages.

On this tour we pursued in one respect a different course from what we ever have before. Instead of keeping carriage constantly with us for our baggage, we dismissed our baggage carts & coolies on arriving at a central & eligible spot, & employed other conveyance, when we were prepared to move our encampment.

We remained from 10 to 15 days in a place which gave the opportunity of meeting the people repeatedly & of fixing the impression made by our first efforts. It also gave an opportunity of becoming more intimately acquainted with the people a thing greatly to be desired, especially in the case of inquirers -

We were accustomed to go out from the place where our tents were pitched & visit all the villages within four or five miles in every direction.

This plan of itinerating is I believe becoming quite common in our Mission, & it is certainly to be commended on the score of economy, while it also enables to do our work in a more thorough & satisfactory manner — We reached Kolhar in time to attend the great annual pilgrimage & bazar at the full moon in January —

The noise & excitement of the pilgrimage were soon past, but the large bazar remained for ten days, & this brought immense numbers of people from neighboring villages, who were thus brought to some extent under the influence of the truth — Here were abundant opportunities to labor for ourselves & our assistants. We have good reason to believe that our labor was not in vain & that our strength was not expended for naught —

We visited repeatedly Satral the Out-station from Miles N. of Kolhar, & were much gratified to find "Blind Mohanna" doing so good a work there. He can see just enough to enable him to go from place to place & to distinguish individuals who are quite near him, but he cannot read. He has a son however who read

well & is his companion on all his preaching excursions. Mohanna has a good mind, & he maintains a uniform & stedfast Christian Character.

Both high & low Caste respect him, & seem very willing to listen to his instructions.

The Chapel & house for Catechist, both under one roof, will soon be completed, & this will afford him much better facilities for getting the people around him & giving them instruction. My prayer is that God will so bless the labors of this faithful helper that we shall find it necessary to organize a Church at Sahal before the end of the year —

After leaving Kolhar we travelled to the North on the great highway leading from Ahmednuggur to Malligaum. We tarried a few days at Baboolsur six miles from Kolhar & preached in several villages in the vicinity which we had never visited before — Thence we moved on to the large village of Rahata where is a travellers bungalow & a Government school. We received a cordial welcome from the Mahars of this & some neighboring villages & especially from those of Astagaum, a large place in which we have had a school more than a year.

We visited this latter village often & found much to encourage us there. Among the Mahars are some

persons who we have reason to hope have been born again, & we expect they will soon ask to admitted to the Church.

In almost all the villages we visited on this tour we found attentive & interested audiences of men & women among the Mahars, & occasionally we were received with apparent cordiality by the Cultivators. As a general thing we received much abuse from the Brahmans who opposed the truth & themselves in angry & profitless discussion.

During those 34 days we were accompanied by Cassumbhai (a member of Mr. Ballantine's Theo. Class in Ahmednuggur) & his wife who is a graduate from the girls boarding school there, both excellent & faithful helpers — It was interesting to observe the influence upon the people of the example of a Christian family governed & regulated by love & mutual respect. The Hindoos looked on with astonishment to see a native man & his wife eating together, & the heathen women could scarcely trust the testimony of their senses when they saw one of their own sex actually reading a book & giving instruction. I have reason to believe that such practical exhibitions of the influence of Christianity

will have more effect among this ignorant people than many sermons. I trust the number of such Christian families will speedily be multiplied —

I cannot close this letter without trying to tell you how much a Missionary is needed for the region we have recently traversed. It now forms the western part of the Kholkar field, but its largest & most promising villages are from 15 to 20 miles distant from us, so that it is impossible for us to visit them more than once in the year, & that in the cold season. It should be borne in mind too that in order to visit them at all, we are compelled to neglect villages within a radius of ten miles from Kholkar when all our time & strength are greatly needed. With such a dense population as we have here, a field twenty miles in diameter is as much as one man can cultivate well.

In behalf of that most needy region I earnestly beg of you to send at once the first man you can find who is willing to come & labor in the valley of the Godavery. I plead in behalf of many who are earnestly enquiring what they must do to be saved — of hundreds who have little or no confidence in Hindooism & who ever give the Missionary a

Cordial welcome — & of many thousands who care for none of these things, & who are as yet joined to their idols. My heart is burdened for that people, & I beseech of you not to forget, or disregard this request —

To any one who may be disposed to entertain the question of coming & laboring among them I would say it is a most inviting field, & one for which I would cheerfully exchange the one I at present occupy should it seem duty to do so —

There is an abundance of uncultivated land there, so that no one need feel that he was building on another mans foundation, & there are also places ready for the harvest, where one may at once engage in the joyful work of ingathering.

Should this meet the eye of the Christian brother whom the Lord of the vineyard would have to labor here, I would say Come & welcome my brother. This is a goodly land, with as healthy a climate, I venture to say, as can be found in the same lat. in the world, & it is inhabited by a people endowed with natural gifts by no means to be despised.

Make no delay in coming, for thousands wait to hear from your lips the words of life.

In behalf of those who cannot ask for themselves I remain Yours in Christ.

W. P. Barker

Rec'd. June 54.